

1A Psalm 130:

1B Introduction, 1a: A Song of Ascents.

1C The Psalms of Ascent were sung by the Israelites on their way up to Jerusalem to worship God at the annual feasts.

2C They were a system of preparation for that worship. This one is about forgiveness and hope in the Lord.

2B Place of the prayer, 1b: Out of the depths I have cried to You, O Lord;

1C The depths means the depths of sin and despair. The place of total separation from God.

2C The depths is not the depths of the ocean, but the depths of the earth itself. This is where the worst of the criminal angels are imprisoned, and where they await judgement, which will occur at the end of time.

3C In other words, the speaker places himself in the worst of all possible separations from God.

3B Call to listen, 2: Lord, hear my voice! Let Your ears be attentive To the voice of my supplications.

4B Hypothetical, 3: If You, Lord, should mark iniquities, O Lord, who could stand?

1C The Psalmist makes a rhetorical question about sin and separation from God. If God marks iniquities, if He makes them an issue, then who would be left standing? The answer, of course, is no one.

2C The word for mark is *samar*, which means to guard or watch over something.

3C This will become significant later in the verse.

5B Reality and reason, 4: But there is forgiveness with You, That You may be feared.

1C Forgiveness is with God. The purpose? So that we might stand in awe of Him. Forgiveness is a foreign concept to sinful human beings.

2C When God does it, and from love, it puts us in awe of Him

6B The patience and hope of the Psalmist, vv.5-6: 5 I wait for the Lord, my soul waits, And in His word I do hope. 6 My soul waits for the Lord More than those who watch for the morning— Yes, more than those who watch for the morning.

1C Next is the Hebrew word for waiting anxiously, which is *qanah*. This word described a rope that was twisted or stretched to the snapping point. It is indicative of the wrong way to wait, and it is in the piel intensive stem, showing that this is an intense time of worry.

2C Waiting and worrying, the Psalmist is in mental stress over his sinful state.

3C Then comes the waw consecutive, which shows a change of attitude on the part of the writer of this Psalm. It says - "and then"

4C The change is to the word for hope, and notice that this hope is based on something more solid than human viewpoint - the word of God.

5C The soul of this writer waits for God's forgiveness more than watchmen wait for the night.

1D Now the writer implores his own nation to turn and place their hope in the forgiveness of the Lord. He bases his rationale on the attribute of virtue love.

6C God has the purest of motives in providing our forgiveness. He is not treacherous, nor does He have a hidden agenda of any kind. He wants the best for us, and that means forgiveness.

- 7B** Call to Israel to hope, based on the love and redemption of the Lord, 7: O Israel, hope in the Lord; For with the Lord there is mercy, And with Him is abundant redemption.
- 1C** The Lord provides a perfect redemption, and there is no one to compare to Him in this regard.
 - 2C** Redemption means one thing: we were purchased from the slave market of sin for a price. That price was the greatest of all time, the unique and only Son of God.
- 8B** Promise of God's forgiveness, 8: And He shall redeem Israel From all his iniquities.
- 1C** Last, the Psalmist puts his nation back in focus with the idea of national redemption.
 - 2C** All of this comes together to tell us two things:
 - 3C** Do not let your own sin get in the way of your relationship with God.
 - 4C** Do not let the sin of anyone else, including the sin of your neighbor or your nation get in the way of your relationship with God.