

AM Psalm 130

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[0 : 0 0] 30. Psalm 130. A song of a sense.

Out of the depths I cry to you, O Lord. O Lord, hear my voice. Let your ears be attentive to the voice of my pleas for mercy.

If you, O Lord, should mark iniquities, O Lord, who could stand? But with you there is forgiveness that you may be feared.

I wait for the Lord. My soul waits. And in his word I hope. My soul waits for the Lord more than watchman for the morning.

More than watchman for the morning. O Israel, hope in the Lord. For with the Lord there is steadfast love.

[1 : 1 7] And with him is plentiful redemption. And he will redeem Israel from all his iniquities. Amen.

Boys and girls, you want to come up with me again to Psalm 130. And before we look at the passage, let us bow together again in prayer.

Our Heavenly Father, as we come to your word, we confess our natural inability to understand, to receive the things that come from the Spirit of God.

We need that same Spirit to illumine our minds and our hearts. And just as the Lord opened the heart of Lydia when she sat listening to the Apostle Paul preach the gospel to her and the woman who met on the first day of the week by the river at Philippi.

So we pray you would open our hearts as we gather together here in this building. Oh Lord, we need you.

[2 : 3 6] And we need insight into your word. And we would pray with the psalmist. Open my eyes that I may see wonderful things out of your law.

And may we not be content just to wonder and be amazed at what we read. But may this truth from your word so shine into our hearts that it will be life-changing, life-transforming.

That it may bring us to the foot of the cross where we may find the forgiveness of our sins.

The cleansing of our guilt. Where we may be reconciled to you. And where we may meet with you in loving, restored fellowship.

We commend the members of this congregation and church to you. We lift up one another. Father, we thank you that we can do this because of the priesthood of all believers.

[3 : 5 2] That we share in that glorious ministry which our Lord Jesus Christ performed on our behalf. We can sing your praises together. We can lift up our hearts and voices in prayer together.

And we can intercede for one another. We pray that you will draw near to us. Remember those who have broken bones in recent days and weeks. We pray, O Lord, that you will sustain them.

That you will cause the fractures, the breaks to heal. To heal well and strongly. And we pray that you will give them great patience as they are laid aside.

And perhaps not fit to do what they want to do on a daily basis for some time. Be gracious to them, O Lord. May you minister to their needs.

We pray that there may be those who will care for them. And provide for them. We do ask that you will help us to look out for one another.

[4 : 59] And to serve one another in whatever way we can. We thank you for the one who set us such a wonderful example. In serving his own disciples.

Taking the towel and the basin. With the water and washing his disciples' feet. Help us to be amongst one another as a servant.

Even as Jesus came not to be ministered unto. But to serve and to give his life as a ransom for many. We do pray for the life and witness of the church here.

We thank you that you have caused a light to shine here in Dumfries. And we pray for this church. That the light will shine. And give light.

The light of the knowledge of the glory of God. In the face of Jesus Christ. To the people of this town and district. We pray for a mighty movement of your spirit.

[6 : 01] To cause those who are indifferent to the things of God. To realize that there is a day of judgment coming. And that there is good news.

Of a way of salvation. And that God has provided the only way of escape. And we pray that men and women will take heed.

That by your spirit you will create an urgency in their hearts and minds. To be prepared to meet with God. And we pray that this church.

And other churches where your word is faithfully preached. In this area. May know men and women coming and asking. What must I do to be saved?

Oh Lord. Bless your word. Bless the witness. Do not utterly forsake. This part of Scotland. But be gracious and merciful.

[7 : 01] Lift up. The light of your countenance. Upon it we pray. So be with us we ask.

Oh Lord. In our daily lives. And witness help us to embody the gospel. That we profess. May our lives. Match the words that we speak. And may people see in us.

The Lord Jesus Christ. May his grace. Be apparent. May the fruit of the spirit. Be ever more fully developed.

In our life and witness. And may your name. Be glorified. In all we say and do. For Christ's sake. Amen.

Well dear friends. I want to turn your attention to Psalm 130. This morning. This wonderful psalm. In which we see the psalmist being rescued. From the depths of sin.

[8 : 02] And sorrow. And brought to the heights. Of a comforting assurance. In the steadfast love. And in the redeeming grace. Of his Lord.

And God. Whether we realize it or not. We are all in the depths. Of sin and sorrow. Many do not realize their true condition.

Because sin has left them. In what we might call. A comatose state. Not that many months ago.

I remember seeing on the television. The news of a poor swimmer. I think she was part of the synchronized swimming team. Of America.

And she fainted. In the middle of the routine. And she began to sink. To the bottom of the pool.

- [9 : 03] In front of all the spectators. And the television cameras. And she was clearly all unaware. Of what was happening to her. And the danger.
- That she was in. And her coach. Noticed what was happening. Dived in. And rescued her. Brought her to the.
- Safely to the edge of the pool. And what an illustration that is. Of so many in the world today. They are in danger. And yet they don't.
- Know it. They are. As yet unaware. Of the danger. That they're in. But here in Psalm 130. The psalmist has been. Has been made aware.
- Of his danger. He knows. He is in. The depths. The Holy Spirit. Has clearly begun. A work in his mind. And in his heart. And his eyes have been opened.
- [10 : 00] And he has seen. The reality of his situation. He's aware. That he is sinking. And that he can do nothing. To help himself.
- He can do nothing. To save himself. From his predicament. And so the first thing we observe. In Psalm 130. Is a cry. From the depths.
- Look at verses 1 and 2 again. Out of the depths. I cry to you. Oh Lord. Oh Lord. Hear my voice. Let your ears.
- Be attentive. To the voice. Of my pleas. For mercy. Notice to whom he calls. He calls to God. The Lord.
- You know the Lord. The first reference to Lord. Here in verse 1. Is in small capital letters. He calls to the covenant God. Of Israel.
- [10 : 58] The covenant Lord. And he calls to him alone. To no other God. Certainly to no idol.
- But to the Lord. The covenant God. Of Israel. And he calls to the Lord. Because the psalmist realizes. That he cannot help himself.
- He cannot. Rescue himself. You see his trouble. Is too deep. To extricate himself from. He doesn't have the power.
- Or the ability. To change. His predicament. And neither does he turn to anyone. Or anything else. Nothing in the whole wide world.
- Can save him. There is no other source of deliverance. No other source of salvation. There is no philosophy. There are no set of steps.
- [11 : 58] There is no method. There is no other religion. There are no other gods. That can give him. What he needs. He is sinking. And sinking fast.
- In the depths. And only the living. And the true God. Can deliver him. And save him. From his. Plight. And so.
- He looks. Away. From himself. He looks. Away. From every other source. Of pretended help. And he looks. To God. Alone.
- Out of the depths. I. Cry. To you. Oh. Covenant Lord. And all he can do.
- You notice. Is to cry. Cry. That's the. Emphasis here. In his words. Out of the depths. I cry. To you.
- [12 : 54] Oh Lord. Oh Lord. Hear my. Voice. Let your ears. Be attentive. To the voice. Of my. Please. For mercy. All he can do.
- Is cry. And yet. Here's the wonderful thing. This is all. He needs to do. This is all he needs to do. For though he is at a very low ebb.
- A very low condition. He is nevertheless confident. Of this one thing. That the Lord. Will hear. His voice. That the Lord's ears.

Will be attentive. To the voice. Of his pleas. For mercy. And my dear friends. Is this not written. For our own instruction. And. Imitation as well.

Let me ask you. Is there anyone here. In our service. This morning. And you. Are in. The depths.

[13 : 57] The depths. Perhaps. Of sin. And misery. Perhaps. You have gone far. From the Lord. And you are in a state.

Like. The psalmist was in. In which you know. And feel. That you are sinking. And sinking fast. Under the weight.

And the burden. Of sin. Sin at times. Can feel so. Pleasurable. And exciting. And yet.

It's not long. Before it becomes. A burden. That sinks us. Deeper. And deeper. Below the waves.

But my friend. This psalm. Reminds us. That there is a way. Back to God. From the dark. Paths of sin. Say. Say.

[14 : 59] With the psalmist. What he says here. Out of the depths. I cry to you. Oh Lord. Oh Lord. Hear my voice. Let your ears. Be attentive. To the voice.

Of my pleas. For mercy. Or what he says again. In Psalm 69. Verses 1 and 2. These are great words. Save me. Oh God. For the waters are come in.

Unto my soul. I sink in deep mire. Where there is no standing. I am come into deep waters. Where the floods. Overflow me.

This is the psalmist's. Cry and plea. Is it yours? Is it yours this morning?

Will you say. Out of the depths. I cry to you. Oh Lord. Oh Lord. Hear my voice. Let your ears.

[15 : 57] Be attentive. To my pleas. For mercy. A cry from the depths. And then secondly. We see a confession of sin. In verses 3 and 4.

If you. Oh Lord. Should mark iniquities. Oh Lord. Who could stand? But with you. There is forgiveness.

That you may be feared. If we were in any doubt. About the nature. Or the cause. Of the psalmist's. Distress and trouble.

Verses 3 and 4. Of Psalm 130. Convince us. That his distress. Was clearly linked. To guilt. Caused by sin.

It was his sin. That troubled the psalmist. And the thought. That the Lord. Sees it. And that the Lord.

[16 : 56] Knows it. Caused him. Great grief. And sorrow. If you. Oh Lord. Should mark. Iniquities.

The word mark here. In verse 3. Speaks of a record. Of iniquities being kept.

A log book. A journal. You remember how the book of Revelation speaks of the day of judgment.

The books were opened. You almost feel. These massive big ledgers being. Taken and put on a desk. And then opened. And the. The number of pages.

The. The weight of the. Of the book. Just comes down with a. An almighty. Thud. Upon the desk. Every thought.

[18 : 03] Every word. Every action. Recorded. In God's ledger. The Lord.

Sees all. The Lord. Notes all. The Lord. Records all. Not one thing.

Escapes the Lord's. Notice. The picture here. Being. Drawn by the psalmist. Is. Is of a sentry.

Of a guard. Stationed on a watch tower. Overlooking the gate. Into a military. High security camp. Or think of a sentinel.

On guard. On watch duty. On the walls of a city. Supervising. Overlooking the city's main gate. Nothing goes in. Nothing goes out.

[18 : 58] Nothing moves. Without him. Seeing it. Nothing comes in. Without his close inspection. Without his scrutiny. He sees all.

He notes all. He inspects all. Nothing. Escapes. His notice. Now. Thinks the psalmist. If the Lord.

Should record. All that he observes. And then. If he acts. In strict justice. With regard. To all. That is in his. Book.

Then. Who. Could stand. Before him. At the great trial. And successfully.

Defend himself. Against this judge. No one. Could stand. Before God. When the books. Are opened. And the evidence. Is read. And then.

[19 : 56] Plead. Not guilty. So the Bible. Says. In Romans 3. 10 to 12. None is righteous. No. Not one. No one.

No one. Understands. No one. Seeks for God. All have turned aside. Together. They have become worthless. No one does good. Not even one. Romans 3.

19. Now we know. That whatever the law says. It speaks to those. Who are under the law. And you can picture the scene. So that every mouth.

May be stopped. And the whole world. May be accountable. To God. There can be no pleas. Of not guilty.

When the books are opened. And the record. Is read. Every mouth. Is stopped. And the whole world.

[20 : 56] Held accountable. To God. Every mouth. Will be stopped. We will be speechless. We will have nothing. To plead.

Our mouths. Will be literally. Stopped. For we know. That we are guilty. And like the psalmist. We know. That we are worthy.

Of condemnation. So here my friends. We see the psalmist. Confessing his sin. Before God. He is acknowledging.

That at the root. Of all his troubles. And all his woes. The reason why. He is sinking. In the depths. Is because of his sin. And rebellion. Against God.

And in verses 3 and 4. He is really confessing. That he is worthy. Of the suffering. He is going through. And that he is worthy. Of the condemnation. His sins deserve. But is there no hope for him?

[21 : 56] Oh yes there is. Because in verse 4. We see what. Has led him. And what has brought him. To this place. Where he confesses. And acknowledges.

His sin. But with you. He says. There is. Forgiveness. That you may be feared.

This is the great. And glorious. Truth. Of holy scripture. This. My friends. I hope. And trust.

Is the reason. Why you come. And I come. To church. Every Lord's day. To worship. God. And sing his praises. And pray to him.

And learn his ways. From his word. With you. There is. Forgiveness. We don't come to church. Because we are good people.

[22 : 54] We come to church. Because there is a good God. Who is gracious. To sinful people. No. And my friends.

This is the truth. That will lead men and women. To approach God. Just as it did the psalmist. To come near to God. And to seek salvation.

From God's hand alone. With God. There is. Forgiveness. Forgiveness. Forgiveness. Is one of his close.

And ever present. Companions. But with you. There is forgiveness. It's a word picture. Wherever God goes.

Forgiveness goes with him. Forgiveness. Is personified here. He is. He is like a. An ever present.

[23 : 55] Attendant. Upon the king. And he is joined.

With two other. Servants. Steadfast love. Sometimes translated. In other versions.

Covenant. Faithfulness. Or loving kindness. And. Full and plenteous redemption. So with God.

We have these. Three. Ever present. Servant. Attendance. Forgiveness. Steadfast love.

And redemption. In all. It's sufficient fullness. My friends. This is why. The psalmist. Turned.

[24 : 58] His attention. His eyes. To God. And. Raised his voice. And cried. For mercy. Confessing his sins. Because.

In the words of the. Shorter Catechism. He. He apprehended. The mercy. Of God. In Christ. In Christ.

My friends. Have you turned. To God. May I suggest.

That one reason. Why many do not. Or have not. Turned to God. Is because. When they think. Of God. They think. Only.

Of his justice. God. And. That. Terrifies them. And makes them. Want to do. What Adam and Eve. Did. In the garden. After they had taken.

[25 : 52] The forbidden fruit. When God's. Voice. Was heard. In the garden. What did they do? They ran. And hid. Right. But this is the God.

Who. Came to the garden. To have fellowship. And communion. With the creatures. That he had made. The apex. Of all his creation.

But sin. Made them. Afraid. Of this. Gracious. And loving. God. And father. And they ran.

Away. And hid. And when God. Asks them. Why? They say. We heard your voice. In the garden. And we were afraid.

And that's still. The reason. Why many. Do not. Approach. God. Because when they think. Of God. They think only. Of his justice. And this.

[26 : 58] Frightens the life. Out of them. And they would. Rather do. Anything. Than come. To this God. They. Want to run. Away from God. And to hide. From him.

And they. Hate. Even the very. Thought. Of him. But my friends. See what the word of God. Says about this God. But with you. There is.

Forgiveness. With the Lord. There is. Steadfast love. And with him.

There is. Plentiful. Redemption. And therefore. In the light of scripture. Rather than our imagination. In the light of scripture.

In the light of scripture. My friend. Do. What the psalmist. Did. And come to him. Many of us.

[27 : 53] Have already done that. Some time ago. Perhaps. We have come to him. And I would ask you. Come to him. And find.

What we have found. By our own personal experience. The forgiveness. Of sin. The removal.

Of guilt. The joy. Of a restored. Relationship. With God. God. And then. We have a confident longing.

In the next. Two verses. Verses five. And six. Where the psalmist says. I wait for the Lord. My soul waits. And in his word. I hope. My soul waits for the Lord.

More than watchman. For the morning. More than watchman. For the morning. This is. As it were. The next step. In this psalm. Upwards.

[28 : 45] Out of the depths. To the very heights. The previous verse. Spoke about God. Being. Feared. When the sinner.

Is forgiven. We haven't spoken. About that yet. But this fear. Of the Lord. Mentioned. So often. In the Old Testament. Is not to be thought of. As a slavish.

Fear. But as a reverential fear. Born. Out of love. That's why Spurgeon. Translates. The end of verse four. As. That you may be loved.

Worshipped. And served. That's what. The fear of God. In that context. Really means. And in verses five and six.

We see that the psalmist. Longs for the restoration. Of his fellowship with God. That has been marred. And broken. Lost by sin. Notice he's not waiting here. For his sorrows to end.

[29 : 43] Or. Even for his sins to be forgiven. What is he waiting for here? He's waiting for the Lord himself. I wait.

For the Lord. For the Lord himself. My soul waits. He says. If the fear of the Lord.

Was a slavish. Fear. That makes us cower. And want to retreat. From the presence of God. Then you've got to ask. Why would the psalmist.

Be longing for fellowship. And communion with the Lord. Picture him waiting. Waiting. Waiting.

And being content. To wait. For as long as it takes. For the Lord. The object of his desire. To come. To him.

[30 : 45] And he compares himself. To the watchman. Of the night. Who stand guard. Over the city. Until the day breaks. And the shadows flee away. At the first sign of dawn.

Their long and tedious watch. Will come to an end. And so they long. And long. They desire. For the sun to rise. And for the day to break.

But the psalmist longs. For God to arise. And to lift up his countenance. Upon him. Even more. He says. Than the watchman. Waits for the morning. And you know.

The psalmist is just as confident. If not even more confident. Just as the watchman know. For sure. That the sun will rise.

And that the day will dawn. So the psalmist. Knows. For sure. And certain. That God.

[31 : 48] Will. Return. And come to him. At God's appointed time. And hour. And fellowship.

Will be restored. A confident longing. And that.

Brings us to the. Last section. Of the psalm. Which we could describe. As a comforting assurance. Verses seven. And eight. O Israel.

Hope in the Lord. For with the Lord. There is steadfast love. And with him. Is plentiful redemption. And he will redeem. Israel. From all. His. Iniquities.

It's as if the psalmist. Has settled his own mind. He's cried from the depths. He's confessed his sin.

- [32 : 44] He expresses his confident. Longing. And now he. Gets off his knees.
As it were. And becomes a preacher. Because he's got. Good news. That he wants to share. With those.
Around him. He says. To his nation. To his people. Hope.
In the Lord. Put your trust. In the Lord. Look. By faith. To the Lord.
God. Why? For two reasons. Which we've mentioned already. So I won't labor the point. Because with the Lord.
- [33 : 40] There is steadfast love. And with him. There is what he calls here. Plentiful. Redemption. There's a wonderful promise.
Given to us here. Through the words of David. In this psalm. God. And isn't it amazing. How. Even in Old Testament times.
This gospel promises. Sounded. Again. And again. And again. A day was coming. When this.
Covenant. Lord. Whose word is true. Who is faithful. To his promises. Will bring about. A great. A great. And wonderful. Redemption. And though the basis. Of the redemption. Was less well known.
- [34 : 42] In Old Testament times. Because not so clearly revealed. As it was. Going to be revealed. In the gospel. Of the New Testament. Yet. Yet.
The truth. And the fact. Of the redemption. The truth. And fact. Of the forgiveness. To be experienced. Was not. In any doubt.
Whatsoever. These. Old Testament. Saints. Knew. You. That the redemption. Must come from God. And that.
On the basis. Of that coming redemption. They could experience. The forgiveness of sins. Jesus. And we now. Know so well.
With the whole. Of scripture. Before us. What this. Steadfast love. Looks like. And what. This.
- [35 : 40] Plentiful redemption. Entailed. Being justified. Freely. By his grace.
Through the redemption. That came. By Christ Jesus. Whom God. Set forth. What wonderful words.
Whom God. Set forth. To be the propitiation. Through his blood. To demonstrate. His righteousness.
Because in the past. He had overlooked. He had left the sins. Committed beforehand. Unpunished. They must be punished. And they were punished.
In the death. Of his son. And to demonstrate. His justice. At the present time. How can God. Take sinners. Like us. And forgive us.
- [36 : 42] And declare us. To be righteous. In his sight. When we have sinned. And our sins. Deserve punishment. How does he do it? Again.
Our sins. Our sins. Were placed upon. Jesus Christ. And he bore. Not only our sins. But the punishment.
That our sins deserved. And so God. Can be. At one and the same time. Just. Righteous. Holy. God. And yet.
And yet. The justifier. Of all those. Who believe. In Jesus. For with the Lord.
There is steadfast love. Covenant love. He provided. Jesus Christ. His only begotten son. The lamb of God. Who takes away.

[37 : 34] The sin of the world. He's kept his promise. He's provided the lamb. And in the death of the lamb. There is plentiful. Redemption.

And he will redeem. Israel. Not just for some. From some. But for all. From all. His. Iniquities. My friends.

This is the best news. Anybody could tell. Is this not what we need? And deep down. Is this not what we want?

To have all. Our. Iniquities. Forgiven. The slate. To be wiped.

Clean. Our sins. Plunged. Into the depths. Never to be remembered. Again.

[38 : 37] And to be able to. Wait for the Lord. To come. And renew fellowship with us. We don't have to wait long.

Because the Lord Jesus himself. Said. To the church. In Laodicea. Behold. I stand at the door.

And knock. If any man hear my voice. And open the door. I will. Come in. To him. And here's the wonderful picture.

And sup. With him. And he. With me. What's fellowship with God like. Well here's his own picture.

In a moment or two. We'll be going downstairs. And we'll be supping together. Maybe sitting down. Maybe standing up. And then after that.

[39 : 35] We'll be going home. And we'll be sitting around a table. Maybe family. With maybe friends. And we'll be having table fellowship together. These are precious moments aren't they?

Through the day. And at various times in the year. Birthdays. Or Christmas. What joy there is. In gathering together.

Sitting around the table. Enjoying one another's company. Over good food. And drink. And that's the picture.

That Jesus Christ. Paints. Of the relationship. That he wants to have. With members of his church.

He's knocking. Can we hear his knock? Let's open the door. Let him come in. And let us have fellowship with him.

[40 : 36] And he with us. May God bless his word to us. Let us pray. Amen.