



Hoping for the Morning

**PSALM 130**

# INTRODUCING PSALM 130

- **John Wesley: heard the singing of Psalm 130 at the vespers in St. Paul's Cathedral on the day of his conversion.**
- **Martin Luther had classified Psalm 130 among what he called the "Pauline Psalms."**

# INTRODUCING PSALM 130

- Similarities between Psalms 130 and 131.
- 2nd psalm in set of 3 — focus on power: hope provides the pilgrim with power.
- Theme: *Troubled travelers place their hope in God for forgiveness.*

# READING PSALM 130

- 1 Cântico dos degraus.  
Das profundezas a ti clamo, ó SENHOR.**
- 2 Senhor, escuta a minha voz;  
sejam os teus ouvidos atentos  
à voz das minhas súplicas.**

# READING PSALM 130

- 3 Se tu, SENHOR, observares as iniquidades,  
Senhor, quem subsistirá?
- 4 Mas contigo está o perdão,  
para que sejas temido.

# READING PSALM 130

- 5** **Aguardo ao SENHOR; a minha alma o aguarda,  
e espero na sua palavra.**
- 6** **A minha alma anseia pelo Senhor,  
mais do que os guardas pela manhã,  
mais do que aqueles que guardam  
pela manhã.**

# READING PSALM 130

- 7 Espere Israel no SENHOR,  
porque no SENHOR há misericórdia,  
e nele há abundante redenção.
- 8 E ele remirá a Israel  
de todas as suas iniquidades.

# PRAYING PSALM 130

- Oh Lord, hear my prayer and be gracious to me. [vv. 1–2]
- God, my iniquities are great and deserving of Your wrath. [v. 3]
- Father, how I praise You for forgiving my sins. [v. 4]
- Lord Jesus, I hope in Your Word and wait for You. [vv. 5–6]
- Thank You, Lord, for redeeming me fully from my sins. [vv. 7–8]





# UNDERSTANDING PSALM 130

Psalm Heading (v. 1a)

- I. A Prayer for Gracious Forgiveness  
(vv. 1b–6)
- II. A Promise of Abundant Redemption  
(vv. 7–8)



# UNDERSTANDING PSALM 130

## **vv. 1–2 *The Psalmist's Petition***

- ❖ **The psalmist is floundering in deep water (v. 1).**
- ❖ **Terror and despair grip his heart.**
- ❖ **His circumstances are serious — over his head in trouble.**
- ❖ **He cries out to the Lord and pleads for grace (v. 2).**

# UNDERSTANDING PSALM 130

- v. 1 “Out of the depths”: **Das profundezas**
- The valleys of life because of our occasional sinful behavior.
  - Psalmist feels pressed down, afflicted, oppressed.
  - No matter how lonely and empty he feels, he knows God was not far away.

# UNDERSTANDING PSALM 130

vV. 1, 2 “**SENHOR . . . Senhor**”

- 3 pairs of divine names *Yahweh* and *Adonai* — each in the same order.
- Verse 7 repeats “Yahweh” twice, signaling the psalm’s climax.
- Verses 1b–2a focus on the names.

# UNDERSTANDING PSALM 130

**A** Das profundezas

**B** a ti clamo,

**C** ó SENHOR.

**C'** Senhor,

**B'** escuta

**A'** a minha voz;

# UNDERSTANDING PSALM 130

v. 2 "voice": **VOZ**

- At the ends of the two lines of verse 2 the repetition of "voice" might indicate that the psalmist verbalized his pleading, rather than praying silently.

# UNDERSTANDING PSALM 130

## **vv. 3–4 *The Psalmist's Peril***

- ❖ Assurance of deliverance or forgiveness not in mind yet.
- ❖ Convinced that God knows all and will not overlook his sins.
- ❖ God will hold him accountable; his sin will not go unpunished.

# UNDERSTANDING PSALM 130

v. 3 “iniquities”: **iniquidades**

- Verses 3–4 focus on problem of sin; verses 3–8 proclaim psalmist’s trust.
- Lord’s solution includes forgiveness of sins (vv. 3–4) and granting mercy (vv. 7–8; cp. v. 2).
- **“Iniquidades”** (vv. 3, 8) brackets section.



# UNDERSTANDING PSALM 130

v. 4 “there is forgiveness with You”:

**Mas contigo está o perdão**

➤ Only occurrence in Psalms.

# Psalm 25:11

For Your name's sake, O LORD,  
**Pardon** my iniquity, for it is great.

# Psalm 86:5

For You, Lord, are good, and ready to **forgive**,  
And abundant in lovingkindness to all who  
call upon You.

# Psalm 103

- 2 Bless the LORD, O my soul,  
And forget none of His benefits;
- 3 Who **pardons** all your iniquities,  
Who heals all your diseases;

# UNDERSTANDING PSALM 130

v. 4 “there is forgiveness with You”:

**Mas contigo está o perdão**

- Only occurrence in Psalms.
- We expect confession to be painless and forgiveness instantaneous, not realizing sin’s lasting natural consequences.
- Forgiveness is basis even for physical deliverance.

# UNDERSTANDING PSALM 130

v. 4 “That You may be feared”:

**para que sejas temido**

- On our side of things, forgiveness is the ultimate goal for which we hope and wait.
- On God’s side, the ultimate goal is that God might be feared.

# UNDERSTANDING PSALM 130

## **vv. 5–6 *The Psalmist's Proclamation***

- ❖ **Psalmist has not yet experienced either forgiveness or deliverance.**
- ❖ **He waits expectantly for any word from God indicating an answer to prayer (v. 5).**

# UNDERSTANDING PSALM 130

v. 5 “I wait [**Aguardo**] . . . wait [**aguarda**]”

- Rapid repetition draws attention to the concept.
- Two themes run side by side: waiting and forgiveness.



# UNDERSTANDING PSALM 130

- How and under what circumstances does God forgive?
- Might He delay forgiveness while we learn the lesson of our sinfulness?
- Does He desire more from us than mere words of confession?

# UNDERSTANDING PSALM 130

v. 5 “hope”: **espero**

- “Hope” (vv. 5c, 7a) is virtually synonymous with “wait.”
- These words provide a fourfold emphasis on the concept of hope or expectation.

# UNDERSTANDING PSALM 130

v. 6 “More than the watchmen for the morning”: **mais do que os guardas pela manhã**

- This might indicate “that the petitioner sang the song at night” while “waiting for Yahweh’s intervention, which . . . occurs mostly in the early morning.”

— Hans-Joachim Kraus



# UNDERSTANDING PSALM 130

v. 6 “More than the watchmen for the morning”: **mais do que os guardas pela manhã**

- His night of waiting seems unending, but he knows that morning will come.



# UNDERSTANDING PSALM 130

v. 6 “More than the watchmen for the morning”: **mais do que os guardas pela manhã**

- Watchmen stand guard duty for a certain portion of the night.
- They are aware of the passing of time.
- When dawn finally comes, the watchman realizes the time of danger has passed and another watchman will replace him.

# UNDERSTANDING PSALM 130

## *vv. 7–8 The Psalmist's Paranesis and Prophecy*

- ❖ Israel must wait for the Lord, because He exercises “loyal love” [**miseri**córdia]) toward His people (v. 7a-b).
- ❖ God has not abandoned them.
- ❖ He will deliver Israel completely from their sins (v. 8).

# UNDERSTANDING PSALM 130

v. 7 “O Israel, hope in the LORD”:

**Esperare Israel no SENHOR**

- Psalmist exhorts the community to follow his example in waiting for the Lord.
- Must wait patiently until circumstances turn for the better.
- Confession of sin did not bring about immediate resolution.

# UNDERSTANDING PSALM 130

v. 7 “O Israel, hope in the LORD”:

**Esperare Israel no SENHOR**

- Meanwhile the believer must focus on his or her Deliverer —
  - rely on Him (v. 5),
  - wait for Him (v. 5),
  - yearn for Him (v. 6),
  - and hope in Him (v. 7).



# UNDERSTANDING PSALM 130

v. 7 “with Him is abundant redemption”:  
**nele há abundante redenção**

- Key issue: what is “redemption/ redeem” (vv. 7, 8)?
  - Physical or spiritual?
  - Commercial background.
  - “Abundant.”
  - “From all his iniquities.”

# UNDERSTANDING PSALM 130

v. 7 “with Him is abundant redemption”:

**nele há abundante redenção**

- “The expression ‘full redemption’ relates his favor to many different circumstances as well as the many objects of his grace.”  
— Willem A. VanGemeren

# UNDERSTANDING PSALM 130

v. 7 “with Him is abundant redemption”:

**nele há abundante redenção**

- “Coverdale’s beautiful expression, *plenteous redemption*, adopted by AV, RV, has been happily retained in RSV; it shines very brightly against the darkness of the psalm’s beginning.”

— Derek Kidner

# UNDERSTANDING PSALM 130

v. 8 “He will redeem Israel”:

**E ele remirá a Israel**

- Historical (“He has redeemed”), prophetic (“He will *soon* redeem”), or eschatological (“He will *ultimately* redeem”)?
- Might look to more than one reference or setting.

# PREACHING/TEACHING PSALM 130

- **We need forgiveness.**
- **We await our own deliverance from this life and its troubles with great expectation.**
- **We must confess our sinful condition and petition for grace.**

# PREACHING/TEACHING PSALM 130

- **Confession alone is inadequate to bring about complete restoration.**
- **There are natural consequences for our sins.**
- **We must wait for the healing of the consequences from our sin.**