

**Forgiven to Live**  
Psalm 130:1-8  
Halifax: *13 February 2011*

**Introduction:**

As most of you know, we have made it a practice at Covenant Reformed to sing a particular Psalm from week to week that correlates to our regular sermon series.

- And whenever we take up a new Psalm of Focus,
  - I break from our regular sermon series and preach a sermon on the new Psalm as a way of introducing it to you.
  - We have just completed the portion in Isaiah that led up to the presentation of Jesus as the Suffering Servant,
    - the One who died in the place of His guilty people to atone for their sins.

And as we move on in Isaiah from here,

- we will see that the LORD calls His people to look to Him for salvation in the Suffering Servant who has been promised.
  - Christ had not actually come, but in view of the forgiveness that is promised, Isaiah calls the people to seek the Lord, to wait on Him, to serve Him...
    - In short, he is telling them to serve the Lord because there is forgiveness with Him.
      - They need not despair—He is a forgiving God and they can come to Him because He is forgiving.
      - This is how they are to respond to Christ crucified as He was presented to them in Isaiah 53...
        - And of course all the more this is the way we are to respond to Him now that Jesus has actually come into the world died for the sins of His people!
        - Now we can serve the LORD because we see that there is forgiveness with Him.
- We have already looked at two chapters in Isaiah that speak of our response to Christ crucified.
  - The first of these was Isaiah 54 where the barren woman was called to sing because through Christ, she will be made fruitful!
    - The church, which would otherwise be barren, is made fruitful by Him!
    - And God promises to love her as her husband and never to reject her again.
  - And then in Isaiah 55, last week, we saw that all men are called to come and partake of the salvation that is in Jesus.

- “Come to the waters—Come buy and eat...”
- You may also remember that we sang Psalm 130 last week.
  - Psalm 130 speaks of the way we ought to respond when we know that there is a redeemer who has shed His blood for us.
  - It reminds us that it is possible for us to fear Him because there is forgiveness with Him.
- And this week, I want to present Psalm 130 to you as our Psalm of Focus.
  - I should have presented it before we did Isaiah 55, but I will present it this week.
  - We will see in future chapters of Isaiah that the prophet calls many persons to turn to the Lord—because there is forgiveness with Him:
    - In 56, He calls the *outcasts*—eunuchs and gentiles—to come.
    - In 56:9 – 57, He calls the *perverse leaders* to come!
    - In 58, He even calls *hypocrites* to come.
  - You see the kind of people that the Lord has to call to make up his church...
    - He has no other choice because this is the only kind of people to be found in this sinful world until we are redeemed.

Psalm 130 is very well suited to this encouragement to sinners to turn to God.

- And so we sang this Psalm last week, we will sing it this week and for several more weeks after that as we continue in Isaiah...
  - And as we prepare to sing this Psalm, I want you to think about something...
    - I want you to ask your self something...
      - Ask yourself, “Can I sing this Psalm honestly?”
  - I mean, can you honestly take these words as an expression of your own heart before God?
    - That’s what I want you to think about as we study this Psalm today.
    - This Psalm is given to us by divine inspiration for us to sing.
      - Everything in this Psalm is something that ought express your sentiments.
      - It is the expression of believing heart that hopes in God’s promise of redemption, and it ought to be *your* expression too.
      - If this is not the case, you need to repent and come up to all that is expressed here.

TRANS> As I am asking you to examine yourself as to whether you are able to sing this Psalm sincerely,

- I have structured this sermon in the form of three questions.

**I. First Question: Can you honestly say that you have cried to God from the depths?**

- This is how the Psalm begins.
  - Psalm 130:1: Out of the depths I have cried to You, O LORD...

A. The depths are the place where you realise that you have no resources of your own.

1. We use this same language when we speak about “the depths of despair.”
  - It is the place where the waters come over your head and where you will drown unless you are rescued.
  - You have no more strength in yourself.
2. You come to the end of your rope and there is nothing left to hold on to.
  - Physically, it is when you are so infirm that you cannot take another breath...
  - Relationally, it is when you have tried everything but just cannot work things out—say with a rebellious son or daughter...
  - Financially, it is when you are overwhelmed with bills and there is just no way that you can meet them all.

B. The depths are the place where true prayer begins.

1. You realise that you must have God’s help or you will never get out.
  - That is why it says,
    - “Out of the depths I have **cried** to you...”
    - You turn to the LORD, the true self-existing one who made heaven and earth, as a desperate beggar.
      - All delusions of self-help or even human help are gone.
      - He must help you or you are ruined.
2. The scripture presents many who are in the depths...
  - a. There is Jacob who realises that he is going to meet Esau who, the last he knew, wanted to kill him...
    - All his life Jacob has tried to scheme his way out of things, but this time he has no schemes.
      - He has come to the depths where he at last takes hold of the LORD and says,
        - “I will not let you go unless you bless me!”
      - He has nothing else to look to, nothing else to trust in—nothing but the Lord!
  - b. And then there is Jonah who is so literally brought into the depths in the belly of the fish...

- This is what he said...
  - Jonah 2:5-7: The waters surrounded me, even to my soul; The deep closed around me; Weeds were wrapped around my head. I went down to the moorings of the mountains; The earth with its bars closed behind me forever; Yet You have brought up my life from the pit, O LORD, my God. When my soul fainted within me, I remembered the LORD; And my prayer went up to You, Into Your holy temple.
  - Only God could deliver him now and he knew it!
- c. And there are so many others!
  - I could tell you...
    - Of Daniel and his friends when they the king was ready to kill them and the other wise men if they could not tell him what he had dreamed.
    - Of Hezekiah when Sennacherib the Assyrian surrounded Jerusalem with an army that Israel was no match for
    - Of all Israel when they were in Egypt, powerless to deliver themselves, even when they stood by the waters of the Red Sea with the Egyptians in hot pursuit.
    - Of Abraham and Sarah when they could not bring forth the child of promise.
    - Of Gideon when he went into battle against Midian.
    - Of David when he went to slay Goliath, trusting in the Lord alone.
    - Of the Syro-Phoenician woman who came to Jesus for her demon possessed child and who refused to take no for an answer.

TRANS> All of these were in the place where they knew they had no resources to deliver themselves and so cried out to God from the depths.

3. When you are there, you don't just say prayers—they are not just lip prayers—but heart prayers!
  - a. You are desperate to gain audience with the LORD because you know that you have no other place to turn.
    - After you have made your request, then you start pleading with him to hear your prayer—you pray about your prayers...
      - Look at verse 2...
        - Psalm 130:2: Lord, hear my voice! Let Your ears be attentive To the voice of my supplications.
  - b. The LORD grows weary of our lip prayers and sends affliction so that we will learn to cry out to Him.
    - But I am not saying that you have to be distressed in the same way that Jonah and Jacob were to pray heart prayers...

- You can be confident from the very outset that although you have no resources in yourself, the LORD will deliver you...
    - As David was when he went to fight against Goliath...
    - or as Joshua was when he led the people against Jericho.
    - The key is that you see that you have no resources in yourself.
  - It was easier when you already despair in yourself and go straight to the LORD with confidence that He will deliver you.
- c. This is where *real* praying begins.
- You realise that it all depends on Him.

TRANS> Do you know what it is to pray like this?

- Can you sing verse 1 & 2 sincerely?

C. I solemnly declare to you must cry out to God from the depths if you would be saved...

1. You must come to despair of your own righteousness before God.
  - a. The confession of verse 3 must become your honest confession:
    - Psalm 130:3: If you LORD, should mark iniquities, O Lord, who could stand?
    - The word *mark* is one that speaks of what a watchman does who looks with a scrutinising eye!
      - O the horror of the thought that God should search you out with His sovereign eye—and see right to the core of you!
      - The Holy God, Yah, the name which presents Him as the one who rides on the clouds as a warrior in dreadful majesty to visit sin.
        - Who could stand before His searching eye?
          - He is a consuming fire who envelops those who are tainted by iniquity—that which is not right—
    - The holiest men in the world were made to tremble before Him.
      - They saw that they had no holiness in themselves.
      - They saw that they could not stand before Him and live...
        - not if He were to mark their iniquities.
- b. Have you come to admit that about yourself or are you still in denial?
  - Come now! it will do you no good to live in denial.
    - Go on and admit what you are...
    - You know those hateful, bitter thoughts that well up within you!
      - You know the selfishness that looks at your own interests and has so little concern for the interests of others.

- You know the coldness toward God...
    - How would you like to be judged even for your worship today?
    - Has it been worthy of the Most High God?
    - Do you know what you have been before His throne in this assembly?
      - Do you really think you can stand before Him according to your own righteousness if He were to mark all these iniquities?
        - Do you think He does not see your hard thoughts about Him?
          - Do you think this is invisible to Him?
          - What if He were to mark all these things?
            - Can you not confess with Isaiah when He saw the glory of God, “Woe is me, for I am undone?”
2. It is from these depths that you must cry out to God.
- a. This is what Jesus was talking about when He said, “Blessed are the poor in spirit.”
    - He was talking about spiritual bankruptcy...
    - He was talking about the awareness that you have sinned against the most high God and are under His wrath and condemnation apart from His mercy.
  - b. Do you know what it is to cry out to God for mercy?
    - To see that you have nothing in yourself to gain His favour, but everything to bring down His wrath?
      - Do you see that if there is no mercy, you are utterly ruined?
      - I hope you have come to grips with this before God so that you have cried out to Him from *these* depths.
    - There are too many people today who only cry out to Him in the shallows of self-pity.
      - They cry out because they have found life to be hard and they want relief...
        - But they do not know the depths of realising what would happen to them if they stood before God!
        - Their standing before God is not the issue for them—they are only in the shallows.
          - Are you?
          - Or do you cry out to God from the depths?

TRANS> And this brings us to the next question I have for you about this Psalm.

- You may not see how this brings us to it, but listen and you will see...

## II. Second Question: Can you honestly say that you fear God?

- This is spoken about in verse 4 where it says,
    - Psalm 130:4: “But there is forgiveness with you that you may be feared.”
- A. Fearing God means that you have come to recognise Him as the only One who has power to bless and curse at last.
1. Perhaps you remember in Deuteronomy what God told Israel to do when they went into the Promised Land.
    - There were two mountains at the point of entry to which God led them.
      - Mount Gerizim and Mount Ebal.
        - Half of the tribes were to stand on Mount Gerizim and pronounce the blessings from God’s law.
        - The other half were to stand on Mount Ebal and pronounce all the curses of God’s law.
    - This was to teach them to fear God...
      - to see that nothing matters but what God thinks of them.
        - That if they have His favour, their whole life—everything about them will be blessed...
        - But if they have His disfavour, their whole life—everything about them will be cursed...

TRANS> Do you realise that to have His favour is to have everything...

- and that to have His disfavour is to be entirely ruined?
2. When you fear Him, you will hold him in the highest esteem—
    - a. You will see that He is altogether lovely, the fairest of Ten Thousand...
      - That He is full of goodness and truth,
      - That He is pure and holy,
      - That He is mighty and glorious,
      - That He is marvellous in wisdom,
      - That He is a consuming fire to all that is vile and corrupt—that it cannot endure before Him,
      - That He is righteous and kind and generous and full of mercy.
        - You see that there is no one like Him!
          - That to have His favour is to have everything!
          - That to lose His favour is to be most miserable.
      - You are like the young bride who believes that all her happiness is to be found in her husband’s arms!
        - Only, with the Lord, it is true!
    - b. And when you see this about Him, you devote yourself to Him!

- You want your life to be conformed to what pleases Him.
- You want to be beautiful for Him.
- You want to serve Him and honour Him.
- You want to see Him and be with Him.
  - You know that life is to have His favour!

TRANS> Perhaps we could boil down to say that when you fear the Lord, you live in the reality of who He truly is.

B. But you cannot truly fear Him unless you know of His forgiveness!

1. We just saw a moment ago that if He were to mark iniquities, you would not be able to stand.

- Not because there is something wrong with Him...
  - Not at all!
    - The wrong is all with you!
    - It is because He is so perfect and holy that He consumes those who have iniquities in His fiery wrath and vengeance.
    - There is nothing wrong with Him—the wrong is all in you.

2. And so if there is no forgiveness with Him, you cannot fear Him...

a. I mean, yes, you might be terrified about Him in a kind of a distant way,

- but you won't dare come up to Him to see His true glory and His beauty.
  - You will not be able to bear to look at Him as He is.

- You get busy trying to avoid Him and suppress Him and make up idols to represent Him.

- It just won't do to see Him as He is!
  - It just won't do to fear Him as the God who is sovereign and all powerful and so pure and holy!
  - You will be compelled to tone Him down!
    - There is just too much glory there for you to handle!
    - There is too much because it is a glory that will destroy you.
    - The more glorious His glory is, the more destructive it will be to you, a sinner.

b. But if there is forgiveness with Him!

- And more importantly, if you can have that forgiveness...
  - I mean, if He should make it known to you that He has forgiven you!
    - He, who would otherwise have cursed you and made you miserable forever!
    - Then what a God He is to behold and to love!
      - What a God He is to fear all the days of your life!



- Then He is a God that you want to come up to.
  - A God that you want to draw near to!
  - A God you want to know!
  - A God whose glory you want to see!
  - A God you want to serve and please and call upon and worship!
- Now you can come gladly before Him because now all that glory and majesty and perfection blesses you instead of cursing you!
  - Indeed! You fear Him now—
    - You accept Him as that God that He truly is!

TRANS> It is something like this...

- If I can be forgiven by the glorious God that is, I will gladly come to Him and serve Him!
  - If I cannot be forgiven, then I will deny Him—I cannot bear to think of Him as He is.
- c. This is why those who know God’s forgiveness in Christ are the ones who are the most devoted to Him—they fear Him.
- In fact, the more confident you are about His forgiveness, the more you fear Him...
  - At first you might think it would be the other way around.
    - You might think that the people who did not know of God’s forgiveness would be the most godly because they would be terrified of offending Him.
      - But they are not—they avoid God—they do not fear Him.
  - The ones who fear Him are the ones who know His forgiveness!
    - They can see what He is really like and what sin is really like...
      - They can live in the reality of all this—in the truth.
      - And when they see Him as He is, they don’t want to sin...
        - not because they are trying to pretend that they can gain His favour by their own righteousness...
        - But because they see how vile and inappropriate sin is...
          - They want to be with the Lord.
          - His law is written in their heart and they delight in it.
          - They have no interest in the old sinful ways!
            - They have seen the glory of God!

- Not that this fear of God is ever perfected in this life, for they only see Him dimly now...
  - but it is their aim and their direction to serve Him and to know Him.
  - That is how people behave when they know that there is forgiveness with Him.
    - Do you fear Him?
    - Do you fear Him as one who knows that there is forgiveness with Him?

TRANS> And this brings us to our third question...

### III. Third Question: Can you honestly say that you wait for Him?

- Waiting for Him is the emphasis of the rest of the Psalm...
- A. This is strongly expressed in verse 5—more or less three times over!
  - Psalm 130:5: I wait for the LORD, my soul waits, And in His word I do hope.
  - 1. First you see that it is *the LORD* Himself that you wait for.
    - a. The glorious God Himself is your portion.
      - Instead of looking for blessing through riches, honours and pleasures—waiting on these to bless you...
      - You wait for the LORD!
    - b. This is closely related to what we just saw about fearing Him.
      - To wait for Him is to yearn for Him.
        - It is to wait for Him to bless you...
        - It is to wait for Him to reveal Himself to you...
        - It is to be looking to Him as the one in whom all blessing is to be found!
        - It is to be satisfied to wait because you are sure that He is it!

TRANS> And you see that this is so much a part of the believer that it is repeated a second time with these words...

- 2. “My soul waits...”
  - This simply means that this is what you do from the very core of you...
    - You are not just going through motions—just being religious for the sake of those around you or for something to do...
      - It is not just a show, but your very *soul* is waiting for Him...
    - Can you say this? Can you say that your very soul waits for Him and for His blessing?

TRANS> And then thirdly you see that verse 5 repeats it again with these words:

3. And in His word I do hope.

- This shows that you are trusting in what God has promised!
  - The way you know that there is forgiveness with Him is because He promised to forgive!
  - It is not just that you hope this to be so because it would be nice.
- You **know** it to be so because this great God who is good and true and holy and kind and just and who cannot lie...
  - has revealed it in His word!
  - He has promised that He will forgive our iniquities and remember our sin no more!
    - He has said that He will remove our transgressions from us as far as the east is from the west.
    - Jesus said that if anyone comes to Him, He will not cast him out!
  - And so this hope—this hope in His word is an absolute certainty.
    - There is no insecurity here!

B. In verse 6, you go on to speak about just how real your hope is!

- Ps 130:6: My soul *waits* for the Lord More than those who watch for the morning—*Yes, more than* those who watch for the morning.

1. The translators have weakened the beauty of this verse a bit by their additions.

- You will notice that the words “yes, more than” are in italics... which means they have been added for clarity...
  - But there is a poetic effect—that simulates waiting—if you leave these words out...
    - “My soul *waits* for the Lord More than those who watch for the morning—those who watch for the morning.”
  - It gives you feel that they are waiting—waiting—waiting... for the morning.
    - They are on their shift as a weary watchman waiting—waiting for the morning...
    - They are at the temple waiting—waiting for the sun rise when the morning sacrifice will be offered (in a time where there were no clocks).

2. This emphasises that we don’t have the blessing of God—not yet—not fully.

- When this Psalm was written, Israel was waiting for the Messiah to come and make His soul an offering for sin...
    - We already have that!
  - But we are waiting for Him to return in His glory to judge the world in righteousness and to bring us into our inheritance with Him in glory.
    - We are still struggling with sin in a sinful world—but we are waiting—waiting—as those who have been forgiven in Christ.
3. And there is this contrast expressed that we are waiting more than those who watch for the morning...
- The watchers were quite certain that the morning would come if they waited long enough.
    - They were there waiting because they knew it would be.
    - But we are even more sure of that which God has promised.
      - It is more sure than night or day, and so we wait for it with eager anticipation.

TRANS> Is this so with you?

- or do you lose sight of His promise...
  - Too often we do, but if you truly know Him, you keep coming back to it.
  - All your expectation is in Him!

C. And when He is your hope, you will not wait alone for Him.

1. You join with your brothers and sisters to seek Him.
  - a. You can see that in verse 7...
    - You turn from addressing the LORD about your hope to addressing the church...Israel—God’s covenant people:
    - You say (verse 7):
      - Ps 130:7: “O Israel, hope in the LORD;”
      - You are so encouraged by the sure expectation that you have that you turn to them to exhort them to hope with you...
        - You know that some of them may have lost their confidence and you want to restore it...
        - You know that others are full of expectation with you and you want to stimulate one another further in your hope and in your devotion and in your fear of God.
          - “Come and let us magnify His name together!”
          - “Come, and let us go up to the house of the LORD. He will teach us His ways”

- b. James Vaughan said: It is the genius of our religion to go forth in multitudes.
- 1) Indeed it is—Jesus came to form a church, a great assembly, an organised assembly.
    - He has appointed that there should be elders in every city to watch over His people and to encourage them...
      - And ministers who are set apart to preach the word.
      - In each assembly, the gospel is to be preached, Psalms of praise are to be sung, prayers are to offered before the throne of grace, the Lord's Supper is to be celebrated...
        - all to encourage one another in the hope that we have of God's final redemption.
  - 2) This is precisely what is spoken about in Hebrews 10...
    - Turn there for a moment...
      - In verse 15-17 it speaks about God's covenant promise...
        - Heb 10:16-17 say, ""This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them, then He adds, "Their sins and their lawless deeds I will remember no more."
      - This is just what we have seen...
        - He forgives us so that might fear Him (have His very law in our heart that calls us to be devoted to Him—to love Him and to love one another).
    - You see in verse 19-23 he calls us to draw near to our holy God on the basis of Jesus' sacrifice—
      - We can come near to Him because we are forgiven...
        - Heb 10:19-22 say: Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.
      - And then He encourages us to hold on to our hope by assembling together under our common confession of faith
        - Heb 10:23-26: Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but

exhorting one another, and so much the more as you see the Day approaching.

3) Don't isolate yourself from the assembly!

- It is the genius of our religion to go forth in multitudes.
  - Jesus came to establish a church that is called a family, a household of faith.
  - We are baptised into the body by the Holy Spirit and become a part of the church, organically bound together as one in Jesus Christ.
    - Together we hope in God.
    - We say to each other, "O Israel, hope in the LORD!"

TRANS> And now go back to Psalm 130...

2. See the encouragements that we are to give to each other to keep up our hope in God so that we don't draw back...

a. First, we say, "For with the LORD there is mercy."

- *Mercy* is that wonderful word we run into in so many Psalms... *Hesed*
  - It is God's steadfast covenanted love, so sure and so true!
  - We have seen this so powerfully presented in Isaiah 54-55 where He promises that He will love us forever as a husband...
    - That on the basis of what the suffering servant has done, there will be no more judgement for—the church will never be cut off.
    - King Jesus has been cut off and cursed, but now the work is done and it will never be done again!
      - Oh yes, those who are not hoping in Him will be cut off and judged severely,
        - but the church itself will never lose her king, will never be cut off, will never come under condemnation...
        - All of us who are hoping in Him will live forever in Him and be brought into a glorious inheritance.
          - With the LORD there is *hesed*

TRANS> And our mutual encouragement goes on...

b. We also say to each other, "with Him is abundant redemption"

1) Let me remind you what a redeemer is...

- A redeemer in scripture is a near relative who comes to you in your weakness to rescue you—from slavery or captivity

- He is the one who has the resources that are needed to redeem you.
- Jesus Christ is the One who came—
  - with His blood to offer as a sacrifice to pay the penalty of our sin so that we could be released...
  - And with power to release us from the bondage to sin, Satan and death

2) But you see here that this is not just redemption but abundant redemption!

- I like the phrase the Coverdale came up with: *plenteous redemption*.
  - It is more than enough for us!
    - It is the blood of Christ and the powerful Spirit of God joined together to set us free and to bring us to God.
- Sir Richard Barker has this to say about it...
  - This plenteous redemption leaves behind it no more relics of sin than Moses left hoofs of beasts behind him in Egypt.
  - It redeems not only from the fault, but from the punishment;
    - not only from some, but also from all sin and penalty;
    - not only from the sense but from the fear of pain;
    - not only from the guilt, but from the stain;
    - not only from being censured, but from being questioned.
  - Or is it meant by a plenteous redemption that not only he leads captivity captive, but gives gifts unto men?
    - For what good is it to a prisoner to have his pardon, if he be kept in prison still for not paying his fees?
    - But if the prince, together with the pardon, sends also a largess that may maintain him when he is set at liberty, this, indeed, is a plenteous redemption;
      - and such is the redemption that God's mercy procures unto us.
    - It not only delivers us from a dungeon, but puts us in possession of a palace;
    - it not only frees us from eating bread in the sweat of our brows, but it restores us to Paradise, where all fruits are growing of their own accord;
    - it not only clears us from being captives, but endears us to be children;
      - and not only children, but heirs;
        - and not only heirs, but co-heirs with Christ;
    - And who can deny this to be a plenteous redemption?
  - Or is it said a plenteous redemption in regard of the price that was paid to redeem us?

- for we are redeemed with a price, not of gold or precious stones, but with the precious blood of the Lamb slain before the foundation of the world.
- For God so loved the world that he gave his only Son to be a ransom for us, and this I am sure is a plenteous redemption.

TRANS> And then finally, we encourage one another with the assuring words of verse 8:

c. “He shall redeem Israel from all his iniquities!”

- 1) It is not just that there is plenteous redemption with Him,
  - but that He actually will redeem us—it is true hope—it will be done!
  
- 2) For the people who sang this Psalm under the Old Covenant,
  - the redemption they sought was that promised by the LORD who said that He would provide the sacrifice in the mount of the Lord...
    - They looked for the One that Isaiah spoke about who would come and make His soul an offering for their sin, who would bear their iniquities and by whose stripes they would be healed.
  - God had promised and they were waiting for His promise and they encouraged each other to hope in His promise.
    - Because there was forgiveness with Him, they feared God.
    - Those who had this as their hope waited upon Him.
  
- 3) And now for us who live after Christ, we rejoice in the work that He has already done for us!
  - We rejoice in the super abundant provision of His own blood to atone for our sin and we have even more confidence than the saints of old...
    - But we also wait and encourage one another as we see the day drawing near (as it says in Hebrews 10).
  - More steps have been taken to bring us into the final glory that God has prepared for us...
    - And we go forth to spread the gospel into all the world that God will redeem Israel from all His iniquities...
      - Not the nation of Israel after the flesh, but the Israel of God—
        - all of those who have, like Jacob whose name was Israel,
          - cry out to God from the depths and trust in God’s forgiveness and encourage one another to wait on the Lord because there is forgiveness with Him.
      - Don’t you see?



- No one needs to be excluded!
- There is forgiveness with Him that He may be feared!
- He will redeem us from all our iniquities!

## **Conclusion**

So the question—the question for each of you—

- Can you say that Psalm 130 is a true expression of your own heart?
  - Can you sing this Psalm with the people who fear the Lord and are looking to Him from the depths of sin to redeem them?
  - To what heights this Psalm brings us!
    - And from what depths—where we realise we are desperate and cannot rescue ourselves!
    - It begins in the depths and it ends in the heights!
      - The heights where the LORD Himself redeems us!
      - Is this your hope and expectation?
      - Do you fear Him because of his hope?
      - Do you wait for Him the way a young bride waits for her prince to come and carry her away to His palace to live happily ever after?