

Lesson 138  
Psalm 130

I. Introduction

- A. Psalm 130 is the eleventh of the "ascent Psalms." In my humble opinion, it is the most important of the ascents because it defines what true worship is! It is a celebration of the forgiveness of God, how he would, by His grace, allow sinners to have fellowship with Him! Central in all worship is the understanding that a Holy God would love sinful men and that He would provide a way for men to come into His presence. We cannot comprehend this grace, but we apprehend it by faith that God would choose to love an unlovable people, and in his mercy, would accomplish their salvation, reconciliation, redemption, and give them hope! These truths drive us to humility, and reliance, and fear of Him so that we long to please him in everything that we do, say, or think!
- B. Psalm 130 is also a penitential Psalm and is the sixth of seven in the book. Along with Psalms 6,32,38,51,102, and 143, the Psalms begin with contrition, Godly sorrow, confession of sin, and a pouring out of the soul for mercy and forgiveness. They are all acknowledgements of sinfulness of our human hearts, and a need for restoration!
- C. The theme, as the title suggests, is waiting for the redemption of the LORD. The word redemption is always a divine action in the Hebrew language. It carries with it the connotation of a ransom paid, a purchase of freedom from a slave to a son, a rescue, deliverance from oppression of death or sin!
- D. We will divide this using a recommendation from Lawson: Cry of repentance, (v1,2) Cry for forgiveness, (v3,4) Cry of Patience, (v5-6) and a Cry of Confidence. (v7-8)

II. Cry of repentance (v1,2)

- A. Out of the depths-This is a metaphor for drowning in despair, being overwhelmed by the rising waves of anguish over our sin! (Lawson) Our greatest enemy is our own sin in our soul. The Psalmist is crying out "who will deliver me from this body of sin and death." (Rom 7:24) The Psalmist is keenly aware of the depravity of his heart. (Jer 17:9) and his own inability to be just in God's sight! So, he cries out, in the Hebrew language, which is a summoning of Yahweh by name for help! He knows the covenant keeping God is his only means by which he must be saved.
  - 1. True repentance is a turning from sin to God. (I Thess 1:9) It means waiting in faith for Him to deliver us from the wrath due us! (Jer 31:15-21, 31-34; Lam 5:22; Ps 102:18-22) True repentance must have a brokenness to it, feeling of real guilt, which must be cleansed!
  - 2. Godly sorrow. This is an acknowledgement of transgression, sin against God, guilt and evil committed against a Holy God. Godly sorrow always produces repentance, new eagerness to pursue righteousness, and an attitude that no longer has an indifference toward sin. (MacArthur) (Ps 51; 2 Cor 7:9-11; Jonah 2:2-9)
- B. Voice of my supplications. The word supplication is a plea for mercy! What the Psalmist needed, as do all of us born in sin, is the kindness of God and His unfailing love! (v7)

III. Cry for forgiveness (v3,4)

- A. If thou shouldst mark iniquities. The word mark means to keep permanent record of, take note of, to observe with strictest diligence, to retain and impute! Spurgeon waxed eloquent he says, "if Yahweh, the all-seeing, should in strict justice call every man to account for every want of conformity to righteousness, where would any one of us be? Truly, he does record all our transgressions; yet he has not acted upon the record but lays it aside till another day. If men were to be judged upon no system but that of works, who among us could answer for himself at the Lord's bar, and hope to stand clear and accepted?"
- B. Who could stand? The word means to present himself before, to stay before or to withstand or remain. The implication of the question is that no one can do this! (Isaiah 6:5,6; Ex 3:5, 20:18,19, 33:19-23; Matt 17:5,6; Acts 9:3-6; Rev 20:12-15)
- C. But there is forgiveness with You! Spurgeon said, "what a blessed but. Free, full sovereign pardon is in the hands of the great King: it is his prerogative to forgive, and he delights in exercising it. Because his nature is mercy, and because he has provided a sacrifice for sin, therefore forgiveness is with him for all that come to him confessing their sins. The power of pardon is permanently resident with God; he has forgiveness ready to his hand at this instant." Forgiveness is to release from, pardon a debt owed, to be carried off! (Ps 25:18, 86:5; Dan 9:9,19; Amos 7:2) In the N.T. it is given more detail and the means, and the cost is given! (Eph 1:7; Col 1:14; Luke 5:20-24; I John 1:9)
- D. That you may be feared. Remember in Psalm 128, we said to fear God for a believer is too: reverence and admire Him, to dread to offend, to be anxious to please, to entirely submit and obey, to be grateful, to desire to be in the fellowship of heaven with him for eternity!

IV. Cry of patience (v5-6)

- A. Waits on the LORD! The word means to remain stationary in readiness or expectation! We wait on the person of God, His son from heaven, in the Spirit! (Gal 5:5; I Thess 1:10; Ps 27:14, 37:34, 40:1; Prv 27:18; Is 64:4,5) We are to wait with confidence, courage, and patience, endurance, and rejoicing.
- B. In His word! We wait in patience for what His revealed word tells us! If we do not know His word, how can we wait?
- C. Analogy of the watchman! This has a reference to shepherds in the field who guard their sheep waiting for the daylight and to guardsman who watch the walls looking for enemies. (Ezk 33)

V. Cry of confidence (v7-8)

- A. Hope in the LORD! Hope is sure expectation based upon who He is! (Heb 6:17-19; I Tim 1:1; I Pet 1:3,13,21; I John 3:3)
- B. Mercy and redemption-This is both historical and soteriological! (Matt 1:21; Luke 1:68; Rom 11:25-27)