

Power in the Blood

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Date: 27 August 2023

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[0 : 00] But if we could, this evening with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read. 1 John, 1 John chapter 1.

1 John chapter 1. And if we read again in verse 7. 1 John chapter 1 at verse 7. But if we walk in the light as He is in the light, we have fellowship with one another.

And the blood of Jesus, His Son, cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

One of my favorite hymns, which I often listen to in the car, is the well-known hymn, Power in the Blood.

[1 : 04] It is Power in the Blood. And I often listen to it being sung by the Christian country singer, Alan Jackson. Alan Jackson, he didn't write the hymn, Power in the Blood, but it was written at the end of the 19th century, 1899.

And it was written by a man called Lewis Jones. So boys, that's the answer to your first question. The man was called Lewis Jones. Apparently, he composed the hymn while he was a leader at a church camp.

So we're all familiar with church camps. And at the camp, he had heard a sermon entitled, Power in the Blood of Jesus. Power in the Blood of Jesus. And after hearing this sermon at church camp as a leader, Lewis Jones had all these evangelistic questions in his mind that he wanted to ask the campers at church.

He wanted to ask these questions to all these campers at church camp. And those evangelistic questions, they ultimately framed his whole hymn.

Because if you remember the hymn, There is Power in the Blood, it begins with that question.

Would you be free from your burden of sin? There is power in the blood. Power in the blood.

[2 : 14] Would you or evil a victory win? There is wonderful power in the blood. And he asks all these questions. Would you be free from your passion and pride? There's power in the blood.

Power in the blood. Come for a cleansing to Calvary's tide. Why? There is wonderful power in the blood. Then he asks, Would you be whiter, much whiter than snow?

There is power in the blood. Power in the blood. Sin stains are lost in its life-giving flow. There is wonderful power in the blood. Then he asks, Would you do service for Jesus, your King?

There is power in the blood. Power in the blood. Would you live daily? His praise is to sing. There is wonderful power in the blood. And throughout his hymn, Lewis Jones, he emphasizes and explains the power that there is in the blood of Jesus Christ.

And he emphasizes it with that chorus. The chorus all the way through the hymn. There is power, power, wonder-working power in the precious blood of the Lamb.

[3 : 16] He says it again and again and again. He emphasizes the power in the blood of Jesus.

And you know, it's that power in the blood of Jesus that I want us to consider this evening from John's letter.

Because that's what John is doing here. He's considering the power of the blood of Jesus. And John draws our attention to two things. The cleansing power of the blood and the covering power of the blood.

The cleansing power of the blood and the covering power of the blood of Jesus. So first of all, the cleansing power. The cleansing power of the blood.

He says there in verse 7, If we walk in the light, as he is in the light, we have fellowship with one another. And the blood of Jesus, his son, cleanses us from all sin.

If we say we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

[4 : 23] Now as we've discovered in our study of 1 John, John wrote this letter. John the Apostle, he wrote this letter because he wanted to address the question, How do I know that I'm a Christian? How do I know that I'm a Christian? Especially when I don't feel like a Christian. How do I know that I'm a Christian? But the reason so many in the church didn't feel that they were Christians was all due to what we said before.

It was all the claims and the confusion of Gnosticism. Where many in the church in the first century, they began to question their Christianity. Some even doubted their salvation.

Some even fell away from the faith altogether. And John wrote this letter because, as he says towards the end of his letter, that key verse in his letter, chapter 5 at verse 13, he says, I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life.

How do I know that I'm a Christian? John says, I am writing these things to you. As someone who already believes in the name of the Son of God, and I want you to know that you have eternal life.

[5 : 41] John wrote this letter so that you may know that you believe in Jesus Christ and that you belong to Jesus Christ. He wrote it so that you believe and that you belong to Jesus Christ.

And as we continued our study of this letter last Lord's Day, we noted that John amplifies three themes throughout this letter. The theme of light, the theme of love, and the theme of life.

And John begins this letter by emphasizing and explaining the theme of light, where he says that God is light, and in him there is no darkness at all.

That's verse 5. God is light, and in him there is no darkness at all. Therefore, Jesus, as we know, he is the light of the world. Those who follow him will not walk in darkness, but will have the light of life. So if you're a Christian, says John, you will walk in the light. If you're a Christian, you will walk in the light. Because when you walk in the light, you not only see the mess that you're in, you also see the majesty of your Savior.

[6 : 48] And as we mentioned last Lord's Day, when John wrote his gospel, John used Nicodemus as an illustration of what it means to be brought from darkness into the marvelous light of the Lord.

Nicodemus, as you know, he was the religious Pharisee. He was the teacher of Israel. He came to Jesus. He met Jesus under the cover of darkness. But by the time Jesus dies on the cross, Nicodemus is then walking in the light.

Something has changed. Something has happened. And with that, John, he shows us a change that has taken place in the life and experience of Nicodemus. But that change, explains John, it was gentle.

And it was a gradual change. It was a gradual conversion from darkness to light. And you know, many of us can relate to Nicodemus. Because we can't actually pinpoint the moment.

We don't have a day. We don't have a time. We don't have a moment where we became a Christian. Because there was this gentle and gradual movement. This gentle and gradual conversion from darkness to light.

[8 : 02] But for some others, they do have a dramatic conversion. The young people at Youth Fellowship last week, they had Sean speaking to them. But one moment, we're told that Sean is collapsing on the street drunk.

And the next minute, he wakes up a new creation. The same was true of the Apostle Paul. He had this Damascus Road experience. One moment, he's walking in darkness.

The next, he not only sees the light, he also speaks to the light of the world. And Paul's conversion is from darkness to light. It's so dramatic that he goes from being a persecutor of the church to being a preacher of the gospel.

And you know, I remember listening to a minister a while ago. And he was talking about conversions. And some people have gradual and gentle conversions like Nicodemus. Other people have dramatic conversions like the Apostle Paul.

And he said, for some people, they're brought up with it. Like many of us. We're brought up with it. And then one day, the penny drops. And you know, I had a friend listening to that same sermon that I was listening to.

[9 : 13] And when the minister said, the penny drops, the penny dropped. He was converted. He could see and understand what was being said.

You know, whether we're brought suddenly or slowly from darkness to light, our Bible tells us that the God who commanded light to shine out of darkness at creation is one who shines into our heart to give the light of the knowledge of the glory of God in the face of Jesus Christ.

So how do I know I'm a Christian? John says, you'll know that you're a Christian because you walk in the light. You'll know that you're a Christian because you'll walk in the light.

So are you walking in the light? Are you walking in the light? But as John goes on, he says, walking in the light involves talking with the Lord. Walking in the light involves talking with the Lord.

We mentioned this last Lord's Day. Walking and talking means that you're not standing still. You're not stationary. You're not static. You're not silent. You're walking and you're talking, which means that there's movement, there's progression, there's growth. Because as you're walking in the light, you're talking with the Lord, and you grow in grace, you grow in knowledge of your Lord and Savior, Jesus Christ.

[10:29] And as you walk and as you talk, you have that word we mentioned last Lord's Day, you have koinonia, you have fellowship, fellowship with the Lord, fellowship with the Lord's people.

You want to be in church. You want to be among the Lord's people. You want to be where God's Word is proclaimed. You want to be among God's people when they're speaking and sharing with one another. You want koinonia. So how do I know that I'm a Christian? I'm walking in the light.

I want to be in church. Another evidence, because it's through koinonia that our walking and our talking is not just a weekly thing or a monthly thing or an annual event. It's a daily experience.

How do I know that I'm a Christian? I'm walking in the light because I'm reading the Bible. I'm praying to the Lord daily, and I want to be in church. And John emphasizes that being a Christian is a daily experience. It's a daily exercise. And he does that. He emphasizes and he explains that being a Christian is a daily experience and a daily exercise by the type of verb that he uses in all these verses. The Greek verb that John uses, I'm not going to explain it, but the verb that he uses, it highlights that the Christian life involves continual walking in the light and continual talking with the Lord. It's this continual desire to keep walking and to keep talking. Because if you were to translate these verses literally from verse 7, if we continue to walk in the light, as he is continually in the light, then we will continue to have fellowship with one another. And the blood of Jesus Christ will continue to cleanse us from all sin. Verse 8, but if we continually, if we say we continually have no sin, we continue to deceive ourselves and the truth is not in us. But if we continue, he says, to confess our sins, he continues to be faithful and righteous to cleanse us from all unrighteousness. John emphasizes in those three verses that being a Christian that being a Christian is not weekly, monthly, or annually. It is daily. It's a daily experience. It's a daily exercise because we need to be continually walking and continually talking with the Lord. We need to be continually walking and continually talking with the Lord.

And as John shows us, the cleansing power of the blood is in continually confessing our sin.

[13:27] That's what he's emphasizing, this continuous walk and talk with the Lord. If we continue to walk in the light, as he is continually in the light, then we continue to have fellowship with one another, and the blood of Jesus will continue to cleanse us from all sin. And if we, he says, verse 9, if we confess our sins, if we continue to confess our sins, he continues to be faithful and righteous to cleanse us from all unrighteousness. So the cleansing power of the blood is in continually confessing our sins. Therefore, the Christian life is not only involves walking and talking continually, it also involves continually confessing our sin. Because confession of sin, as you know, it's not a one-time act where you confess that you're a sinner and that Jesus is a Savior at your conversion. It's not a one-time act. No, the Christian life involves continual confession of sin.

The Christian life involves continually coming back to the Lord. And I hope we do this. We continually come back to the Lord and say, Lord, forgive me. Lord, forgive me. Lord, forgive me. Lord, I've done it again. Forgive me. Lord, forgive me for what I said. Forgive me for what I did. Forgive me what I thought. Lord, forgive me. And you know, we should be specific with our sin. We should come clean with our sin in order to be cleansed from our sin. We should come clean with our sin in order to be cleansed from our sin. We should call our sin and confess our sin for what it is. So we tell the Lord, whether it's envy or lust or idolatry or jealousy or anger or drunkenness or deceit, whatever it is, we call our sin and confess our sin for what it is. Because the cleansing power of the blood, says John, is in continually confessing our sin. The cleansing power of the blood is in continually confessing our sin. But, says John, verse 8, if we say we have no sin, or if we continue to say we have no sin, we deceive ourselves and the truth is not in us. As you know, there are some

people who have this idea that when you become a Christian, you stop sinning. I don't know where they get that idea from, but some people have that idea. In their mind, maybe it's because they think that Christians are meant to be perfect. They're meant to be, as they often call them, they're good living.

They're meant to be holy and sinless. And maybe you think like that. Maybe you know people that think like that. Maybe you thought that when you became a Christian, you would stop sinning, or you would be more holy. But the reality is, the more you go on as a Christian, you see more of your sin, and you feel even less holy. And I'm sure we all quickly learned that when we became Christians. We learned that we're not sinless, because we continually faint and fail. We continually sin and come short of the standard and glory of God. We continually let the Lord down in so many different ways. But that's why the cleansing power of the blood is in continually confessing our sin. Because the Christian life, it involves continually walking in the light, continually talking with the Lord, by continually confessing our sin.

So the Christian life involves continually walking in the light, and talking with the Lord, by continually confessing our sin. But, verse 8, if we say we have no sin, we deceive ourselves, and the truth is not in us.

John says that if we refuse to confess our sins as a Christian, even more so, if we try to cover up our sin as a Christian, what will happen is we stop walking in the light, and we stop talking to the Lord. Because our sin affects our koinonia. That's all involved here. It affects our koinonia with the Lord, and our koinonia with the Lord's.

[18:22] People, it affects our fellowship. And as we said in our Psalms this evening, that's what we see so clearly in the life of King David. David, as we said, he was king of Israel. He had the highest position in the land.

Then it happened. He committed adultery. He lied about it. He tried to cover it up. He tried to cover it up by killing Uriah, Bathsheba's husband. But instead of confessing his sin, which he should have done right from the word go, he should have confessed his sin of adultery with Bathsheba and his murder of Uriah. Instead of confessing it, he denied it. He refused to confess his sin. He tried to cover it up.

And that's what we're singing about in Psalm 32, when he was silent. He was silent for nine months. It was such a long time. He was silent about his sin. And David knew that he was being silent about his sin. David knew that he had covered up his sin. David knew that he had refused to confess his sin.

And he was saying, as verse 8 says, if we have no sin, we deceive ourselves. If we say we have no sin, we deceive ourselves. And that's what David was doing. He was deceiving himself because he wasn't walking in the light. He wasn't talking with the Lord. He wasn't continually confessing his sin. And David was silent about his sin. You'll remember until the prophet went to him. Nathan, the prophet went to him and told him, you are the man. And then he confesses his sin in Psalm 51.

[19:56] And in that moment, David knew the cleansing power of the blood. And he knew that the cleansing power of the blood is in continually confessing your sin. That's why he prays in Psalm 51.

My favorite Psalm. Do thou with hyssop sprinkle me? I shall be cleansed so. Yea, wash thou me, and then I shall be whiter and the snow. And the hyssop he's speaking of is the hyssop that would be used to dip. You would dip the hyssop in the blood of the lamb and then put it on the doorposts and lintel of the houses in Egypt.

My friend, the cleansing power of the blood is in continually confessing our sin. The cleansing power of the blood is in continually confessing our sin. But when it comes to the blood of Jesus, John says that there's not only the cleansing power of the blood, he goes on to say that there's also the covering power of the blood. That's what we see secondly, the covering power of the blood.

Look at chapter 2 at verse 1. My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ, the righteous. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

You know, another hymn I often listen to in the car is William Cowper's hymn, where he says, there is a fountain filled with blood drawn from Emmanuel's veins, and sinners plunge beneath that flood, lose all their guilty stains. And he goes on, he says, the dying thief rejoiced to see that fountain in its day. And there, though I, as vile as he, wash all my sins away, dear dying lamb, thy precious blood shall never lose its power, till all the ransomed church of God be saved to sin no more. Ere since by faith I saw the stream, thy flowing wounds supply, redeeming love has been my theme, and shall be

till I die. It's a beautiful hymn that not only reminds us about the cleansing power of the blood of Jesus, but also the covering power of the blood of Jesus. And this was important for John to highlight, and for John to home in on, because John here is trying to get the balance when speaking about the seriousness of sin. John doesn't want to come across as too light or too heavy. He's trying to get the balance, because on the one hand, John doesn't want to be lackadaisical or lenient with our sin, where we become so flippant and so frivolous with our sin, and even the way we speak, thinking that, well, we can continue in sin, that grace may abound.

[23 : 04] And that it doesn't matter what we do, because God will love us anyway, and God will forgive us. So he doesn't want to be too frivolous on one hand, but on the other hand, John is trying to remove any feelings of fear, that the Lord will refuse to forgive us our sin if we fall into sin.

And you know, it's often this fear, not the frivolous nature of sin, but the fearful nature of sin that I speak to so many people about. And what concerns them often is that, well, what if I become a Christian and I don't last? Or what if I become a Christian and I let the Lord down? Or what if I become a Christian and I let the church down? I let the Lord's people down? And they have all these feelings of fear by becoming a Christian, and their fear that the fact that the Lord will refuse to forgive them if they fall into sin. But you know what I love about the Bible? And you know I love the Bible. I love the way John gently and graciously writes this letter. He knows their fear. He knows they're not going to be frivolous with sin. He knows they fear because of sin. And John gently and graciously writes this letter, and he says to them, my little children, what a way to speak to them. My little children, verse 1, I am writing these things to you so that you may not sin.

But if anyone does sin, we have an advocate with the Father, Jesus Christ, the righteous. John is so caring. He's so compassionate. He's so loving. It's a love letter. We said that before.

But you know, he knows that the church takes sin seriously. He knows they're not going to be frivolous with sin. But he wants to remind them and to remind us that if anyone does sin, which we will all do, because we all sin, but if anyone sins, he says, don't forget, we have an advocate with the Father. He is Jesus Christ, the righteous. And with that, John, where he speaks about an advocate, he uses and utilizes the language of the courtroom.

John brings us into the courtroom, and he emphasizes to us that when our sin condemns us for breaking God's holy law, we have an advocate. It's all the language of the courtroom. When our sin condemns us, we have an advocate. And boys, the Greek word that John uses is paraclete.

[25 : 44] It's a paraclete, not a parakeet, which is a bird, but a paraclete. It's a beautiful word, which means to call alongside. Someone you call alongside to come alongside you. And what John is saying here is that if we sin, which we're going to do anyway, and when we sin, our sin condemns us for breaking God's holy law. But if we sin, John says, do not fear. We have an advocate with the Father. We have a paraclete. We have someone whom we can call alongside us. We have someone who will stand on our behalf. We have someone who will present our case and plead our cause to the judge of all the earth. We have someone who will support us and stand by us, even though everyone else might forsake us because of the sin that we've committed. And John says that someone is Jesus Christ, the righteous. He is the sinless Savior. He is the royal, righteous, redeeming, and reigning King of all the earth, and He stands by our side. He's your paraclete. He's the one who will come alongside you when you sin. So do not fear, says John. We have an advocate with the Father, Jesus Christ, the righteous. And in verse 2, John explains why Jesus stands by our side. He is the propitiation for our sins. And not for our sins only, but also for the sins of the whole world. Jesus is the propitiation for our sins. That word propitiation, it's used throughout the New Testament in order to emphasize and to explain the covering power of the blood of Jesus. Propitiation means, boys, it means, it's the means by which the wrath of God against our sin is averted. So the wrath of God is removed.

Propitiation is the means by which the wrath of God against our sin is averted. So as we said, our sin condemns us for breaking God's law, God's holy law. And we always have to remember it's God's holy law. Because our Bible tells us that God is of purer eye than to behold iniquity. He cannot look upon sin. God cannot look on sin because he hates sin. It makes him angry. That's the serious nature of our sin. Which is why John says, if anyone sins, do not fear. Don't be frivolous with sin, but certainly do not fear when you sin. Because we will not be left to stand before God and face the wrath and judgment of God alone. We have an advocate with the Father, remember. He's Jesus Christ the righteous.

We have this paraclete, this person who stands by our side. We have one who presents our case and pleads our cause. And he's Jesus Christ the righteous. He's the sinless Savior. He stands by our side. And John says, he is the propitiation for our sins. He is our atoning sacrifice. He is our blood sacrifice.

He is our perfect Passover lamb. The lamb of God to take away our sin, the sin of the world. And you know, John here, by using the word propitiation, he's bringing us, just as David brought us in Psalm 51, he's bringing us to Egypt and to the Passover. He's bringing us to the night when the Israelites put the blood on the doorposts and the lintel of their homes. When the blood was shed and smeared on the doorposts and lintels of their homes. Which was a reflection of the blood being shed and smeared upon the doorposts and lintels of their hearts. They were sheltering under the blood. They were covered by the blood of Jesus. Why, as John says, his propitiation covers our sin from the sight of a holy God and removes the wrath of a holy God. That's what it means, propitiation. It covers our sin. God can no longer see it covered with the blood of Jesus, but not only covers it, it removes the wrath of God against our sin. My friend, that's the covering power of the blood. And as the Bible emphasizes to us, without this blood, without the shedding of this blood from the perfect Passover lamb of God, there is no forgiveness. There is no forgiveness. No forgiveness of sin. We are redeemed, says Peter, not with corruptible things such as silver and gold. We cannot redeem ourselves with money.

We are only redeemed by the precious blood of Christ. A lamb without blemish and without spot. It's perfect blood. Powerful blood. As far as John draws our attention to the blood of Jesus this evening, he highlights the cleansing power of the blood and the covering power of the blood.

[31 : 26] The cleansing power and the covering power of the blood. But you know what John doesn't want us to forget? And this is emphasized. We can't see it in the English versions, but if you were to see it the way it was originally written, he doesn't want us to forget this. Jesus Christ is still the righteous one. Jesus Christ is still, continues to be the propitiation for our sins. He continues.

Even though Jesus died on the cross 2,000 years ago now, John says he continues. Even back then, he continues to be the propitiation for our sins. He continues to be our atoning sacrifice. He continues to be our blood sacrifice. He continues to have cleansing power and covering power from his blood. That's why, says John, we need to keep walking in the light. And we need to keep talking with the Lord. And we need to keep continually confessing our sin. Why? Verse 2, he is the propitiation for our sins. And not for ours only, but also for the sins of the whole world. We need to keep walking in the light, keep talking with the Lord, and keep continually confessing our sins. But you know, I love the way John ends verse 2 there. And with this, I'll conclude this evening. John doesn't confine the cleansing power and the covering power of the blood of Jesus to those who are already

Christians. He says that Jesus is available, as he says there, not for ours only, but also for the sins of the whole world. Jesus is available for the whole world. He's available for the whosoever. Jesus is available for you. He's available to be your advocate, to be your paraclete, to be the one who stands by your side when you sin, to be your propitiation for your sins, to be your atoning sacrifice, to be your blood sacrifice. The amazing thing is, John, the evangelist, he was always not just thinking of the church and the Christians in the church, but he's also as an evangelist thinking of those who are not yet committed. And he's saying here, verse 2, he is the propitiation for our sins, and not for ours only. Don't forget those who haven't yet confessed their sin.

Not for ours only, but also for the sins of the whole world. And so, my friend, don't forget, Jesus is available for you. Jesus is available for you.

[34 : 29] Which is why a third hymn that I like, I like listening to in the car, it asks the question, have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb? Are you fully trusting in his grace this hour? Are you washed in the blood of the Lamb?

Are you walking daily by the Savior's side? Are you washed in the blood of the Lamb? Are you resting each moment in the crucified? Are you washed in the blood of the Lamb? When the bridegroom cometh, will your robes be white? Are you washed in the blood of the Lamb? Will your soul be ready for the mansion's bride? Are you washed in the blood of the Lamb? Lay aside the garments that are stained with sin, he says, and be washed in the blood of the Lamb. There's a fountain flowing for the soul unclean. O be washed in the blood of the Lamb. And how does the hymn writer go? What does he say in the chorus? Are you washed in the blood, in the soul-cleansing blood? Are your garments spotless?

Are they white as snow? Are you washed in the blood of the Lamb? My friend, we have an advocate with the Father. He is Jesus Christ, the righteous. He is the propitiation, the blood sacrifice for our sin.

And not only for ours, but also for the sins of the whole world. He is available for you. So you washed, are you washed in the blood of the Lamb? May the Lord bless these thoughts to us. Let us pray.

Lord, we give thanks for the blood of Jesus and for that wonderful promise that his blood promises to cleanse us and continue to cleanse us from all our sin. It cleanses us from sins in the past and even sins in the present and sins that we have not even yet committed. We thank you, Lord, that the blood of Jesus covers it all. And we pray that we would all know this precious blood. We would all know the power of the blood, how it cleanses us and how it covers us. And that we would be washed, washed and made white as snow. Oh, Lord, that thou wouldst teach us even to pray, to pray even like David in all his sin. To say, do thou with hyssop sprinkle me, I shall be cleansed so. Yea, wash thou me and then I shall be whiter than the snow. Go before us, we pray, into the week that lies ahead. Help us to keep walking with thee. Help us to keep talking. Help us to keep continually confessing our sin, knowing that thou art one who is faithful and just, to forgive us our sin and to cleanse us from all unrighteousness. Go before us and we ask, for we ask it in Jesus' name and for his sake. Amen.

[37 : 45] Well, we bring our service to a conclusion this evening. We're going to sing the words of Psalm 51. Psalm 51 in the Scottish Psalter, page 281. Psalm 51, page 281. We're singing from verse 7 down to the verse marked 13. As you know, it's my favorite psalm, but you can also claim it as your psalm too.

It's not just confined to me. It's a wonderful psalm that reminds us of the power of the blood of Jesus. Okay, boys, before we sing, question one, who wrote the well-known hymn, Power in the Blood?

Lewis Jones. Okay. Our confession of sin to God should be continual, not casual or careless, but continual. What Greek word has John used for advocate in chapter two? Paraclete, not parakeet. Paraclete, yep. So that means to call alongside or to come alongside us. The word propitiation means to remove the wrath of God. Yeah. Isn't it amazing? That's what Jesus does for us. Okay. Psalm 51 from verse 7. Do thou with hyssop sprinkle me, I shall be cleansed so.

Ye wash thou me, and then I shall be whiter than the snow. Of gladness and of joyfulness, make me to hear the voice that so these very bones which thou hast broken may rejoice. We'll sing down to the verse marked 13 of Psalm 51 to God's praise.

Psalm 51 from verse 8.

[40 : 03] Psalm 51 from verse 8.

Psalm 51 from verse 8.

Psalm 51 from verse 8.

Psalm 51 from verse 8.

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 forevermore. Amen.