

Psalm 130

Introduction

1. This will be an abbreviated study this morning due to communion so I've chosen a shorter Psalm, but one that fits our situation this morning
2. There is no mention of who the author is, but it is assumed to be David so I will treat it as such
3. According to the prescript, this was written or used as a "song of ascents"
4. This means it was recited as a means of preparation for worship as Israel traveled up to the temple
5. I thought it would be appropriate as we prepare to celebrate communion because it contains the themes of need, forgiveness, hope, loyalty and redemption

A. David cries out to the Lord for something he needs (1-4)

1. David's Cry (1-2): **"Out of the depths I have cried to You, O LORD. Lord, hear my voice! Let Your ears be attentive to the voice of my supplications."**
 - a. David begins his cry from a place of significant and desperate need: **"out of the depths"**
 - 1) Some commentaries suggest that David here is referring to being in physical danger
 - 2) However, there is no mention of his enemies in this psalm
 - 3) There is, however, a clue in verse 3
 - 4) The depths of which David is speaking is far more dangerous than any earthly enemy and it is something he realizes about himself (and in fact, every person)
 - b. It's from this realization that David pleads with God to **"be attentive to the voice of [his] supplication"** (2):
 - 1) What's a supplication? It's a request for help, but generally with a sense of eagerness and humility
 - 2) So, David was humbly but eagerly calling out to God for help
 - 3) But for what? The answer is in the next two verses
2. David's Confession (3-4):
 - a. What is confession?
 - 1) One usage: At its root it simply means to acknowledge something (i.e. Romans 10:9 **"if you confess with your mouth Jesus as Lord"** means that we are acknowledging or recognizing Jesus as Lord)
 - 2) Another usage: We also use the term confession when talking about how we are to address our sins (i.e. confess our sins), and this means that we are agreeing with God that such behavior is wrong
 - b. What we have here in verses 3 and 4 are David's confession and it reflects the two usages above:
 - 1) David's confession of his own sin: **"If You, LORD, should mark iniquities, O Lord, who could stand?"** (3):
 - a. The depths from which David called upon God was the depths of his own **"iniquities"** (the worst of all sins if you will because iniquities generally refers to those premeditated sins, those we seem to continue in)

- b. David knew that if God kept accounts of David's sin, David could not stand before Him; he would be condemned
 - c. According to the Bible, this is where every man finds himself: **"For all have sinned and fall short of the glory of God"** (Romans 3:23)
- 2) David's confession that God is a forgiving God: **"But there is forgiveness with You, that You may be feared."** (4)
 - a. However, David also knew something else about God
 - b. God is a god who offers forgiveness
 - c. According to Psalm 79:9, God offers forgiveness for His name sake, but David tells us that He also does it so that He may be feared (i.e. awe and respect)
 - d. I've always been a bit puzzled by people who see the God of the OT as a mean and nasty old man, but the God of the NT as a God of love—how did they miss what David knew???
- 3. So, David cried out to God for something he needed—the Lord's forgiveness
 - a. Since most of us in this room are saved, we all came to understand we needed the same thing
 - 1) The Bible states that we are all sinners and in need of Jesus to save us from our sins
 - 2) By confessing Jesus Christ as Lord we've expressed our need and accepted God's forgiveness
 - 3) **The Bread and the Cup which we'll share this afternoon represents this**
 - 4) However, we often forget that we need to keep calling out to Him for help because we still continue to sin
 - 1) 1 John 1:8-9 says, **"If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness."**
 - 2) The foot washing we'll partake in today represents this truth

B. David waited in expectant hope for God's forgiveness and redemption (5-8)
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- 1. After confessing his own sin and acknowledging God's forgiveness, David does two things in the second half of this psalm:
- 2. David expresses his own hope in the Lord's forgiveness: **"I wait for the LORD, my soul does wait, and in His word do I hope. My soul waits for the Lord, more than the watchman for the morning; indeed more than the watchman for the morning."** (5-6)
 - a. David describes himself as waiting for the Lord (repeats wait three times)
 - b. He combines it with the word **"hope"** so we know this is a hopeful, expectant waiting
 - 1) Much like Maxx at the bottom of the stairs waiting for Amy
 - 2) Mom waiting for Gerhart to arrive by bus when he came home for leave
 - c. We will see why David was so confident in verse 7 below
- 3. David encourages all Israel to do the same and hope in the Lord: **"O Israel, hope in the LORD, for with the LORD there is lovingkindness, and with Him is abundant redemption. And He will redeem Israel from all his iniquities."** (7-8)
 - a. David provides two reasons for his hope; the first is God's **"lovingkindness"**

- 1) This word is best understood as loyalty, faithfulness
 - 2) In the OT we see a God who is continually faithful to not just people like Noah, Abraham, Moses, Jacob and tons of other “saints” but to a constantly rebellious Israel
 - 3) In the NT we see a God who was faithful to His promise to send a savior, Jesus, who would save us from our sins, and one who promises to be faithful to us to the end
 - 4) In some ways, the Love Feast we’ll be celebrating here this afternoon is a reflection of this because one of the things it represents is the Marriage Supper of the Lamb—that future meal with Christ that He promised us
- b. The second reason is God’s “**abundant redemption**”
- 1) Notice David doesn’t just say redemption but abundant redemption
 - 2) Abundant doesn’t mean having just enough of something; it means to have something in large amounts, to have more than what is needed, having something more than adequate
 - 3) God’s redemption is like that; He has more than we need!
 - 4) There is nothing, aside from unbelief, that His forgiveness and redemption cannot cover

Conclusion

Theology: We cannot stand before God on our own, but when we acknowledge our sin forgiveness and redemption are found in Him.