

## Psalm 130

# "Cry for Clemency; Repose in Redemption"

(A Song of Ascents.)<sup>1</sup>

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### A1 PERSONAL CRY TO YAHWEH ADONAI 130:1-2

**B1 Agonized Cry to Yahweh: {1}** Out of the depths I have cried to You, O LORD. 130:1

**B2 Plea to Adonai to Hear 130:2**

C1 {2} Lord, hear my voice!

C2 Let Your ears be attentive

C3 To the voice of my supplications.

### A2 GRATEFULNESS TO YAH ADONAI FOR HIS TREATMENT OF SIN 130:3-4

**B1 For His Mercy Precluding Total Destruction 130:3**

C1 If an Exact Accounting ... {3} If You, LORD,<sup>2</sup> should mark iniquities,<sup>3</sup>

C2 Impossibility of Survival: O Lord,<sup>4</sup> who could stand? <sup>5</sup>

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<sup>1</sup> Psalm 130 Superscription - Song of Ascents: See note on Psalm 120.

<sup>2</sup> 130:3 - LORD: The name of God here is Yah, an abbreviation of Yahweh.

<sup>3</sup> 130:3 - mark iniquities: If Yah were to hold each of us strictly accountable for our sins, without mercy --

<sup>4</sup> 130:3 - Lord: Adonai

<sup>5</sup> 130:3 - who could stand? If God were to exercise justice devoid of mercy, we would all be wiped off the face of the earth and sent to Sheol (Num. 16:28-35; Ps 9:17; 31:17; 49:12-14; 55:15), and each of us would be doomed to an eternity in hell (*Gehenna* - Matt. 10:28; Mark 9:43-48), also known as the Lake of Fire (Rev. 20:10-15).

**B2 For His Forgiveness Resulting in Healthy Fear 130:4**

C1 Divine Forgiveness: {4} But there is forgiveness <sup>6</sup> with You,

C2 Resultant Fear: That You may be feared.<sup>7</sup>

**A3 PERSONAL WAITING FOR AND HOPING IN YAHWEH ADONAI 130:5-6**

**B1 Statement of Waiting:** {5} I wait for the LORD, my soul does wait, **130:5a**

**B2 Content of Hoping:** And in His word do I hope. **130:5b**

**B3 Intensity of Waiting 130:6**

C1 {6} My soul *waits* for the Lord

C2 More than the watchmen for the morning;

C3 *Indeed, more than* the watchmen for the morning.

**A4 CALL TO ISRAEL TO HOPE IN YAHWEH'S LOYAL LOVE AND REDEMPTION 130:7-8**

**B1 Call to Israel to Hope in Yahweh:** {7} O Israel, hope in the LORD; **130:7a**

**B2 Reason for Hope in Yahweh 130:7b**

C1 His Loyal Love: For with the LORD there is lovingkindness,

C2 His Great Differentiation (between Israel and the Nations / Gentiles):  
And with Him is abundant redemption.<sup>8</sup>

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<sup>6</sup> 130:4 - there is forgiveness with You: Forgiveness from God is never cheap, always costly. There must always be the blood of an unblemished victim, sacrificed in the stead of the sinner (Exod 12:3-13; Lev. 17:11; Num. 19:1-9; Isa. 53:3-12; John 1:29; 2 Cor. 5:21; 1 Pet. 1:17-19; 3:18; 1 John 2:1-2).

<sup>7</sup> 130:4 - feared: To fear God is "to recognize God's character and respond by revering, trusting, worshiping, obeying, and serving Him" (Allen P. Ross, *The Bible Knowledge Commentary*). But a definition of fearing Yahweh cannot eliminate the element of fear. To fear Yahweh is to tremble in His presence (Jer. 5:22). To fear Yahweh is to be afraid of disobeying Him. He who fears Yahweh hates evil (Prov. 8:13) and turns away from it (Prov. 3:7). To fear Yahweh is to tremble in His presence (Jer. 5:22). Jonah claimed to fear Yahweh (Jonah 1:9), yet he deliberately disobeyed Him. After Jonah nearly drowned and was engulfed by a great fish, then regurgitated, he feared God sufficiently to obey Him and proclaim a message of coming judgment to Nineveh! To fear Yahweh is to know Him (Prov. 1:29; 2:5). Fearing Yahweh is not inimical to loving Him -- even the Messiah, who loves His Father (John 14:31), fears Yahweh (Isa. 11:2) and delights in doing so (Isa. 11:3).

<sup>8</sup> Ps 130:7 - redemption: Used only in Exod. 8:23; Ps. 111:9; 130:7; and Isa. 50:2, Heb. *peduwth* (6304) carries with it the idea of **distinction** or **differentiation**. For example, in Exod. 8:22-23, Moses, at Yahweh's instruction, tells Pharaoh that he will send swarms of insects, but he will make a **differentiation** between

### **B3 Content of Hope in Yahweh -- Redemption from All Sin! 130:8**

C1 {8} And He will redeem <sup>9</sup> Israel

C2 From all his iniquities.

#### Expanded Analysis of Psalm 130

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Egyptians and Israelis. The former will be targets of the plague, the latter will not. In Ps. 111:9 there is **differentiation** implied between Israel, the objects of Yahweh's eternal covenant, and those with whom He has no covenant (Gentiles). In Isa. 50:2 Yahweh asks if He has suddenly been rendered impotent to **differentiate** or **deliver**, since he has the power to make water sources dry and the (lit) heavens dark. In Ps. 130:7, the Psalmist calls upon the nation of Israel to hope in Yahweh's loyal love (*cheched*, 2617), which He reserves for the nation of Israel and on behalf of whom He practices abundant **distinction**, (**differentiating** between the nations of the world and His chosen nation).

<sup>9</sup> 130:8 - redeem: A totally different word than *peduwth* (6304) in 130:7. This word (Heb. *padah* - 6299) is a much more common word, occurring 56 X in 48 vv. [Even more common is *ga'al* (1350) used 98 X in 82 vv.] To redeem (*padah*) is to rescue, usually by purchase, out from an undesirable condition or fate (see 1 Kings 1:29). The purchase price in Num. 18:16-17 was five shekels. The implied purchase price of Israel from slavery in Egypt was, in Deut. 7:8, the death of the firstborn of Egypt. In Neh. 1:10 it was the prodigious effort of God. No purchase price for the rescue of Jonathan is mentioned in 1 Sam. 14:45, unless it was the bravery of the people. Certainly Saul's wisdom and authority were diminished. It is impossible for a man to redeem his brother from death, for the cost is too great (Psa. 49:7-10), but God is able redeem one's soul from Sheol (death) (Psa. 49:15).

In the present context (130:8), Yahweh will redeem Israel from all iniquity. Though never fully revealed, it is implied in the Old Testament that animal sacrifices and offerings could never pay for human sin. Someone with a willing heart was required (Psa. 40:6-8). In the New Testament commentary on that passage (Heb. 10:4-10) the purchase price could never be the blood of bulls or goats, but the body of an innocent and worthy substitute, Jesus the Messiah (see also 1 Pet. 1:18-19). Though Isaiah 53 never mentions by name the human sin-bearer, there can be no doubt as to his identity.

There is no mere man who can provide salvation for Israel or for mankind in general. God determined, thus, to provide salvation Himself! "Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice. {16} And He saw that there was no man, And was astonished that there was no one to intercede; Then His own arm brought salvation to Him, And His righteousness upheld Him. {17} He put on righteousness like a breastplate, And a helmet of salvation on His head;" (Isa 59:15-17a). Jesus is the God / Man who alone provides salvation (John 14:6).