

# Four Coverings & One Christ

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[ 0 : 00 ] If we could, this evening for a short while, if we could turn back to that portion of scripture that we read.

The book of Exodus, chapter 36. Exodus, chapter 36. And if we read again at verse 8. Exodus 36 and verse 8. And all the craftsmen among the workmen made the tabernacle with ten curtains. They were made of fine twined linen and blue and purple and scarlet yarns. With cherubim skillfully worked. The length of each curtain was twenty-eight cubits. And the breadth of each curtain, four cubits. All the curtains were the same size.

As you know, this evening we're continuing our study on the tabernacle. And its importance for us as the Lord's people.

[ 1 : 05 ] As we said in our study, everything we're looking at in relation to the tabernacle. It points us forward towards Jesus. Because as John reminds us in his gospel, Jesus is the word of God who became flesh.

He is the one who tabernacled among us. He dwelt among us. And so the tabernacle in the Old Testament, it points us to Jesus, our tabernacle.

But as sinners who are seeking God's favour and fellowship and forgiveness, as we've said before, the first area we would come to is this white perimeter surrounding the tabernacle courtroom.

And the purpose of that perimeter, as we know it, was to lead us all the way round to what is the outer gate. And as sinners, we can't approach God any other way apart from through the outer gate.

There's only one way to God. That's what the outer gate emphasises to us. There's only one way to God, and it's through Jesus, our tabernacle. Because he is the way, the truth, and the life.

[ 2 : 12 ] No man comes to the Father except through him. And so we must enter through the outer gate. But we must come with our substitutionary sacrifice.

Because on entering into the tabernacle courtyard, the first thing we're confronted with is the large bronze altar. The first thing you would see is where your substitutionary sacrifice is going to be placed, and where your sin is going to be dealt with.

But as we saw last week, there are two items of furniture in the tabernacle courtyard. There's the altar of sacrifice, which is what we come to first. And then there's the bronze laver.

And these two items of furniture, they remind us about two key doctrines in the Christian life.

Because approaching the altar of sacrifice, as we said before, it's the first step of the Christian, which is justification.

Because in our justification, we're made righteous. We're accepted in the sight of God through the shed blood and death of our substitutionary sacrifice.

[ 3 : 17 ] Therefore, as sinners, we're justified by faith in Jesus, our tabernacle. But if the altar of sacrifice reminds us about justification, then as we said last week, the bronze laver should remind us about sanctification.

Because justification is positional. Sanctification is progressive. Sanctification is the ongoing work of God's free grace. In which, well, we also have a role.

We have a responsibility in the progress and the process of sanctification. And so these two items of furniture in the tabernacle courtyard, they remind us about the two key doctrines in the Christian life.

Justification and sanctification. But as we move past the altar of sacrifice and past the bronze laver, we come to the tabernacle.

We come to the tabernacle itself. And on approaching the tabernacle, the first thing we would notice is that it's a tent. It might seem obvious to say that, but it's a tent and it has poles to form its size and

shape.

[ 4 : 29 ] But it also has a covering. In fact, the tabernacle, as we know, it had four coverings. The tabernacle had four coverings. And what I want us to see this evening is that the four coverings on the tabernacle, they represent to us the person and work of Jesus, our tabernacle.

The four coverings on the tabernacle represent to us and point us towards the person and work of Jesus, our tabernacle. So you could say four coverings and one Christ.

Four coverings and one Christ. Now I've given a name to all of these coverings. And they all begin with R, just to help you out. There was the resemblance covering, the redemptive covering, the righteousness covering, and the royal covering.

The resemblance covering, the redemptive covering, the righteousness covering, and the royal covering. Four coverings, one Christ. And so first of all, we're looking at the resemblance covering. The resemblance covering. If you look at verse 15, we're told there that the length of each curtain was 30 cubits, and the breadth of each curtain, four cubits.

[ 5 : 51 ] The 11 curtains were the same size. He coupled five curtains by themselves, and six curtains by themselves. And he made 50 loops on the edge of the outermost curtain of one set, and 50 loops on the edge of the other connecting curtain.

And he made 50 clasps of bronze to couple the tent together, that it might be a single hole. And he made for the tent a covering of tanned ram skins and goat skins.

Now, as we approach the tabernacle itself, I want us to consider each covering from the outside in. And so the first covering, if we use this model, the first covering we would come to is the outer covering.

And we've called this covering, we've called it the resemblance covering. And, well, we'll come back to that in a moment. But what we ought to notice about these covers that you can see on the tabernacle, what we ought to notice is that they were made from curtains.

They were made from lengths of material that were all cut to the same size. And they were told here that there were 11 curtains in total.

[ 7 : 01 ] And each curtain was to be 30 cubits long, but only four cubits wide. And if you remember, one cubit was the length of your, from your elbow to the tip of your finger, which for most of us is 18 inches.

And so the size of each curtain, they were actually quite narrow. The size of each curtain was, was six foot wide by 45 foot long.

And the longer length of the curtain, it would go not from the front to the back, but from the side right over to the other side. And we're told that out of the 11 curtains, five of these long strips of cloth, these long curtains, they were all sewn together.

They were sewn together to form one half of the covering. And then the other six curtains, they were all sewn together. These lengths, they were all sewn together to form the other half of the covering.

And the five lengths, they would form the front half of the covering. And the six curtains, they would form the back half of the covering. With the sixth curtain, so there was five, five, and then one.

[ 8 : 13 ] The sixth curtain would fall over the back of the tabernacle. Now, the obvious reason why there were two sections that had to be joined together, was because the material would have been so heavy.

Remember, this is a tabernacle that moved. It wasn't stationary all the time. Everything had to be uplifted and carried through the wilderness. And so, the sections had to be easily pulled apart and easy to carry.

And so, these two sections, they would have been rolled together and then joined together, as we're told there, using bronze clasps. And that was the case for the first three coverings.

They were made from 11 curtains, 45 foot long by 6 foot wide, with five curtains at the front, six curtains at the back, and they were all clasped together using bronze clasps.

Now, the outer covering, we've called the, you could say, the resemblance covering. It was made from a particular skin of an animal. But what's hard to determine is what animal.

[ 9 : 24 ] The word that's used in Hebrew is very difficult to translate. And that's clearly seen by all the different Bible versions. They all give different translations of the outer covering of the tabernacle.

The ESV here calls it goat skin. If you're using the authorised version, it calls it badger skin. The New King James has the footnote dolphin skin. I don't know where they found dolphins.

Another translation has the hide of sea cows. And the NIV, it plays it safe by saying that it was a leather covering. It was a leather covering. And in many ways, that's what it was.

The outer covering was to be this leather covering. It would have been a waterproof covering from the skin of an animal. But the emphasis of the outer covering wasn't what it was made from, but what it resembled.

It was the resemblance covering. And I want us to think of it as a resemblance covering because it was a covering of skin, like skin over human flesh.

[ 10 : 31 ] It's the resemblance covering because it resembles our humanity. And that's who Jesus is. He is Jesus, our tabernacle.

He is God, veiled in human flesh. That's how John describes him in his gospel. He's the word who became flesh. He tabernacled among us.

But what's remarkable about those who would have looked at Jesus, who was this God-man, he was resembling humanity, veiled in human flesh, tabernacling among us.

What's remarkable about everyone who looked at Jesus is that, just as Isaiah describes it, they saw no beauty in him, that they should desire him.

And that's what the outer covering of the tabernacle was when you looked at it. It had no form, nor comeliness. And the same was said about Jesus, our tabernacle.

[ 11 : 27 ] He was veiled in human flesh, and yet he had no form, nor comeliness. Because were we to see Jesus with our own eyes, humanly speaking, there was no beauty in him that we would desire him.

He didn't look different to us. He was bone of our bone, and flesh of our flesh. There was nothing looking at him that made him stand out. He didn't appear as this exalted king.

No, the gospels remind us that he appeared before us as a lowly carpenter. He was the carpenter's son. He was the parents, or his parents were Mary and Joseph.

He was from the village of Nazareth, and many asked, can anything good come out of Nazareth?

My friend, Jesus, our tabernacle, resembled our humanity.

He was made like us. God sent his son, says Paul, in the likeness of sinful flesh. He was born in the likeness of man.

[ 12 : 30 ] He was found in the fashion of a man. And that's why when Jesus came to his own, his own did not receive him.

Instead, he was despised and rejected by men. He became a man of sorrows, acquainted with grief. And as Isaiah reminds us, it was because of his humanity that we hid, as it were, our faces from him.

And he was despised, and we esteemed him not. You know, the outer covering was the resemblance covering. And it's to draw our attention to the wonder of the incarnation.

The wonder of the incarnation that Jesus became like us in order to redeem us. He became like us in order to, as we'll see here, in order to relate to us.

You know, Jesus, our tabernacle, he resembled our humanity in order to relate to us as our mediator and our high priest. Paul reminds us, he reminded Timothy, he said, there is but one God and one mediator between God and men.

[ 13 : 53 ] And he describes him. He is the man, Christ Jesus. He is the man, Christ Jesus. It's his humanity that we're able to relate to.

And you know, as the writer to the Hebrew says, Jesus is our high priest. He was touched with a feeling of our infirmities because of his humanity. And as a human, he was in all points tempted as we are, yet without sin.

My friend, Jesus became like us in order to relate to us. And you know, it should be the greatest comfort to us tonight that our mediator and high priest, he knows what we're going through.

He knows everything we're going through. Our mediator and high priest, he knows what it is to hunger and thirst. He knows what it is to be tired and worn out.

He knows what it is to be stressed and under pressure. He knows what it is to encounter loss and sorrow. He knows what it is to confront illness and sickness. He knows what it is to feel rejection and humiliation.

[15:06] Jesus knows what it is to experience agony and pain. And you know, my friend, Jesus even knows what it is to face death and to die.

Therefore, whatever we are going through tonight, whatever worries we may have, however we may feel in ourselves, the wonder of the incarnation is that Jesus knows what we're going through. Jesus knows what we're going through. That's why the writer to the Hebrews encourages us to come boldly to the throne of grace. That we may cast all our cares upon him, knowing that when we come to this throne, we obtain mercy and find grace to help in time of need.

You know, the resemblance covering, it assures us that Jesus, as our tabernacle, became like us in order to relate to us. He became like us in order to relate to us.

But he also became like us in order to redeem us, which is the second covering on the tabernacle, the redemptive covering.

[16:18] That's what we see secondly, the redemptive covering, the resemblance covering and the redemptive covering. We're told in verse 19, and he made for the tent a covering of tanned ram skins and goat skins.

So the second covering over the tabernacle was made from tanned ram skins or ram skins dyed red.

And the redemptive covering, it was to be the same size as the resemblance covering, the outer covering. It was to be made out of 11 curtains of ram skins dyed red and each curtain, like the other curtains, they were to be 30 cubits long and 4 cubits wide.

They were to be 45 feet long and 6 feet wide. And 5 of the 11 curtains, they were all to be sewn together to form the front half of the covering.

The other 6 curtains were to form the back half of the covering, with the 6th curtain left to hang over the back of the tabernacle. And again, the resemblance covering, like the resemblance covering, both sections of the redemptive covering, they would be joined together.

[17:37] Both sections would be joined together using these bronze clasps. And so the redemptive covering was made from ram skins dyed red, so it would have been completely coloured red.

This red covering made from flesh. And of course this covering, it was stained red, it highlights to us simply that without the shedding of blood, there is no remission for sin.

But what's interesting is that the redemptive covering was made from ram's skins. And this is interesting because the ram was said to be the animal of consecration.

The ram was said to be the animal of consecration because it was a ram that was sacrificed to the Lord in order to set apart and consecrate the priests into their holy office.

We're told back in Exodus 29 that Aaron and his sons shall lay their hands on the head of the ram and Moses shall kill the ram and take part of its blood and put it on the tip of the right ear of Aaron and on the tips of the right ears of his sons and on the thumbs of their right hands and on the great toes of their right feet and throw the rest of the blood against the sides of the altar for it is a ram of ordination.

[19:04] So the ram was considered to be the animal of consecration but it was also to be considered as the animal of substitution and we see that especially in the experience of Abraham and Isaac.

You remember in Genesis 22 that the Lord commanded Abraham, he commanded him to go up Mount Moriah and offer his only son as a burnt offering to the Lord.

And Abraham he obeyed the Lord to the point that the Lord had to stop Abraham from killing his own son Isaac. And we're told in Genesis 22 that the angel of the Lord called to Abraham from heaven and said, Abraham, Abraham.

And he said, here I am. He said, do not lay your hand on the boy or do anything to him, for I know that you fear God, seeing that you have not withheld your son, your only son from me.

And Abraham lifted up his eyes and looked, and behold, behind him was a ram caught in a thicket by its horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.

[20:17] The Lord provided Abraham with a ram as a substitute for his son. And it's because of this that the ram was considered to be the animal of substitution.

The ram was the animal of consecration and substitution. Therefore, the covering of the ram skin dyed red. It spoke very clearly about redemption.

The redemptive covering, it pointed to one who would be consecrated to his office as a priest. and yet at the same time offer himself in the act of substitution.

The redemptive covering, it pointed to both priest and sacrifice. And needless to say, the redemptive covering, it was fulfilled in the person and work of Jesus Christ.

Because he and he alone was consecrated. He was set apart. He was Christed to the office of a priest in order to be the redeemer of God's elect.

[ 21 : 24 ] And as our redeemer, we know that he offered himself up as an act of substitution. And you know, our catechism, it's a wonderful document, we should visit it and revisit it all the time, because the catechism, it beautifully reminds us about the office of Christ as our priest.

Christ executed his office of a priest in his once offering up of himself as a sacrifice to satisfy divine justice, and in order to reconcile us to God and in making continual intercession for us.

My friend, the redemptive covering, it speaks to encourage us, and it wants to encourage us by affirming that Jesus became flesh and tabernacled among us in order to be both our priest and our sacrifice, and that through the shedding of his blood, through the blood of his cross, there is peace with God, and there is forgiveness of sins, because as we know, it's only the blood of Jesus that cleanses us from all sin.

My friend, Jesus, our tabernacle, he became like us in order to relate to us, in order to redeem us, and also to make us righteous, and that's the third covering, the righteousness covering, the righteousness covering, so there's the resemblance covering, the redemptive covering, and the righteousness covering, the righteousness covering.

Look again at verse 14, he says, he also made curtains of goats hair for a tent over the tabernacle, he made eleven curtains, the length of each curtain was thirty cubits, and the breadth of each curtain four cubits, the eleven curtains were made the same size.

[ 23 : 25 ] So the third covering over the tabernacle was to be made, as we're told in verse 14, from goats hair. And like the resemblance covering and the redemptive covering, the righteousness covering, the third covering, it was to be the same size.

It was to be made out of eleven curtains of goat hair, goat's hair, with each curtain thirty cubits long, four cubits wide, which is forty-five feet long, six feet wide.

Five of these curtains were to be sewn together to form the front half of the tabernacle covering, and the other six curtains were to be sewn together to form the back half of the covering, with the sixth curtain to hang over the back, just like the other coverings.

And again, both sections of the righteousness covering, they were joined together using bronze clasps. But as we said, the righteousness covering was made from goat's hair.

It was made from goat's hair, which would have been long, fine hair, intricately woven together, you could say almost like tweed, and it would be woven together in order to form each curtain and the covering of the tabernacle as a whole.

[ 24 : 42 ] Now, for some years, there has been this argument over the colour of the goat's hair. The traditional view, which is held mainly in the Western world, is that the righteousness covering of goat's hair was white, just like this cloth, because, well, goats in the West, they are predominantly white or grey, thereabouts.

But what's interesting is that goats in the Middle East are predominantly black, which means that the righteousness covering that was used on the tabernacle, the righteousness covering of finely woven goat's hair, it wasn't white, but black.

And, of course, the black goat's hair, it spoke very clearly of the seriousness of sin and its effect upon our own hearts and lives. In fact, it was on the day of atonement, Leviticus chapter 16, we're told there that on the day of atonement, two goats were brought.

Two goats were to be offered on behalf of the people, two black goats, and they were to be used and offered as a sin offering to the Lord. The first goat, it was taken and sacrificed to the Lord, and its blood was sprinkled upon the mercy seat in the holy of holies.

But the other goat, the second goat, that was the scapegoat. And the scapegoat had all the sins of the people confessed onto the head of the goat, and then this black goat, it was driven out into the wilderness, never to be seen again.

[ 26 : 20 ] And you know, it would have been this vivid image for all the people looking on, seeing the high priest, holding the head of the goat, confessing the sins of the people onto the head of this black goat, and then seeing this black goat bearing their sin out into the wilderness, never to be seen again.

And it's just a picture of what Christ does with our sin. It's what we were singing about in Psalm 103. As far as east is distant from the west, so far has he in his love removed all our iniquity.

But the question is, how did he remove it? How did Jesus take our sin from us? How did he remove the blackness of our sin so that we could be made righteous?

And that's what this black righteousness covering is reminding us. It's reminding us that in order to take our sin from us, Jesus, our tabernacle, became sin for us.

In order to take our sin from us, Jesus, our tabernacle, became sin for us. My friend, Jesus, our tabernacle, he not only came to relate to us and redeem us, he also came to make us righteous.

[ 27 : 43 ] And he made us righteous, as Paul reminds us in 2 Corinthians, he made us righteous by faith because God made him to be sin for us.

Who knew no sin? All so that we could be made the righteousness of God in him. It was Calvary's great transaction where the worst about me and you was laid upon him and the best about him was laid upon us.

Our sins transferred to Christ, his righteousness transferred to us. the blackness of our sin given over to him, all so that we could become as white as snow.

My friend, the righteousness covering, it's a beautiful reminder that Jesus, our tabernacle, he was imputed with the blackness of your sin and my sin, all so that we could be imputed and clothed with the righteousness of him, his righteousness. But you know there's more, there's more because there's one more covering.

[ 28 : 58 ] The last covering was the royal covering. The last covering was the royal covering. Four coverings, one Christ. So the resemblance covering, the redemptive covering, the righteousness covering and the royal covering.

The royal covering. Look at verse 8. It says, In all the craftsmen among the workmen made the tabernacle with ten curtains.

They were made of fine twined linen and blue and purple and scarlet yarns, with cherubims skillfully worked. The length of each curtain was twenty-eight cubits and the breadth of each curtain four cubits.

All the curtains were the same size. He coupled five curtains to one another and the other five curtains he coupled to one another. He made loops of blue on the edge of the outermost curtain of the first set.

Likewise, he made them on the edge of the outermost curtain on the second set. He made fifty loops on the one curtain and he made fifty loops on the edge of the curtain that was on the second set.

[ 30 : 03 ] The loops were opposite one another. And he made fifty clasps of gold and coupled the curtains one to the other with clasps. So the tabernacle was a single hole.

The royal covering was as you know the most inner covering on the tabernacle. And it was smaller than all the other coverings. Because as we're told there there were only ten curtains not eleven but ten curtains.

And these each curtain measured twenty-eight cubits long and four cubits wide which was forty foot forty-two foot long and six foot wide.

And five of the curtains were sewn together to form the front half of the covering over the tabernacle. And the other five of the curtains they were sewn to form the back half of the tabernacle. But there was no eleventh curtain to hang over the back of the tabernacle because it all fitted perfectly.

And again like the other coverings both sections of the royal covering these two sections they were joined together. But this time they were joined we're told using gold clasps not bronze clasps but gold clasps emphasising that this was really a royal covering.

[ 31 : 24 ] But more than that the royal covering was made from fine twined linen of blue and purple and scarlet yarns. And if you remember the royal covering was made from the same material as the outer gate.

Because the outer gate when we're looking at it, it was made from blue and purple and scarlet yarns of fine twined linen. It was the same material.

And as we said before blue, purple and scarlet they're all royal colours. They emphasise to us that Jesus our tabernacle. He's a king.

He's the king of kings. He's the lord of lords. He's the covenant king of his people. And it's his house that we're approaching. It's his dwelling place.

But you know what I love about this royal covering is that woven in amongst all the colours were these, as you can see there, all these cherubim. They were these cherubim.

[ 32 : 29 ] And the cherubim, as when we read through the instructions of the tabernacle, when you read through them, the cherubim are mentioned again and again in relation to the tabernacle.

And it seems that the cherubim, you could almost say that they were to act like guards protecting the tabernacle from sinful intruders. Just like the cherubim were there and the flaming sword were there and guarding the entrance of the garden of Eden.

They were guarding the way to the tree of life. The cherubim protected what was the tabernacle of Eden and they protected the presence of the king from sinful intruders.

And here, here are the cherubim protecting the tabernacle. They're guarding the presence of the king of kings from sinful intruders.

But you know, looking at it, with all these cherubim on it, there's something more here. Because when you would enter into the tabernacle, when you would enter through the curtain, inside the tabernacle, and we'll do that next weekend, over the weeks ahead, when you would enter into the tabernacle, you would immediately realise you are under these four coverings.

[ 33 : 50 ] You're under the resemblance covering, the redemptive covering, the righteousness covering, and the royal covering. And as we said, these four coverings, they speak to us all about the person and work of Jesus Christ.

He is Jesus, our tabernacle. Four coverings, one Christ. But you know, it's on entering into the tabernacle, standing under these four coverings, that you, as a sinner, that you're made to realise that because of the resemblance covering, the redemptive covering, the righteousness covering, and the royal covering, standing inside the tabernacle, under all the coverings that point to Christ, you're made to realise that you're in Christ.

You are in Christ. I'm going to look more at this in the weeks ahead, but you know, I find it fascinating that when entering in, you're covered by Christ, you are in Christ.

Christ. But what I love about this, this royal covering, what I love about it, is that if you were to enter into the tabernacle, and you were to look up, all you would see is cherubim.

You wouldn't see the resemblance covering, you wouldn't see the redemptive covering, you wouldn't see the righteousness covering, but you would see the royal covering. And if you were to go into the tabernacle and look up, all you'd see is these cherubim looking down, all these angels are above your head.

[ 35 : 29 ] They're all above you as you stand in Christ. This is what I love. You as a sinner in Christ, covered by Christ, this great mystery of salvation, a sinner in Christ, and the angels desire to look into it.

They're looking in, in wonder, at what God has provided for sinners, that sinners are able to be covered by Jesus Christ, our tabernacle.

You know, it's wonderful. The tabernacle is so beautiful, and you know, we have to stand in awe of it, that even the angels, they desire to look into it.

And we'll see this more as we come to it next week, and the other items of furniture in the tabernacle. the angels desire to look into the wonder of our salvation.

Our salvation. Four coverings, one Christ. The resemblance covering, the redemptive covering, the righteousness covering, and the royal covering.

[ 36 : 36 ] Four coverings, and one Christ. May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to thee for Jesus, our tabernacle.

We thank thee, Lord, that he dwelt among us, and that through faith that we are able to behold his glory. The glory is of the only begotten of the Father, and realize that he is full of grace and truth.

And Lord, we confess that, oh, we don't look enough into these wonderful things, that even the angels, they look into the wonder of our salvation. And Lord, how often we lose sight of it.

We get so caught up in the world, the flesh, and the devil. But Lord, that thou wouldst give to us a renewed vision, a renewed love for Jesus, that we would see him like we've never seen him before, and that through it we would love him deeper, that we would walk with him more closely, that we would serve him more faithfully, that we would worship him more sincerely, and realize that he has done in us and for us, exceedingly abundantly above all, more than we could ask or even think.

Lord, bless us together, we pray, encourage us in our faith and in our walk with thee. And Lord, remember others who may be struggling, those who aren't with us this evening, bless them where they are, that they would know the peace of God that passes all understanding.

[ 38 : 07 ] O do us good and we pray, go before us for Jesus' sake. Amen. We're going to bring our service to a conclusion by singing the words of Psalm 51.

Psalm 51, we're singing the Sing Psalms version on page 68. Psalm 51, Sing Psalms version, page 58, 68, and we're singing from verse 5 down to the verse marked 15.

Psalm 51 and verse 5, From my birth I have been sinful, such the nature I received, sinful from my first beginning, in my mother's womb conceived, truth you look for in my heart, wisdom to me you impart, cleanse with hyssop, purify me, I'll be whiter than the snow, let the bones you crushed be joyful, may I joy and gladness know, from my failure hide your face, blot out all my wickedness.

So Psalm 51 from verse 5 down to the verse marked 15, to God's praise. verse 5 verse 5 from my birth I have been sinful, such the nature I received, sinful from my birth beginning, in my mother's womb conceived, truth you look for in my heart, wisdom to me you impart, cleanse with his some beautify me, I'll be whiter than the snow, let the bones you crush be joyful, may I joy and gladness know, from my failure I cure face, but at all my wickedness.

Lord, create a pure heart in me, and a steadfast mind renew.

[ 41 : 04 ] Do not take your spirit from me, cast me not away from you, give me back the joy I have, keep my will in spirit glad, hand.

Then I'll teach your ways to sinners, rebels will turn back to you.

Free me from blood guilt, my Savior, God most merciful and true.

Then I praise your righteousness, teach my lips your name to bless.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forever more. Amen.