



PSALM 130
A PARAPHRASE AND INTRODUCTION

- 1 Out of the depths have I cried to you, O LORD.
2 Lord, hear my voice;
let your ears be attentive
to the voice of my supplications.

O Lord, through my manifold sins and provocations, I have brought myself into great distresses. Mine iniquities are always before me, and I am ready to be overwhelmed with them, as with a flood of waters; for they have brought me into depths, wherein I am ready to be swallowed up. But yet, although my distress be great and perplexing, I do not, I dare not, utterly despond and cast away all hopes of relief or recovery. Nor do I seek to any other remedy, way, or means of relief; but I apply myself to you, Jehovah, to you alone. And in this my application to you, the greatness and urgency of my troubles makes my soul urgent, earnest, and pressing in my supplications. Whilst I have no rest, I can give you no rest. Oh, therefore, attend and hearken to the voice of my crying and supplications!





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3 If you, LORD, should mark iniquities,
O Lord, who shall stand?

It is true, O Lord, God great and terrible, that if you should deal with me in this condition, with any man living, with the best of your saints, according to the strict and exact tenor of the law, which first represents itself to my guilty conscience and troubled soul; if you should take notice of, observe, and keep in remembrance, mine, or their, or the iniquity of any one, to the end that you might deal with them, and recompense to them according to the sentence thereof, there would be, neither for me nor them, any the least expectation of deliverance. All flesh must fail before you, and the spirits which you have made, and that to eternity; for who could stand before you when you should so execute your displeasure?

4 But there is forgiveness with you,
that you may be feared.

But, O Lord, this is not absolutely and universally the state of things between your Majesty and poor sinners; you are in your nature infinitely good and gracious, ready and free in the purposes of your will to receive them. And there is such a blessed way made for the exercise of the holy inclinations and purposes of your heart towards them, in the mediation and blood of your dear Son, that they have assured foundations of concluding and believing that there is pardon and forgiveness with you for them, and which, in the way of your appointments, they may be partakers of. This way, therefore, will I, with all that fear you, persist in. I will not give over, leave you, or turn from you, through my fears, discouragements, and despondencies; but will abide constantly in the observation of the worship which you have prescribed, and the performance of the obedience which you require, having great encouragements so to do.

5 I wait for the LORD,
my soul waits,
and in his word do I hope.

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And herein, upon the account of the forgiveness that is with you, O Lord, do I wait with all patience, quietness, and perseverance. In this work is my whole soul engaged, even in an earnest expectation of your approach to me in a way of grace and mercy. And for my encouragement therein have you given out to me a blessed word of grace, a faithful word of promise, whereon my hope is fixed.

6 My soul waits for the Lord
more than they that watch for the morning:
I say, more than they
that watch for the morning.

Yea, in the performance and discharge of this duty, my soul is intent upon you, and in its whole frame turned towards you, and that with such diligence and watchfulness in looking out after every way and means of your appearance, of the manifestation of yourself, and coming to me, that I excel therein those who, with longing desire, heedfulness, and earnest expectation, do wait and watch for the appearance of the morning; and that either that they may rest from their night watches, or have light for the duties of your worship in the temple, which they are most delighted in.

7 Let Israel hope in the Lord:
for with the LORD there is mercy,
and with him is plenteous redemption.
8 And he shall redeem Israel
from all his iniquities.

Herein have I found that rest, peace, and satisfaction to my own soul, that I cannot but invite and encourage others in the like condition to take the same course with me. Let, then, all the Israel of God, all that fear him, learn this of me, and from my experience. Be not hasty in your distresses, despond not, despair not, turn not aside to other remedies; but hope in the Lord: for I can now, in an especial manner, give testimony to this, that there is mercy with him suited to your relief. Yea, whatever your distress be, the redemption

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that is with him is so bounteous, plenteous, and unsearchable, that the undoubted issue of your performance of this duty will be, that you shall be delivered from the guilt of all your sins and the perplexities of all your troubles.

GENERAL SCOPE OF THE WHOLE PSALM

The design of the Holy Ghost in this psalm is to express, in the experience of the psalmist and the working of his faith, the state and condition of a soul greatly in itself perplexed, relieved on the account of grace, and acting itself towards God and his saints suitably to the discovery of that grace to him—a great design, and full of great instruction.

And this general prospect gives us the parts and scope of the whole psalm; for we have:

1. The state and condition of the soul therein represented, with his deportment in and under that state and condition: ‘Out of the depths have I cried to you, O LORD. Lord, hear my voice; let your ears be attentive to the voice of my supplications’ (v. 1–2).
2. His inquiry after relief. And therein are two things that present themselves to him; the one whereof, which first offers the consideration of itself to him in his distress, he deprecates: ‘If you, LORD, should mark iniquities, O Lord, who shall stand?’ (v. 3). The other he closes withal, and finds relief in it and support by it: ‘But there is forgiveness with you, that you may be feared’ (v. 4). Upon this, his discovery and fixing on relief, there is the acting of his faith and the deportment of his whole person:
 - a. Towards God: ‘I wait for the LORD, my soul waits, and in his word do I hope. My soul waits for the Lord more than they that watch for the morning: I say, more than they that watch for the morning’ (v. 5–6).



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- b. Towards the saints: 'Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities' (v. 7-8).

All which parts, and the various concerns of them, must be opened severally.

And this also gives an account of what is my design from and upon the words of this psalm, namely, to declare the perplexed entanglements which may befall a gracious soul, such a one as this psalmist was, with the nature and proper workings of faith in such a condition; principally aiming at what it is that gives a soul relief and support in, and afterward deliverance from, such a perplexed estate.

The Lord in mercy dispose of these meditations in such a way and manner as that both he that writes and they that read may be made partakers of the benefit, relief, and consolation intended for his saints in this psalm by the Holy Ghost!

