

The Triumphal Trilogy Part Two: The Cross

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- [0 : 0 0] Well, 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 in the book of the prophet Zechariah. Zechariah chapter 12, and we'll read again at verse 10. But it says, And then verse 1 of chapter 13, This evening, Zechariah's futuristic focus is the cross of David. Jesus Christ. His futuristic focus is the cross of Jesus Christ. And as you know, my friend, there's no better place for us to gather this evening than to gather around the cross of Jesus Christ. There's no better place to behold than to behold the wondrous cross upon which the Prince of Glory died. There's no better place to look than to look on Him, as Zechariah says, to look on Him whom they have pierced. Because as you know, the death of Jesus Christ, it was the most extraordinary event that ever took place in the history of mankind. It was the day on which God died.
- [1 : 4 5] The day on which God died on behalf of lost, hell-deserving sinners like you and I. And as you'd expect, the cross of Jesus Christ is the theme which runs throughout the Bible. The whole of redemptive history, it points to this one moment. Because this world's one and only remedy for the curse of sin and death is the cross of Jesus Christ. The difference between eternal life and eternal death is the cross of Jesus Christ. The difference between being saved or being lost is the cross of Jesus Christ. The difference between heaven and hell is the cross of Jesus Christ. That's why the preaching of the cross is the power of God unto salvation. The preaching of the cross is the power of God unto salvation. And that's what Zechariah is reminding and even reassuring us this evening in part two of his triumphal trilogy.
- [2 : 5 0] Because as we said last Lord's Day, the last three chapters in the book of Zechariah, they form this trilogy. And they're a trilogy because they all have this same futuristic focus. And they all repeat the same phrase. On that day. On that day. And it's a phrase that we said it was repeated 16 times throughout this trilogy. Throughout the last three chapters of the book of Zechariah. And part one of the triumphal trilogy which we considered last Lord's Day was the church. Where Zechariah, he prophesied, he preached, and he proclaimed the promise of Pentecost. As we read there in verse 10. I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy. The promise of Pentecost was that the Holy Spirit would come upon the church in power. And as we looked at last Lord's Day, Zechariah's prophecy was fulfilled in Acts chapter 2.
- [3 : 5 4] But this evening as we consider the sequel in this triumphal trilogy, we see that the sequel is actually the prequel in the triumphal trilogy. Because as you know, the events of the cross, they took place before the Holy Spirit came upon the church in power. And so the triumphal trilogy, part two, you could say, is the cross.

Part two is the cross. And I'd like us to just consider the cross under three headings. I want us to see that the cross is personal. The cross is powerful.

And the cross is pastoral. The cross is personal. The cross is powerful. And the cross is pastoral. So first of all, the cross is personal.

The cross is personal. We'll read again in verse 10 of chapter 12. And I will pour out in the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that when they look on me, on him whom they have pierced, they shall mourn for him as one mourns for an only child, and weep bitterly over him as one weeps over a firstborn.

[5 : 07] On that day, the mourning in Jerusalem will be as great as the mourning for Hadad-Ruman in the plain of Megiddo. The land shall mourn, each family by itself. The family of the house of David by itself.

And their wives by themselves. The family of the house of Nathan by itself. And their wives by themselves. The family of the house of Levi by itself. And their wives by themselves.

The family of the Shemmais by itself. And their wives by themselves. And all the families that are left, each by itself. And their wives by themselves.

Now, as we've learned in our studies, Zechariah, he's someone who was called, commissioned, and commanded to comfort and challenge God's people with God's Word as they began living and looking beyond lockdown. The Israelites, we've said it many times, they had spent 70 years living in lockdown in Babylon due to the rebellion and rejection of the Lord as their shepherd. But throughout this book, we've seen and heard Zechariah exhorting and encouraging this returned remnant to look and listen and love the coming of the shepherd king, Jesus Christ. That was what we said last Lord's Day. That was Zechariah's burden. He was someone who was burdened with the Lord's message. And, you know, as we come to the end of this book of Zechariah, he still has a burden. He has this burden to prophesy. He has a to proclaim this triumphal trilogy to the people of his day. And that's because Zechariah had been ministering to this returned remnant for many years, but they still weren't looking and listening and loving the Lord as they should. And so, Zechariah, he concludes his ministry with this burden.

This burden that the people of his day would focus and fixate themselves on the future. That they would look forward. That they would have this futuristic focus where they plan and prepare for a congregation of the future. That they plan and prepare for the next generation coming after them. That they plan and prepare for those who are yet unborn. That they too would praise and magnify the Lord. And Zechariah does this by prophesying and preaching and proclaiming this triumphal trilogy. And as we said, we know it's a triumphal trilogy because of the same phrase that's repeated, on that day. On that day.

[7 : 45] But as we said, that phrase, it doesn't specifically refer to the last day, which was the day of the Lord, which marks the end of the world and the second coming of Jesus. It does refer to the last day, and we'll see more of that, God willing, next Lord's Day when we consider the last chapter.

But there's more to it than that. Because the phrase, on that day, also refers to the now and the not yet. It refers to the last days. It refers to the period of time between the death, resurrection, and ascension of Jesus and his second coming. They are the last days. And they are the days that we're living in right now. We are living in the last days. And as we touched on last week, Zechariah, he is someone who is proclaiming the promise of Pentecost. He proclaimed the promise of Pentecost.

We saw that in chapter 12, that in the last days, Jesus will build his church, and the gates of hell will not prevail against it. Because the church will be encouraged and enabled and even empowered by the Holy Spirit to preach the good news of the gospel. But now, as we consider part two of this triumphal trilogy, we see that when the church preaches and proclaims the good news of the gospel, when the church preaches and proclaims Jesus Christ and him crucified, when the church preaches and proclaims the cross of Jesus Christ, we're being reminded here in Zechariah that the preaching of the cross will be the power of God unto salvation. And we see that because Zechariah says that when the Spirit is poured out on the church, and when the church preaches and proclaims the cross of Jesus Christ, and when sinners look on him whom they have pierced, Zechariah says, there will be weeping and mourning over sin. There will be weeping and mourning over sin. But you know what Zechariah highlights in these verses is that the weeping and mourning over sin, it won't be public, but private and personal. Zechariah says in verse 12, the land shall mourn each family by itself.

And he goes on to say, the family of the house of David by itself and their wives by themselves. The family of the house of Nathan by itself and their wives by themselves. The family of the house of Levi by itself and their wives by themselves. The family of the Shimeites by itself and their wives by themselves. Now, one commentator explains that the house of David refers to the kings, the royalty of the nation. The house of Nathan refers to the prophets, so the preachers in the nation. The house of Levi refers to the priests, so the clergy of the nation. And the house of Shimei refers to the people of the land, all the people in the nation, the worshiping people of God. Therefore, what Zechariah prophesies and preaches and proclaims here is that on that day, in the last days, he says, the preaching of the cross will lead to personal confession of sin and personal commitment to the Savior. Because he says, whether they are princes or prophets or priests or people, they must all come to the Savior personally. Whether they are princes or prophets or priests or people, they must come to the Savior personally. He says, husbands must come by themselves. Wives must come by themselves. Children must come by themselves. Whether man or woman, boy or girl, young or old, rich or poor, they must come to Christ individually and personally.

They must make a personal commitment to Jesus Christ. And as you know, my friend, that's what Christianity is. That's what being a Christian is all about. It's all about a personal relationship with the Son of God, Jesus Christ. It's a personal commitment which also involves a public confession.

[12 : 14] It's a personal commitment. It's a personal commitment which involves a public confession. And you know, the thing is, my unconverted friend, whether here or at home, the cross is personal.

The cross is personal. And this passage is reminding us that the cross is personal. And you know, I read in a book recently, and the writer, he was talking about the separation that exists in a home between a Christian wife and an unconverted husband. And the writer, he emphasized the need for personal commitment to Jesus Christ. But in the book, he addresses the unconverted husband directly. And I'll just read what he wrote. He said, It's important to understand this. You cannot get to heaven on your wife's coattails. You cannot get to heaven on your wife's coattails. You can't get to heaven claiming the Christianity of your wife.

And you know, for you as an unconverted husband or an unconverted wife or just my unconverted friend, I want to say to you tonight, you can't be saved. You can't be forgiven. You can't get to heaven any other way except by personally, personally coming to Jesus Christ and personally calling upon Jesus Christ and personally committing your life to Jesus Christ and personally confessing Jesus Christ as Lord and Savior. There's no other way. The Bible makes that clear. There's no other way except through Jesus. You can't get to heaven on your wife's coattails because Jesus says, I am the way and the truth and the life. No man can come to the Father except through me. And this is something we need to remember. The cross is personal. The cross is personal. Therefore, you need to deal with the Christ of the cross personally. You need to come to this Jesus personally. And so, the cross is personal. But then secondly, we see that the cross is powerful. The cross is powerful. Look at verse 1 of chapter 13. It says,

Now, when writing to the Corinthians, Paul reminded the church in Corinth, he said to them, The preaching of the cross, he said, is the power of God unto salvation.

And you know, when you actually stop and think about it, it's remarkable that the message of a crucified Savior saves sinners. It's remarkable that the proclamation from a pulpit about the Son of God being nailed hand and foot to a Roman cross, that's what saves lost souls. It's remarkable that preaching about the broken body and the shed blood of Jesus Christ. That's what cleanses us from sin. But that's why Paul said, The preaching of the cross is to them that perish foolishness. It's madness. It's insanity.

[16:17] It's complete folly to them. But to us which are saved, it is the power of God. To those who are perishing to believe in a crucified Savior that He saves sinners, it seems like madness. It's folly. And yet, what Paul is actually reminding us there, that the preaching of the cross, it's a work of the Holy Spirit. Because when the Holy Spirit was poured out on the church, and when the Holy Spirit was poured out on the church, and when the crucified Christ was preached and proclaimed as the only Savior of sinners, the wonderful thing is, it's the Holy Spirit who convinces us of our sin and misery. It's the Holy Spirit who reveals to us that we are sinners in need of a great Savior. It's the Holy Spirit who enlightens our mind in the knowledge of Christ, that He is the only way of salvation. It's the Holy Spirit who renews our will and makes us willing and wanting. It's the Holy Spirit who persuades us and enables us and says, yes,

I need to follow Jesus, and I need to follow Him now. He's the one who makes us and makes us embrace Jesus as He's freely offered to us in the gospel. It's not the preaching or the passion or the pastoral care of any minister that saves souls. No, it's the enlightenment and the enabling and the empowering of the Holy Spirit that saves sinners. And you know, that's what Zechariah is prophesying. That's what he's preaching about. That's what he's proclaiming in this triumphal trilogy 500 years before Jesus was born. And he's saying, on that day, in the last days, the days we are living in, the preaching of the cross, it will be made powerful through the outpouring of the Holy Spirit. The preaching of the cross will be empowered and made effectual through the work of the Holy Spirit. Therefore, my friend, the cross is powerful because it's through the preaching of the cross that sinners are saved and failures are forgiven and the broken are bound up. It's through the preaching of the cross that the blind see and the deaf hear and the lame walk. It's through the preaching of the cross that sinners are brought from darkness to light, from death to life, from the dungeon to liberty. My friend, this is the wonder of the gospel that it's through the preaching of the cross that there is a fountain, as Zechariah says, a fountain opened for sin and uncleanness. And as sinners, you know, sinners such as you and I, we are commanded, even compelled to come and find that free and full forgiveness in Jesus Christ. My friend, this triumphal trilogy, it's reminding us and reassuring us that through the work of the Holy Spirit, the cross is powerful because a fountain has been opened for sin and uncleanness.

And, you know, this is what Moses wrote about in the book of the law when he said, it is blood that makes atonement for the soul. This is what Isaiah pleaded with the people in his day when he said to them, come now, let us reason together. Though your sins be as scarlet, they shall be made as white as snow. Though they be red like crimson, they shall be made as wool.

Do you know, my friend, it was because of the promises of a fountain, a fountain for sin and uncleanness. It was because of that promise that David could plead in Psalm 51, do thou with hyssop sprinkle me? I shall be cleansed so. Yea, wash thou me and then I shall be whiter than the snow. And he went on to say, all mine iniquities blot out, thy face hide from my sin.

Create a clean heart, Lord renew. You know, what a prayer. Create a clean heart, Lord renew. A right spirit, me within. My friend, in Psalm 51, David turned to the cross with his sin and uncleanness because he knew that without the shedding of blood, there is no remission for sin.

[20 : 52] He knew that the blood of Jesus Christ, God's Son, cleanses us from all sin. Zechariah says, on that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness.

And you know that verse in Zechariah 13 verse 1, it was because of that beautiful promise, the promise of the power of the cross. It was because of that promise that William Cowper, he wrote that well-known hymn. There is a fountain filled with blood, drawn from Emmanuel's veins, and sinners plunge beneath that flood, lose all their guilty stains.

The dying thief, he says, rejoiced to see that fountain in his day. And there may I, though vile as he, wash all my sins away. Dear dying lamb, thy precious blood shall ever lose its power till all the ransomed ones 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 will be till I die.

Do you know, are we saying that this evening? Redeeming love has been my theme and will be till I die. And you know the thing is, my Christian friend, when you die, you will be counted as one of those coming out of the great tribulation. And how will you look? How is it described? Those who have washed their robes and made them white in the blood of the Lamb. You know, the cross is powerful.

The cross is powerful because it's through the preaching of the cross that a fountain is opened for sin and uncleanness. And sinners are urged, compelled to come to this fountain to find life, the promise of eternal life. But you know, as we continue through these opening verses of chapter 13, we see that sadly for some, the preaching of the cross has the opposite effect. Because we read in verse 2, and on that day declares the Lord of hosts, I will cut off the names of the idols from the land so that they shall be remembered no more. And I also will remove from the land the prophets and the spirit of uncleanness. Zechariah prophesies, he preaches, and he proclaims that on that day, in the last days of the New Testament church, the preaching of the cross will be made powerful through the outpouring of the Holy Spirit. But there will be some where the preaching of the cross has the opposite effect. Because instead of seeking cleansing from sin and uncleanness, they will seek to be self-righteous and acceptable before a holy God. As the saying goes, it's the same sun that melts the wax that hardens the clay. And it's the same message of the cross that softens some, but hardens others. And it hardens them not only in the sense that they reject or ridicule the preaching of the cross. But for some, they accept the preaching of the cross, but they believe that it's not enough. That's what Zechariah draws attention to in these verses. He says that on that day, in the last days, when the Spirit is poured out on the church and the message of the cross is proclaimed, he says there will be false teachers. Just like there were false prophets in his day.

[24 : 52] There were many false prophets who misled and misguided the Lord's people. That's how they ended up living in lockdown in Babylon. There were many false prophets who preached and proclaimed peace, peace, when there was no peace. But Zechariah, he's highlighting that in the last days, there will be false teachers, and they will preach and proclaim that the power of the cross is not enough. It's not enough. They will preach and proclaim, he says, that you need Jesus plus.

Jesus plus. And remarkably, that's what many of the New Testament churches encountered. As the false teachers infiltrated and influenced the preaching of the cross, they proclaimed this message of Jesus plus. They preached the cross, but they also said, you need more. You need Jesus plus knowledge. Jesus plus good works. Jesus plus good living. Jesus plus circumcision. Jesus plus law-keeping. They claimed that you needed something more, something extra, something in addition to the cross, something in addition to Jesus. But, you know, as Paul taught time and time again throughout his New Testament letters, he said, you're saved by grace and grace alone. It's not of yourselves. It is a gift of God. It's not of works, lest any man should boast. You're not saved by what you do, he says. You're saved by what has been done by Jesus. It's not Jesus plus.

It's not Jesus plus my knowledge, or my good works, or my good living, or my circumcision, or my law-keeping. It's not Jesus plus my baptism, or Jesus plus my church attendance, or Jesus plus my Bible reading, or Jesus plus my prayer life, or Jesus plus my church membership, or Jesus plus my office as an elder, or a deacon, or a minister. It's not Jesus plus. No, no, no, says Paul. You can only be saved through faith in the finished work of Jesus Christ, and Jesus Christ alone. And, you know, I think as Christians, we need to be reminded of this more and more, because far too often we are relying upon all these pluses instead of Jesus Christ and Jesus Christ alone. It's Christ alone.

sola Christus, Christ alone. And so we see that Zechariah, he prophesied and he preached, and he proclaimed in his triumphal trilogy, he proclaimed that the cross is personal, and the cross is powerful. But then lastly, he says that the cross is pastoral.

The cross is personal, powerful, and pastoral. The cross is pastoral. Look at verse 7 of chapter 13.

[27 : 56] He says, Awake, O sword, against my shepherd, against the man who stands next to me, declares the Lord of hosts. Strike the shepherd, and the sheep will be scattered. I will turn my hand against the little ones.

In the whole land, declares the Lord, two-thirds shall be cut off and perish, and one-third shall be kept alive. And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call upon my name, and I will answer them. I will say, they are my people, and they will say, the Lord is my God. You know, verse 7 there in Zechariah, it's a fascinating verse, not only because Jesus quotes it to his disciples just before he was arrested in the Garden of Gethsemane. You remember how Jesus said to his disciples, You will all fall away because of me, for it is written, I will strike the shepherd, and the sheep will be scattered. But there's more to it than that, because verse 7 is a fascinating verse. You'd probably need a whole sermon to explain it fully, because it begins with the Lord speaking against himself. The Lord is speaking against himself. Through his prophet Zechariah, the Lord himself, he prophesies, preaches, and proclaims the words, Awake, O sword, against my shepherd, against the man who stands next to me. So the Lord calls, commissions, and commands the sword of his justice and judgment to awake, and to arise, and to act against the shepherd, who is, of course, the good shepherd. That's what chapters 9 to 11 we're speaking about. The good shepherd, the chief shepherd, the great shepherd of the sheep, the Lord Jesus Christ. And the Lord is speaking against himself. Awake, O sword, against my shepherd, against the man who stands next to me.

Very fascinating. You know, the late professor John L. Mackay, he made this beautiful observation, and I want to read it to you. He writes in his commentary, he says, The sword here is considered to have been asleep. So it was therefore inactive. For there was no reason in the conduct of him who was holy, blameless, pure, and set apart for sinners. There was no reason the sword of divine justice to threaten him. There was no reason to threaten him with punishment. That was the conclusion of Pilate when Pilate said, I find no fault in this man. That was the testimony of the criminal who was crucified with him. This man hath done nothing amiss. That was the witness of the Roman centurion at the cross after Jesus had died. Surely this was a righteous man. Therefore, says John L., it is required an explicit divine command to arouse the sword against my shepherd. The only understanding that suffices is that what we have here is substitutionary atonement. What we have here is substitutionary atonement is what Isaiah hinted at in Isaiah 53, where there would be this substitution.

He was wounded for our transgressions. He was bruised for our iniquities. The chastisement that brought us peace, it was all the stripes were laid upon him. But you know, what Zechariah prophesies, preaches, preaches, and proclaims is that substitutionary atonement will be achieved not only by the suffering servant of Isaiah 53, but that the suffering servant will also be a shepherd.

And what we're seeing as the Old Testament goes more and more towards the New Testament, it's more revelation. This revelation, it's all been revealed more and more, that the suffering servant in Isaiah 53 is also the suffering shepherd who's being revealed here in Zechariah 13. He's the shepherd who stands next to the Lord. Literally, he's side by side with the Lord. He's face to face with the Lord. He's in relationship with Him. He's one with Him. He's the smitten shepherd, as John describes in his gospel, who was the Word who was in the beginning with God and was God.

[32 : 37] He was and is this divine Messiah. He's the God-man, both God and man, two distinct natures, one person forever. He's the Lord Jesus Christ. But more than that, He's the Good Shepherd who provided substitutionary atonement on the cross. And as I know what Jesus said, I am the Good Shepherd. The Good Shepherd lays down His life for the sheep, on behalf of the sheep, in place of the sheep, as the substitute of His sheep. But as we said, the cross is pastoral, because as Zechariah and Jesus both prophesied, they said, when the shepherd is smitten, the sheep will scatter. And that's what's happened. When the shepherd was struck, the sheep scattered.

Do you remember just as Jesus was arrested, the disciples, they disappeared. They ran for the hills. But you know, there's more to it than that. There's more to this verse than that, strike the shepherd and the sheep will be scattered. There's more to it because when you consider the New Testament and the history of the early church, that when the Spirit came upon the church, and the church began to preach and proclaim the power of the cross, as you go through the New Testament, you see that the church encountered and experienced problems and persecution.

There were obstacles. There was opposition. There were confrontations and challenges. And there was indifference and imprisonment. There was danger and death. And the result was that the sheep of the shepherd, they scattered. The disciples were dispersed. Not just the eleven, but all the disciples of Jesus.

They were dispersed from Jerusalem to Judea to Samaria and beyond. And that's why you have all these New Testament letters. And they're writing to the shepherd's scattered sheep. They're writing to people who were part of what was called the diaspora, the dispersion. They were dispersed, as Peter says, to Pontus, Galatia, Cappadocia, Asia, and Bithynia. And even as we read in verse 8, there will only be a remnant of the shepherd's sheep. Two-thirds, we're told, will be cut off. One-third will remain.

It will be a remnant of the shepherd's sheep that are scattered. They will be a little flock. And is that not how Jesus described His church? He said to them, before it all happened, He said to them, fear not, fear not, little flock. I love those words. Fear not, little flock. It is your Father's good pleasure to give you the kingdom. Fear not, little flock. And notice in conclusion what the Lord says about His little flock. He says, and I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call upon My name, and I will answer them. I will say they are My people, and they will say the Lord is my God. And you know, my friend, it was the same promise that Peter used. That's the same promise that Peter used to remind and reassure all these scattered sheep, all this dispersed flock. When he wrote to them, 1 Peter chapter 1, he reminded them, the trial of your faith, the trial of your faith being much more precious than gold that perishes, though it be tried by fire, might be found unto the praise, honor, and glory at the appearing of Jesus Christ, whom having not seen your love, in whom though now you see him not, yet believing you rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls. It's a wonderful reminder of that, of the promise that on that day, in the last days, Jesus is still saying to His church, fear not, little flock. Dear, my friend, part two of Zechariah's triumphal trilogy, it's all about the cross, and it's reminding us that the cross is personal, the cross is powerful, and the cross is pastoral. And so we need to keep preaching the cross, because it is the power of God unto salvation. The cross is personal, powerful, and pastoral. And God willing, next Lord's Day will conclude our study in the book of Zechariah.

[37 : 42] And may the Lord bless these thoughts to us. Let us pray. O Heavenly Father, may we give thanks to Thee for Thy Word, and that Thou art a God who has revealed Thyself to us in it, a God who revealed Thyself even to Moses at the burning bush, to Samuel in his bed, to David on the field of battle, and to Thy people even through Thy Word today.

And may we give thanks for revealing Thyself to us this evening, for reminding us that the cross is personal, that we need to come to this Jesus personally, that we cannot come with even the claims of our husband or our wife, but we need to come claiming and clinging to Jesus. We give thanks that the cross is powerful, that it is the power of God unto salvation, to those who believe. And may pray that Thy Spirit would convince sinners of their sin and misery, and enlighten them in their minds, and renew their will, and persuade them, and enable them to embrace this Jesus. And but Lord, we ask that we would see that the cross is also pastoral, that this Jesus is still our shepherd.

He is still upon our side. He is still renewing us and refining us day by day, when one day the shepherd, that when we see him, we will be like him, and see him even as he is. Bless us, Lord, as Thy people. Help us to listen to the voice of Jesus, to know that he is saying to us even tonight, fear not, little flock. It is the Father's will to give you the kingdom. Oh, Lord, bless us, then we pray. Bless us in the week that lies ahead, a week that is unknown to any of us. But Lord, we commit and we commend ourselves into Thy care and keeping. Do us good, we pray. Take away our iniquity.

Receive us graciously. For Jesus' sake. Amen. We're going to bring our service to a conclusion this evening by singing to God's praise in Psalm 51.

Psalm 51, we're singing in the Scottish Psalter, page 281 of the Blue Psalm book. Psalm 51 from verse 7 down to the verse Mark 10.

[40 : 07] As you know, Psalm 51 is my favorite psalm. And this psalm, the recording, is my favorite tune. You might not like the tune, but I love the tune. The tune is St. Kilda.

And Psalm 51 is a psalm that reminds us that we are all able to come to this Jesus and experience cleansing. It doesn't matter who we are. Do thou with hyssop sprinkle me? I shall be cleansed so. Yea, 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. All mine iniquities blot out.

Thy face hide from my sin. And make this your prayer. Create a clean heart. Lord, renew a right spirit me within. We'll sing these verses in conclusion to God's praise.

Lord, renew a right spirit in changing tongue. CONGREGATE DIN MEN CHOIR SINGS
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