

Evening Sermon Outline – January 9, 2022  
“Our Greatest Enemy, Our Own Sin(s)” Psalm 130

*No enemy is nearer to us than the one inside, indwelling sin!*

*“He has not greater labor than he who labors to overcome himself.”  
Thomas A Kempis*

A Song of Ascents.

I. *The opposite of ascents is depths, the opposite of what God calls us to, “righteousness”, is sin –*

<sup>1</sup> **Out of the depths I have cried to You, O LORD; <sup>2</sup> Lord, hear my voice! Let Your ears be attentive to the voice of my supplications.**

1. *Our only hope for rightly dealing with, or overcoming SIN, is God, is Christ, is prayer –*
- A. *The depths is where sin pulls us to, the bottom, not the top, Hell, not heaven ...*

*“The law of depravity is a lot like gravity, it always pulls us down, down, down!” Arnold Brevick*

Verse 1.—“Out of the depths.” “Depths!” oh! into what “depths” men can sink! How far from happiness, glory, and goodness men can fall. There is the depth of *poverty*. A man can become utterly stripped of all earthly possessions and worldly friends! Sometimes we come upon a man, still living, but in such abject circumstances, that it strikes us as a marvel that a human being can sink lower than the beasts of the field.

Then there is the depth of *sorrow*. Billow after billow breaks over the man, friend after friend departs, lover and friend are put into darkness. All the fountains of his nature are broken up. He is like a water-logged ship, from the top waves plunging down as if into the bottom of the sea. So often in such depths, sometimes like Jonah in

the whale’s belly, the monster carrying him down, down, down, into darkness.

There are depths after depths of *mental darkness*, when the soul becomes more and more sorrowful, down to that very depth which is just this side of *despair*. Earth hollow, heaven empty, the air heavy, every form a deformity, all sounds discord, the past a gloom, the present a puzzle, the future a horror. One more step down, and the man will stand in the chamber of despair, the floor of which is blisteringly hot, while the air is biting cold as the polar atmosphere. To what depths the spirit of a man may fall!

But the most horrible depth into which a man’s soul can descend is *sin*. Sometimes we begin on gradual slopes, and slide so swiftly that we soon reach great depths; depths in which there are horrors that are neither in poverty, nor sorrow, nor mental depression. It is sin, it is an outrage against God and ourselves. We feel that there is no bottom. Each opening depth reveals a greater deep. This is really the bottomless pit, with everlasting accumulations of speed, and perpetual lacerations as we descend. Oh, depths below depths! Oh, falls from light to gloom, from gloom to darkness! Oh, the hell of sin! *What can we do?* We can simply cry, CRY, CRY! But, let us cry to God. Useless, injurious are other cries. They are mere expressions of impotency, or protests against imaginary fate. But the cry of the spirit to the Most High is a manful cry. Out of the depths of all poverty, all sorrow, all mental depression, all sin, *cry unto God!* — From “*The Study and the Pulpit*,” 1877.

B. *Our default is sin and sinking, it is the norm for every human being, except Jesus Christ –*

<sup>10</sup> **As it is written: “There is none righteous, no, not one; <sup>11</sup> There is none who understands; There is none who seeks after God. Romans 3:10–11 (NKJV)**

C. *Not only for individuals, but groups –*

<sup>24</sup> **And the people said to Joshua, “The LORD our God we will serve, and His voice we will obey!” Joshua 24:24 (NKJV)**

<sup>11</sup> **Then the children of Israel did evil in the sight of the LORD, and served the Baals; Judges 2:11 (NKJV)**

D. We need to CRY - I have cried to You, O LORD ... PSALM 130:1 (NKJV)

Verse 1. But when he cries from the deep, he rises from the deep, and his very cry starts shortening his time on the bottom.—  
*Augustine.*

E. We beg for God to hear our supplications / prayers –  
O LORD; <sup>2</sup> Lord, hear my voice! Let Your ears be attentive to the voice of my supplications. Psalm 130: 1 B - 2

II. *If God dealt with us according to our sin, no one could stand, but He forgives –*

<sup>3</sup> If You, LORD, should mark iniquities, O Lord, who could stand?

1. *The question is rhetorical, the Psalmist KNEW he was a sinner, that he was lost apart from God's grace -*

<sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; *it is the gift of God,* <sup>9</sup> not of works, lest anyone should boast. <sup>10</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Ephesians 2:8-10 (NKJV)

2. *There is forgiveness -*

<sup>4</sup> But *there is forgiveness with You, That You may be feared.* Psalm 130:4 (NKJV)

A. *Fear here is not slavish fear, not horror*

B. *Fear here is reverence; it is part of our right relationship with God!*

Verse 4.—*“That thou mayest be feared.”* This forgiveness, this smile of God, binds the soul to God with a beautiful fear. Fear to lose one glance of love. Fear to lose one word of kindness. Fear to be carried away from the heaven of his presence by an insidious current of wordliness. Fear of slumber. Fear of error. Fear of not enough pleasing him. Our duty, then, is to drink deep of God's forgiving love. To be filled with it is to be filled with purity, fervency, and faith. Our sins have to hide their diminished heads, and slink away through crevices, when forgiveness—when Christ—enters the soul.—*George Bowen, in “Daily Meditations,” 1873.*

C. *Our being forgiven is thanks to what Christ did on the cross, and as He forgave us, we are to forgive each other –*

<sup>32</sup> And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you. Ephesians 4:32 (NKJV)

III. *Because he trusts in God's forgiveness and grace, he “waits” for God's certain answer -*

<sup>5</sup> I wait for the LORD, my soul waits, And in His word I do hope.

<sup>6</sup> My soul *waits* for the Lord More than those who watch for the morning— Yes, *more than* those who watch for the morning.

Psalm 130:5-6 (NKJV)

1. *Waiting in Scripture was until they were sure of an answer.*

2. *Here the waiting is expressed with a strong desire, compared to a watchman waiting for the morning –*

3. *Waiting is also prayer –*

<sup>31</sup> But those who wait on the LORD Shall renew *their* strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint. Isaiah 40:31 (NKJV)

IV. *What the Psalmist counts on from the LORD, he recommends to all of Israel, all of God's people –*

<sup>7</sup> O Israel, hope in the LORD; For with the LORD *there is* mercy, and with Him *is* abundant redemption. <sup>8</sup> And He shall redeem Israel From all his iniquities. Psalm 130 (NKJV)

*Two wonderful things:*

1. *Mercy – quality & quantity, see – Matthew 18:21-22 “The sun is not so full of light as God is full of mercy.” Thomas Watson*

2. *Abundant redemption – KJV – plenteous redemption* “He calls it plenteous, as Luther says, because such is the hardness of our heart, the slenderness of our hopes, the weakness of our faith, that it far exceeds all our capacity, all our petitions and all our desires.” —*J. J. Stewart Perowne.*

*It is abundant / plenteous because it exceeds what we would expect - :8*

<sup>20</sup> Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, Ephesians 3:20 (NKJV)

*Arnold Breivick*