

## Psalm 130

- I. This psalm directs us towards the true hope of God's Israel which is redemption from ALL iniquities. **vs. 7-8.**
- A. This Israel can only be spiritual Israel: the elect of God out of all nations who are the children of promise. **ROM 9:6-8, 22-24.**
    - 1. Natural Israel is not universally redeemed from all iniquities. **ROM 9:27-29.**
    - 2. Unless David was a false prophet or language is stripped of its meaning, the statement, "...he shall redeem Israel from all his iniquities" (v. 8) must refer to the true "Israel of God," the children of the promise. **GAL 6:16.**
  - B. The name of Israel was given to Jacob by God and has special meaning. **GEN 32:28.**
    - 1. "Israel" denotes princeship, power with God and men, and prevailing.
    - 2. All children of promise (those in Christ of all nations) are properly called Israel since Christ:
      - a. is Prince of Peace and Prince of Kings. **ISA 9:6; REV 1:5.**
      - b. has power with God. **MAT 26:53; JOH 14:16; HEB 7:25; 1JO 2:1-2.**
      - c. has power with men. **JOH 17:2; MAT 28:18-20; LUK 22:32.**
      - d. has prevailed. **REV 5:5.**
- II. This psalm somewhat parallels the conversion and experience of many saints.
- A. **vs. 1-2.** Deeply burdened by sin, they cry unto God.
  - B. **v. 3.** They realize the absolute holiness of God which condemns sinners.
  - C. **v. 4.** They are relieved by the knowledge of God's mercy and forgiveness which prompts them to serve Him with godly fear.
  - D. **vs. 5-6.** They trust in the promises of His word and patiently long for Him.
  - E. **vs. 7-8.** Their hope is in God, His mercies and His redemption, not in themselves.
- v. 1.**
- A. The psalmist cries unto the Lord from the depths with good reason. **ROM 10:13.**
  - B. God can be petitioned for relief from the depths of:
    - 1. a dungeon pit. **LAM 3:53-56.**
    - 2. the sea. **JON 2:1-2.**
    - 3. despair. **PSA 116:3-4.**
    - 4. sin. **PSA 38:3-4, 18; ROM 7:24.**
  - C. There is no place, trouble or sin so deep as to be beyond God's power to hear and deliver His children.
- v. 2.**
- A. The psalmist pleads not, "Father Confessor..." but "Lord, hear my voice..." He has a humble believer's priesthood to appeal to God directly. **1PE 2:5 c/w PSA 51:17.**
  - B. If we would have God hear our voice from the depths, it must be in humble acknowledgement of our unworthiness. **1PE 5:6.**
  - C. Knowing a compassionate, understanding Savior, we may cast our cares upon Him. **1PE 5:7; HEB 4:15-16.**
- vs. 3-4.**
- A. The burdened sinner knows that his iniquity condemns him from standing before God. **PSA 5:5.**
  - B. He acknowledges that no effort on his part can erase the marks against him. **JER 2:22.**

- C. His appeal is rather to the mercies of God and imputed righteousness. **LUK 18:13-14; ROM 4:5-8.**
- D. For the psalmist, God's mercy and forgiveness is an incentive to fear the Lord.
  - 1. This means developing a holy hatred of sin. **PRO 8:13.**
  - 2. In abandoning the sinful ways of the flesh, he gains assurance that he is not condemned. **ROM 8:1.**

**vs. 5-6.**

- A. His failure has not deterred him from yet waiting for the Lord and clinging to His promises. **1JO 2:1-2; 1:9; 1TI 1:15.**
- B. Many watch for the morning, even the dawn of the “new age” of mankind. But the faithful, redeemed sinner is waiting for the Lord Who shall appear without sin. **HEB 9:28.**

**vs. 7-8.**

- A. The Psalmist therefore encourages Israel to hope, not in Law or Levi, but in the LORD of redemption. **1PE 1:17-21.**
- B. The Psalmist sees that the LORD shall redeem Israel FROM ALL his iniquities, and thus forgiven. **TIT 2:13-14; COL 2:13.**