

Psalm 130

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[0 : 00] The End The End The End

Let us now turn together this evening to the portion we read from the Old Testament Scriptures in the book of Psalms and Psalm 130.

Psalm 130. And verse number 3.

If you, O Lord, kept a record of sins, O Lord, who could stand? Now this is one of the Psalms that we're told was used as the tribes would go up to worship God in Jerusalem.

There are 15 of these processional Psalms beginning at Psalm 120 forward. John Calvin has said that whenever you open the book of Psalms, you come to the anatomy of the soul of the Christian life.

[2 : 38] Because he tells us it's like a manual that whatever experience we are going through, whether it is one of joy, one of anxiety, or one as we have here as a Christian here, a man or a woman of God, who are crying to the Lord from the depths.

And usually these Psalms, they come out of a recognisable experience that the psalmist has gone through.

And what he is going through here is this season where he is crying to the Lord from the depths. And in the Old Testament, whenever we have this phrase, in the depths, this man feels that he cannot go any lower.

He feels as if he has absolutely reached the end of his tether. And we know that that is an experience that many of God's people we pass through in this life we live.

And yet we know that this psalm has been a source of comfort to countless Christians down through the years. This is Luther's favourite psalm because in the words of our text it tells us about the way that a person is saved, the way that a man is justified by faith alone.

[4 : 15] That's what that means. Oh Lord, who could stand in God's sight? Only the person who's been justified by faith. Wesley tells us that in the evening of his conversion.

Before that, in the morning, he was in St. Paul's. And there was this anthem going on. He heard it, Lord, from the depths. And you know, in the evening, the Lord took Wesley out of that depth and he showed him his glory.

Many have written in this great psalm. You remember John Owen. He had this great pre-tise. And yet he said it was only like flinging his might into that great wealth that this psalm is able to bring out for us.

Now, you often find in God's word that sometimes the Lord leaves a vagueness in his word.

So that we are all able to gather round the sentiment that the psalmist expresses. You think of Paul and his thorn in the flesh.

[5 : 29] In his wisdom, we believe that we don't know exactly what it was. Because if we actually knew, then we would dissociate ourselves from it.

But we all have thorns in our life. And because we don't know the exact one, God in his grace has kept these details from us.

And that means that as we gather together this evening, perhaps we could all give an answer to the different depths perhaps you find yourself in.

The ancient writers used to remind us that one of the things that we should do as Christians is to know ourselves.

That means to know what type of temperament we have. To know the places and perhaps the occasions that would bring us into those depths.

[6 : 28] And I'm sure often because of our make-up, not excusing it, we know that there are seasons because of the way we are.

We are often crying to the Lord from the depths. There could be somewhere else this evening and they would look at their own private circumstances.

And perhaps it's at work or at home. Anxiety over our children. Bereavement. Many reasons.

And we might find ourselves very like the psalmist here. We are crying to the Lord from the depths. Or perhaps it's as we look out at our churches.

And we look into our own souls. And we see our lack of zeal. Our coldness. Our lack of unity perhaps. And our ineffectiveness.

[7 : 25] I'm sure if we were involved as the psalmist was. Perhaps exactly the way we'd feel. We'd be crying to the Lord from the depths.

And yet this psalm. It brings before us this great truth. That there is nothing, we would say, that causes us to be more in the depths.

Than what David is speaking about here. Is the awareness of his sin. That sin that we were reading about in Romans chapter 7.

Where David and Paul recognised that this indwelling sin. It's always with them. And it always is exerting its power.

That when he would do good. He tells us evil and hindrances are there. And what happens in David here.

[8 : 26] I'm sure he sees his own deadness. His own coldness. And God comes to David that day. And he shows him his own heart. And as he shows him his own heart.

Perhaps in the light of his grace. And in the light of his holiness. It breaks David's heart. And he is crying to the Lord.

Because he knows and sees. That he is a sinner. I suppose that. What we often find. There could be two extremes.

In the way we live the Christian life. I'm sure no one believes in one extreme. That we have in this life absolute perfection. That we are able to attain that sinlessness.

And of course if anyone was ever believing that. We know that indwelling sin would raise its head. And then that person would be utterly cast down. And perplexed.

[9 : 28] I suppose the other extreme would also be this. That none of us hopefully believe. That if we are in Christ. We can completely fall away.

Because if we believe that. We would have no assurance. We would never be able to have any confidence. But what John Owen reminds us is of this. That between these two poles.

These two truths. There is a whole field. Of endeavour. Of opportunity. And of an obedience to walk the Christian life.

That we are able to enter in. And to experience the truth. That this ham has for us this evening. And he tells us here that.

When we look at this. He reminds us that. It is David who is speaking. The friend of God. He is God's servant. He is not doubting his faith here.

[10 : 31] But what he is doubting. He tells us here. Is as though he is not doubting his sin rather. And that reminds us. That it is possible. For us to fall into sin.

And to be completely cast down. And wouldn't it also be true. That as we go on in the Christian life. And as we get older.

We realise more and more the true nature of sin. It is blackness. And how sinful we are. And it is as we grow.

It sometimes becomes more intensive. And that is why we can say. God loves the world. Because we were worldly. And yet God set.

His love. Upon us. And what David does in this psalm. He is convicted of his sin. And he tells us.

[11 : 28] What he does. About this. Particular problem. And let's for a moment. After perhaps a long introduction. Very quickly. Draw out the great points.

That David brings before us this evening. You notice first of all. Very clearly here. He has a concern. For his soul.

In fact. It is the very concern for his soul. That makes him cry. He cries to the Lord. From the depths.

Now you notice. What David does here. He is not paralysed. For what he does. He cries to the Lord.

When you read. The reports of. Those who are searching. After an earthquake. Or perhaps down a coal shaft. We are told.

[12:31] Rescuers hate. Silence. Because silence. Always. Usually means. That perhaps. The person. Has passed away.

And. The Lord comes to us. And he tells us. Here. Is a sign of life. In David. Because. What he is doing. Is this. He is crying.

To the Lord. Lord. You know. It is often true. Is it not. That. Perhaps. In our own. Christian lives. We have told. Everyone else. And we have cried. And moaned.

Perhaps. To everyone else. And the Lord. Has not heard. A word from us. And what David is saying. He is bowing down.

He is asking God. To be attentive. To the voice. Of his supplications. And you see. This is someone. Who is absolutely.

[13:28] Cast down. And he has. The strength. Or the ability. To be eloquent. But what he is doing. He tells us. He is crying.

To the Lord. I remember. Hearing. Sinclair Ferguson. Speaking. In one of his books. When he was a. Student. Up in.

I think it was. In Betty Hill. And he went into this home there. And the lady of the house. Now. It was a man of the house. He had a very severe stroke. And he couldn't make.

Out a word. The man was saying. Because sometimes. It was just a groan. But he noticed this. That his wife. Understood.

Every word. And. We have this. Wonderful. Truth here. That. That. David. Knows. That even if you're crying.

[14:25] To the Lord. He can read it. And he can understand. And isn't it. True that. You notice. In the apostle Paul. He's convicted.

That he is. The greatest sinner. In the world. And yet. He's not utterly. Cast down. He's not. Completely. Destroyed. What he does. Is this. He says. Oh.

Wretched man. That I am. He knows. He's a sinner. A greed sinner. But he knows. Also this. I thank God. That in Jesus Christ.

I am able. To be. Able to be saved. I'm able. To stand. Before him. So David. Reminds us. First of all.

He cries. To the Lord. And you notice. What he does. As well. He tells us here. About the character. Of the God. He is crying to.

[15:22] He's not presumptuous. He says to himself. Who would be able. To stand. Because I am before. The character.

Of the God. Who is absolutely. Holy. And he tells us. That he knows. The God. He is praying to. The God.

We know. That no mere man. Since the fall. In this life. Is able. To keep God's commandments. We break them. In every. Completely way.

And what he says. Is this. He says. If God. Was going to mark. My sins. If he was going. To take an account. Of them. He says. I know.

I would never.

[16:32] Be able to stand. And that's why. He says. Justice. Would destroy me. That's not. My plea. But he says.

He knows. That. There is mercy. And he knows. That ultimately. It is. The blood. Of Christ. That is. His righteousness. He is saying to us. What is it. That we put. Our trust in. And what makes. A man. A Christian. It's Jesus blood.

And his. Righteousness. He's crying. He's. Aware. That the God. He cries to. Is one. Who is holy. And then. He tells us this. He knows. Nevertheless. That there is hope. Now. If someone. Is absolutely. Down.

[17:27] This evening. And crying. To the Lord. For the depths. There is sometimes. Something. That is hidden. From them. We can. In our great need.

Fail. To realize. That there. Is. Forgiveness. And if you are. Absolutely. Broken. Don't let.

Your own. Evil. Heart. Or Satan. Rob you. Of this. Truth. There. Is. Forgiveness. The forgiveness. Is.

Saying. That he. Will. Not. Mark. Iniquity. Some of the. Commentators. Say. That this is. The bridge. Of the psalm. Or donning.

The dawn. Alighting. On David. And he. Tells us. He. Realize. Realizes. That there. Is. Forgiveness. If you.

[18:21] Went. And asked. David. A question. Where. Does he. Know. Or how. Does he. Know. That there. Is. Forgiveness. And David. Would say.

There is. No use. Going. To someone. Who's. In the depths. And telling them. Somehow. Perhaps. To look. At the night sky. Or to look. At the heavens. Or to put.

Our faith. And our hope. In mere. Human. Wisdom. But he. Tells us. His hope. He tells us. It's in the word. It's in God's word.

That word. That he tells us. Is the only place. Where light comes. Because the entrance of God's word.

Into that situation. It immediately. It brings light. And when we open the word. To the person who is absolutely cast down.

[19:19] Because of his sin. It answers. In these wonderful ways. It tells us. That here is a God. Who is long suffering. Or who is a God.

Like unto thee. That pardons iniquity. Or we come to the old. The New Testament. And we are able to say.

Listen. This man. Receives sinners. You remember. Augustine. In his confessions. He tells us. As he looked back. At his old life. At his teachers. He said. I heard many things. Eloquently. And finely put. But I never heard.

Any of my teachers. Say to me. Come unto me. And rest. You see. Here is David. He is down in the depths.

[20:17] He realizes. God is holy. And what he does is this. He sees his sins. But then he realizes. That in God's word.

He sees something. That is even greater than his sin. Something that is more glorious. And you know. If someone is searching for Christ.

Whenever we come to God's word. And bring our confession to it. What happens is this. You will find there is a new center.

To your focus. Greater than the problem. Greater than your sin. And what it is is this. It's God's grace. And through that.

We see no longer just our sin. But we see the glory. Of the person of Christ. You remember Guthrie.

[21:18] One of our Scottish theologians. Used to say this. That we must never lose sight. Of an evangelical conviction of sin. And what he meant by that was this.

That God in his grace. While he reveals to us. Our sins. And perhaps even casts us down in them. He tells us.

At the same time. He shows us. The glory of Christ. Simultaneously. He reveals to us. The Lord Jesus Christ.

Along. With the conviction. Of our sins. And then we are told here. When he realizes that. He says. He recognizes. That there is. Forgiveness. And if we ask this question. When a sinner confesses his sin.

[22:18] He receives. Forgiveness. Now the Bible. Gives us. Vivid pictures. Of what forgiveness means.

You remember. You remember one of the pictures we have. We are told is this. That it is a blotting out. Remember in Psalm 32.

David after his sin. He tries to do that himself. But he finds that. He is roaring within. He is no rest. He is failing miserably. And he tells us. He cannot do it. But he tells us. God can. As a thick cloud. He is able to blot out. This great sinner sins. And that's what happens. There is that handwriting. That list.

[23:15] Those ordinances that were against us. And in the gospel. He is able. To blot out our sins. Sometimes you remember.

There is another picture. That tells us of. Sending away sin. Or separating sin from us. As far as the east.

Is from the west. He tells us. What God does. You remember. He casts it in. To the pit. Or he casts it in.

To the sea of his forgetfulness. David you see. He was in a pit. But then he realises. God takes his sin. And casts it into the depths.

Remember we have that. In the way that. Pharaoh and all his armies. They were cast. They were cast. Into the depths. Of the sea. And God says. He sends it away.

[24 : 14] Or he puts it. In the very depths. Of the sea. You notice. What they do. Sometimes. With. Toxic waste. Something that's poisonous. And dangerous.

They put it. In the very depths. Of the sea. And that's the vivid picture. It is separated from us. And he puts it into the depths.

Of the sea. And then he tells us. Sometimes. It's like the lifting of a bird. In another picture. The way that God comes.

And he tells us. Here is the sin that we have. Very like Christian and pilgrim's progress. Who can take away this burden? And yet he tells us.

Our sins. Laid in the head of Christ. Taking them to Calvary. And that burden. That crushes.

[25 : 10] That burden that will destroy. That burden we are carrying. Unconfessed. Unforgiven sin. What a burden it is. Someone this evening.

And your sins are unforgiven. And yet in the gospel. God comes. And tells us. That he is able. Through his work.

To lift that burden. And to bury it. In the sea. Of his forgetfulness. And then there is that wonderful. Picture of. The way that.

He forgets. That covenant promise. That. I will remember their sins no more. And I will cast them. Into the depths of the sea.

I once. Heard someone put it very. Neatly like this. He made the. Biblically. Illustration that. A.

[26 : 08] First of all. That. That. That. That. That. We forget. Things that God chooses. To remember. Remember God says in his word.

Can a mother forget her child? That's the worst thing. That a sinner could do. It's the most unnatural thing. God says. Yes. A sinner does that.

But I. Can never do that. And then. I'm sure often. In a Christian's life. It's the other way. That God is.

Asking us. To forget. Things that. He has forgotten. But perhaps we choose to remember.

He tells us here. There are sins. There are occasions. And he tells us. I have. Forgiven. And I will remember them no more.

[27 : 07] I heard someone saying. It's like this. The devil comes. And he rakes up the past. He rakes up your sins. And we go repeatedly with that sin. And God tells us.

Now what occasion was that? What sin was that? Our sins. These sins he says. They have been. Forgiven.

They have been covered. We are told. And he tells us. He will remember them. No more. And then David tells us.

About this struggle with sin. Or perhaps. This providence in his life. He tells us here. That. He reminds us of the need we have.

For patience. It's reiterated here. He tells us. I wait for God. My soul does wait. And he tells us. He is longing.

[28 : 08] And he's asking God. To meet with him. Or to deliver him. Some of the commentators. Believe that. Perhaps. What David is doing here.

He's in the temple. And he's looking. You remember. At these temple guards. Who would watch. During the night. And keep the lights. A.

Burning. And David. I'm sure. Is looking at them. And he says. Well. I know that they're longing. For the morning to come. But he says. I'm longing much more.

I'm longing. That God. Would bow down. And that. He would release. He would heal. And he would grant me. His grace. You know.

We know. That it takes. Great. Spiritual stamina. To wait patiently. And yet. To wait. Eagerly. For the Lord.

[29 : 04] To work. And he tells us here. He says. I say. More than they. That wait. For the morning. We have to remind ourselves.

That we have need. Of that patience. Like Jacob. Restly. Say. I won't let go. Until the Lord.

Will hear. And the Lord. Will deliver. He says. I wait. Patiently. For the Lord. And then you notice.

A wonderful truth. David brings out. He tells us here. That as he is waiting. And as he is crying. To the Lord. From the depths. He gives us.

A wonderful mark. Of a Christian. He tells us here. He remembers. That he is part. Of the body. He says. I pray.

[30 : 02] For Israel. Now there is no. Greater. Blessing. Than. Whenever we meet. Someone. And they are down.

And they are crying. To the Lord. From the depths. And I am sure. You have all. Experienced it. Yet. They remember you. And we have this.

In our Lord. Jesus Christ. On the way. To the cross. He remembers. His disciples. He remembers. Ourselves. And he remembers. The church. He says.

Let. Israel. Hope. In the Lord. God. And then. He tells us. The great reason. Or. He tells us.

Rather. What he is. Praying for. And what he is. Praying for. He says. Is this. Let them. Hope. In the Lord. I am sure.

[31 : 00] There is no. Greater. Prayer. That all. Of us. Need. Than this. Particular. Truth. We pray. For one another. That you will place. Your hope.

In the Lord. That's what we need. That's the vision. That the church needs. That we would. Place our hope. In the Lord. Now the church.

And our own individual. Christian experience. We know that. Time and time again. We hear the prophets. We hear God. Speaking to us. When we have fallen.

When we have sinned. And yet the word. Is this always. Return to the Lord. And place your hope. Again. In him. And then he tells us.

Lastly. Why. He wants them. To place. Their hope. In the Lord. Because he tells us here. Because there is this.

[31 : 54] Fullness. Or there is this. Plenteous. Redemption. Redemption. Isn't it wonderful. As we sing.

Psalms 102. We're able to say. And rejoice. That there is a multitude. There are. Sons and daughters.

Yet unborn. And they're going to praise. The Lord. They're going to come. To face. Why is that? Because there is.

Plenteous. Redemption. And God reminds us. In his word. This evening. As everything. Has been. Come. Accomplished.

To bring. A sinner in. Christ. Has died. He is risen. The Holy Spirit. Has been given. And he tells us.

[32 : 51] Yet. There is room. He comes to us. And he tells us. Well. Where is our great warrant. For that? Where do we read that? Well.

David comes back. And he tells us this. It's with him. And it's. With him this evening. And he says. It's always found.

What's always found? A redemption. That's free. And full. And sovereign. And available.

He tells us. It's only. And it's ever found. With him. And so we are able to rejoice.

That we have this. Great invitation. It's ever found. With him. And then he ends with that. The great truth.

[33 : 50] He says. He's going to redeem Israel. From all their sins. You know. What happens to someone. Lastly. When they're in the depths often.

They imagine that. Their particular. Sin. Or their particular. Providence. Is absolutely unique. But God cuts off.

That excuse. And he says. No matter. What manner of sins. What different. Species they are. Of whether we think. That they're so particular.

To us. Or how many they are. He tells us here. He is able. To redeem Israel. From all their sins.

We might be very cold. In our hearts. We might be back slidden. We may have lost. Our first love.

We may have lost. Our way. In the Christian life.

[34 : 50] We'll hear us. This promise. If we cry. To the Lord. At length. He will hear. And he will deliver.

And when we find David. In the depths. He shows him. Also this. That there is. Plenty's redemption. It's with him. It's ever found.

With him. And he's going to redeem. The church. From all. Their sins. Let us join together.

In prayer. Our gracious God. We. Pray that the Lord.

Would bless. His word. To us. This evening. We give thanks. Our God. That. We cannot weary thee. By our continual coming. Or impoverish you.

[35 : 48] By. Our frequent. Asking. And we give thanks. That. There is grace. This evening. And it's found. In Christ. And we pray.

Our God. For anyone. Who. Is in that. A. Situation. That they might. Be able to know. That. There is one. Who hears the cry.

There is one. Who is able. To. Place our feet. Upon a rock. And one. Who is. Able. To hear the cry. Of the needy. Help us.

Our God. To love one another. In the gospel. And we pray. That we would place our hope. In the. Redemption. That's ever found. In the gospel.

In Jesus name we pray. Amen. Let us now.

[36 : 46] Close our service. By singing. In the Scottish Psalter. From this psalm. We will sing the whole psalm. To the tune. Martyrdom. Psalm 130.

Lord. From the depths. To thee I cried. My voice. Lord. Do thou hear. And to my supplications. Voice. Give. And attend to thee.

Psalm 130. The whole psalm. To God's praise. God's praise. Lord.

From the depths. And to thee. I cried. My voice. Lord.

To thee. Hear. And to my ■ USDA. Christ the suffering, the King should turn twice, if man has been severe.

[37 : 53] Lord, who shall stand in Thou, O Lord, should spark iniquity, but yet with me forgivenesses that fear the vape is being.

I wait for God, my soul does wait, my hope is in His Word.

No, that in the light of morning watch, my soul waits for the Lord.

I say more than they had to watch, the morning light to see, let Israel hold in the light, for with the mercy be.

And plaintiff's redemption is ever found with Him, and from all His iniquities, He is where shall we be.

[40 : 21] And now may grace, mercy and peace from God the Father, the Son and the Holy Spirit rest and abide with you, now and forevermore.

Amen.