

PSALM 130

Hope in the LORD'S Forgiving Love

INTRODUCTION.

- A. A Song of Ascents. "Praying for the Morning of God's Forgiveness."
- B. This psalm is an earnest prayer by the psalmist for forgiveness. It is a beautiful picture of the attitude that all should have with respect to one's own sin. No excuses are made for them and no one else is blamed for them. There is complete confidence that only God can forgive.
- C. We divide this psalm into four parts:
 - 1. Sin is the Greatest Depth (130:1,2).
 - 2. Our Only Hope Is Mercy (130:3,4).
 - 3. We Wait for the Lord In Hope (130:5,6).
 - 4. The Lord Is Gracious to Forgive (130:7,8).

THE TEXT.

130:1 Out of the depths I have cried to You, O LORD.

2 Lord, hear my voice!

Let Your ears be attentive

To the voice of my supplications.

3 If You, LORD, should mark iniquities,

O Lord, who could stand?

4 But there is forgiveness with You,

That You may be feared.

5 I wait for the LORD, my soul does wait,

And in His word do I hope.

6 My soul *waits* for the Lord

More than the watchmen for the morning;

Indeed, more than the watchmen for the morning.

7 O Israel, hope in the LORD;

For with the LORD there is lovingkindness,

And with Him is abundant redemption.

8 And He will redeem Israel

From all his iniquities.

COMMENTS.

A. Sin is the Greatest Depth.

[v1] "Out of the depths I have cried to You, O Lord..." Coffman suggests that 'there are several depths from which one may cry to God:

- 1. The death of a loved one.
- 2. A terrible illness.
- 3. A life-threatening danger.
- 4. Some devastating loss.
- 5. A soul-chilling consciousness of one's sinfulness.

We believe that the latter is the 'depths' spoken of here." I agree with this evaluation.

B. Our Only Hope is Mercy.

[v3] "If You... should mark iniquities... who could stand?" If the Lord required justice, no one could have hope, and if the Lord kept a permanent record of all sins rather than forgiving them, no one could stand justified.

[v4] "But there IS forgiveness with You..." Our only hope is mercy and forgiveness.

C. We Wait for the Lord in Hope.

[v5] "I wait for the Lord...and in His word I do hope." Coffman suggests that the psalmist is waiting for the coming of the Christ for hope, and that He is the 'morning' that he is watching for. I agree that ultimate forgiveness was in the blood of Christ, but I question whether that is the sentiment of this psalm. Under the Law of Moses there were frequent references to forgiveness when they did what the Lord commanded (2Chr. 7:14-16).

See also Psa. 86:5; Jer. 36:3. Many other passages seem to teach that as far as the children of Israel knew, God forgave their sins when they did what He commanded them.

D. The Lord is Gracious to Forgive.

[v7] “O Israel, hope in the Lord...” Since the psalmist is pleading with the nation of Israel, they evidently do not hope in the Lord. Even in times when they had godly judges and kings, many of the people would worship idols in private. Men of God have always needed to urge even God’s own people to be faithful to Him.

[v8] “And He shall redeem Israel from all his iniquities.” This has never been an unconditional promise. Forgiveness has always been conditioned upon the commands that God has given to test the faith of His people.

Even today, God still promises to save Israel (Rom. 11:26). But the condition for Israel to be saved was given in Rom. 11:23. Israel will be saved today the same way the Gentiles will--by be grafted in through faith by doing what is commanded to be saved (Gal. 3:26,27). They were the children of God by faith because they had been baptized into Christ that they might be clothed with Christ.