

# Sermon Study and Sermon for Circuit Pastors' Conference

at

Mt. Calvary Lutheran Church, Homedale, Idaho

Presented by Rev. Michael L. McCoy

8 February Anno Domini 2005

## Psalm for the First Sunday in Lent

12 February Anno Domini 2005

### Psalm 130

Out of the depths have I cried unto Thee, O LORD.  
Lord, hear my voice:  
    let Thine ears be attentive to the voice of my supplications.  
If Thou, LORD, shouldest mark iniquities,  
    O Lord, who shall stand?  
But *there is* forgiveness with Thee,  
    that Thou mayest be feared.  
I wait for the LORD,  
    my soul doth wait, and in His Word do I hope.  
My soul *waiteth* for the Lord more than they that watch for the morning:  
    *I say, more than* they that watch for the morning.  
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.

## ■ Isagogics for Psalm 130

- Author – The author is the Holy Spirit via the confessional song of a penitent Hebrew soul. Dr. Luther attributes this psalm to David (see *On the Jews and Their Lies*, AE 47, page 185), as does Dr. Walther (*Law and Gospel*, page 90), as do we: *The Lutheran Confessions*, AP IV para. 58.
- Date – Not stated. If it was written by King David (the great-grandson of Ruth) then it would be in the time period as the other penitential psalms. Some suggest that it was written by another author at a time after the Babylonian exile. This is claimed based on the references to Israel.
- Context – Though one of the penitential psalms it is unique. The emphasis is not on the sin or sins, but rather on the resultant consequences of sin for the penitent. The words may be psalmed by the soul or by the congregation, or certainly as one reads the psalm, by and for both. The context includes especially the fact that the penitent Hebrew soul understood both the Law that always accuses the old adam and the Gospel wherein there is forgiveness of sins. Such faith is reckoned as righteousness by the LORD God.
- Place – The exact location is unknown; but it was certainly written in that place where one and many often are found; namely, “out of the depths.”

- Recipients – The psalm was inspired by the Holy Spirit in order for the psalmist to cry unto the LORD Who hears and receives such sighs and groans. Thus, Psalm 130, along with the rest of the canonical Psalter, is inerrant. God, in His gracious and merciful providence, has written and preserved Psalm 130 for the Church and for each soul therein. We are blessed recipients.
- Sources – The doctrine of justification by grace through faith in the LORD God as revealed by Him and declared in His Holy Writ up to the time of the writing of this psalm.
- Purpose – First, it was given, written and preserved that the faithful might have this psalm to utter. Certainly the purposes for us must include 1.) confessing one’s sins; 2.) trusting in God’s forgiveness; 3.) praying the promises of God; 4.) living in that forgiveness and the state of God’s grace; 5.) interceding prayers on behalf of others and the Church; and 6.) catechizing the faithful. Secondly, it was written for the practical application of the faithful soul, and/or the faithful congregation, when that one is “in the depths” and cries out to the LORD God.
- Content – In short, the content is that of the consequences of man’s sin and the comfort of God’s grace. The proper distinction of Law and Gospel is evident in this psalm since the Law always accuses the old adam and the Gospel comforts and soothes the repentant soul, even in the midst of personal and/or ecclesiastical strife from external foes and woes and/or traitors and false teachers who plague the Church within.
- Canonicity for Psalm 130 –  
There are no credible challenges to the canonicity of the psalms – save those individuals who have been schooled in uncertainty, who do now catechize with doubt, and who presently inhabit the foggy, sandy shores of unbelief.

“We who have to defend the Reformation Gospel in the far-flung diaspora of the Lutheran Church can only thank the pastors in Germany and Sweden who have put their finger on Evangelical theology’s burning wound. It is that skepticism which no longer believes the Scriptures to be the Word of God. It is the uncertainty of perpetual ambiguity which acknowledges every possible authority except the authority of the Scriptures. It is that uncertainty for which Luther rebukes Erasmus ... ‘Away, then, with the skeptics and the academics; instead let us be Christians who are twice as stiff-necked in defending their assertions as the Stoics!’”

*“Did God Really Say ...?”* by Hermann Sasse (1963)  
*The Lonely Way*, volume II, page 321.

## ■ Biblical Context of Psalm 130:

- ... one of the psalms of pilgrimage and one of the “ascent” psalms – Psalms 120-134.
- ... one of the psalms sung in preparation for and along the way to a festival in the Holy City.
- ... one of the 7 penitential psalms – Psalms 6, 32, 38, 51, 106, 130, 143.

## ■ Liturgical Context of Psalm 130 – the psalm appointed for the following days of the Church year ...

- Historic Lectionary, 1-year Series – Holy Saturday
- ILCW Lectionary, Series A – 1<sup>st</sup> Sunday in Lent
- ILCW Lectionary, Series B – 7<sup>th</sup> Sunday of Epiphany
- ILCW Lectionary, Series A, B, C – Last Sunday

## Introit

He shall call upon Me, and I will answer him:

**I will deliver him and honor him,**

With long life will I satisfy him:

**And show him My salvation.**

He that dwelleth in the secret place of the Most High:

**Shall abide under the shadow of the Almighty.**

Glory be to the Father and to the † Son and to the Holy Ghost;

**As it was in the beginning, is now, and ever shall be, world without end. Amen.**

He shall call upon Me, and I will answer him:

**Amen.**

## Collect

O Lord, mercifully hear our prayer and stretch forth the right hand of Thy majesty to defend us from them that rise up against us; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end.

**Amen.**

## The Scripture Readings

Old Testament Reading for the 1<sup>st</sup> Sunday in Lent (Series A) – Genesis 2:7-9, 15-17 & 3:1-7 (NKJV)

And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of Life; and man became a living being. The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The Tree of Life *was* also in the midst of the garden, and the Tree of the Knowledge of Good and Evil. ... Then the LORD God took the man and put him in the garden of Eden to tend and keep it. And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the Tree of the Knowledge of Good and Evil you shall not eat, for in the day that you eat of it you shall surely die."

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; "but of the fruit of the tree which *is* in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " Then the serpent said to the woman, "You will not surely die. "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

Epistle Reading for the 1<sup>st</sup> Sunday in Lent – Romans 5:12-19 (RSV)

Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned – sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many.

And the free gift is not like the effect of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Then as one man's trespass led to condemnation for all men, so One Man's act of righteousness leads to acquittal and life for all men. For as by one man's disobedience many were made sinners, so by One Man's obedience many will be made righteous.

Gospel Reading for the 1<sup>st</sup> Sunday in Lent – Matthew 4:1-11 (RSV)

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And He fasted forty days and forty nights, and afterward He was hungry. And the tempter came and said to Him, "If you are the Son of God, command these stones to become loaves of bread." But He answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" Then the devil took Him to the holy city, and set Him on the pinnacle of the temple, and said to Him, "If you are the Son of God, throw yourself down; for it is written, 'He will give his angels charge of you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.'" Jesus said to him, "Again it is written, 'You shall not tempt the LORD your God.'" Again, the devil took Him to a very high mountain, and showed Him all the kingdoms of the world and the glory of them; and he said to Him, "All these I will give you, if you will fall down and worship me." Then Jesus said to Him, "Begone, Satan! for it is written, 'You shall worship the LORD your God and Him only shall you serve.'" Then the devil left Him, and behold, angels came and ministered to Him.

## ■ Exegesis of Psalm 130

Verse 1 –

ḥw̄y>^ytār'q. ~yQim[M̄mi tAl [M̄h; ryvi

w̄lh. tw̄h anabaqmw̄h ek baqewn ekekraxa, se kurie

tAl [M̄h; ryvi – literally is “a song from the steps.” Psalms 130 could have been one of the psalms sung on the way to one of the great pilgrim feasts. The Septuagint has this as w̄lh. tw̄h anabaqmw̄h – “ode from the going-up steps.” (Note: Psalm 130 in the BHS is Psalm 129 in the LXX). Hence the translations of “A Song of Degrees” (KJV); “A Song of Ascents” (RSV, NKJ); “Canto de ascenso gradual” (RVA Spanish).

~yQim[M̄mi – the prefixed plural noun is translated “out of the depths.” Hence the familiar Latin title for the psalm ... *de profundis*. The noun is used by the Prophet Isaiah to render a catechetical question: *Was it not Thou that didst dry up the sea, the waters of the great deep; that didst make the depths of the sea ( ~yQim[M̄mi ) a way for the redeemed to pass over? (51:10).*

ḥw̄y>^ytār'q – this 1<sup>st</sup> person verb is suffixed with a 2<sup>nd</sup> person, masculine, singular pronoun. In other words, the “you” is “I cry out to Thee” and not “ye.” The verb means “to utter a loud voice” and hence, “to cry out.” This verb is used several times in the psalms for deliverance from persecutors (17:6), from enemies (31:18), for help during affliction (88:10), for salvation (119:46), for preservation from evil (141:1). God also cries out in a loud voice – *I am the LORD, I have called you ( ^ytār'q ) in righteousness, I have taken you by the hand*

and kept you; I have given you as a covenant to the people, a light to the nations (Isaiah 42:6). The “Thee” to Whom the faithful soul cries out is Jehovah ( *hw̄y*). Cries, prayers, petitions, pleas and sighs are only to be uttered to the LORD God. He is the one true God and the others are not ... Allah, Buddha, Baal, etc. are not. The faithful soul will not pray to, with or in sequence with these false gods; nor will the faithful assert or give the impression (for example, by asking followers of other gods to join in syncretic prayers) that all the others are the same god, particularly today that Allah is the same as Jehovah. Those who assert such as this and who promote such false doctrine and practice are false teachers. Those who not only do such, but approve, support or promote the same likewise share in this grievous sin against the 1<sup>st</sup> Commandment.

*Out of the depths I cry unto Thee, O LORD!* The faithful pray alone or join together with others and sing this psalm. We have noted above, in Psalm 51:10, the reference to the deliverance of the Church through the depths of the Red Sea when the LORD descended and posted Himself between the forces of Pharaoh and the chosen people of God. He also descended into the trench to be present with His congregation, via the Ministry of the Word among the people; namely those who were baptized into Moses in the cloud and in the sea (1 Corinthians 10:2); for in His hands are the deep places of the earth. In order to deliver His Church, Yahweh brings her down into the depths wherein there appears to be only destruction and death. The LORD is with His people who are in the depths and who cry to Him “out of the depths.” Therefore the faithful sing: *Thou Who hast made me see many sore troubles wilt revive me again; from the depths of the earth Thou wilt bring me up again (Psalm 71:20).*

From Martin Luther’s *Commentary on Selected Psalms* (LW, vol. 14) on Psalm 130 ...

1. *Out of the depths I cry to Thee, O Lord!*

These are noble, passionate, and very profound words of a truly penitent heart that is most deeply moved in its distress. In fact, this cannot be understood except by those who have felt and experienced it. We are all in deep and great misery, but we do not all feel our condition.

*I cry to Thee.*

Crying is nothing but a strong and earnest longing for God’s grace, which does not arise in a person unless he sees in what depth he is lying.

Verse 2 –

*ʎm̄x̄l; l Aql. tAbVq; ^yza' hr̄yh.Ti yl Aqb. h [mvi yrd̄a]*

*kurie eisakouson thj fwnhj mou genhqhtw ta. w̄a, sou proseçonta eij thn fwnhn thj dehsewj mou*

*yrd̄a* – is translated as “Lord,” as opposed to “LORD.” The LXX translates both *hw̄y* and *yrd̄a* as *kurie*. Thusly may one confess the truth: “Thou Who art LORD art my Lord.” *The LORD said to my Lord, ( yrd̄al; hw̄y~an and in the LXX eipen o` kurioj tw| kuriw| mou ) "Sit at My right hand, Till I make Your enemies Your footstool" (Psalm 110:1).* See also Matthew 22:14; Mark 12:36; Luke 20:42; Acts 2:34 ( *Eipen kurioj tw| kuriw| mou* ). Now ponder the confession: *kai. oudeij dunatai eipeih( Kurioj W̄hsouj( eivmh. en pneumat̄i aḡiw| (1 Corinthians 12:3).*

yl Aqb. h [mvi yda]– “Lord, hear my voice” is the petition of a faithful soul. But doesn’t the Lord hear the prayers of His people? Yes. Is this a plea to God reminding Him of the fact that He is to hear the prayers of His people? No. Rather, this is the prayer of faith holding God, if you will, to the His promise. The Lord permits the time of suffering and gives strength not only to endure the difficulty, but to wrestle with the One Who has permitted it and Who continues to permit it and Who may permit the suffering to continue during the lifetime of the individual.

We may liken this to the account of Jacob wrestling with God. God permits the encounter. The Lord “touches” Jacob’s hip and it goes out of joint. Amidst the pain and suffering the Lord permits Jacob to hold Him until the Divine blessing is given. As a result, Jacob must limp the rest of his life in faith and accompanied by God’s blessing.

*Then Jacob was left alone; and a Man wrestled with him until the breaking of day. Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!" So He said to him, "What is your name?" He said, "Jacob." And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My Name?" And He blessed him there. And Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." Just as he crossed over Penuel the sun rose on him, and he limped on his hip.*

*Genesis 32:24-31*

yMxT; l Aql. tAbVq; ^yza' hnykTi– “Let Thine ears be attentive to the voice of my supplications” is a parallel to the first half of the verse. It repeats, in another way and with different words, what has just been stated.

yMxT;– “Supplications” is a word most often sung in the psalms. It is found elsewhere, as, for example in the Lord’s questioning of Job: *"Can you draw out Leviathan with a fishhook, or press down his tongue with a cord? Can you put a rope in his nose, or pierce his jaw with a hook? Will he make many supplications ( ~yMxT ) to you?" (Job 41:1).* The LXX translates this with the word *dehsewj*, which has been translated as cries, supplications, prayers, petitions.

From Martin Luther’s *Commentary on Selected Psalms* (LW, vol. 14) on Psalm 130 ...

*2. Lord, hear my voice! Let Thy ears be attentive to the voice of my supplications!*

Thou dost not answer. Thou forsakest. Thou despisest my desperate cry. Yet there is no one who can help but Thee alone. Therefore let Thy ears hear and regard my cry. This is the expression of the soul when it feels that no creature will give heed to its distress, yes, that even God and all creatures seem to be striving against it. There follows, therefore:

Verse 3 –

`dm[y. yni yda] Hy"rmvTi tA~ai

ean anomiaj parathrhsh| kurie kurie tij uposthsetai

תִּאֲוִי־אִי – “perversity, depravity, transgression, iniquity” – Job confesses in the form of a question, *How many are mine iniquities ( תִּאֲוִי ) and sins? (13:23)*. The Septuagint’s translation of **anomiaj** denotes “lawlessness” or “wickedness.”

רָמַדְתִּי – This Qal imperfect verb (2<sup>nd</sup> person, masculine, singular with the “you” referring to Hy or Yah[weh]) means “keep, watch, mark, observe, give heed to.”

הַיְ – Of the 42 occurrences of this word, only four are not in the psalms. This is the proper name of God; that is, it is the same as הַיְהוָה and is translated as LORD. (See the note above on verse 1.)

יִרְדָּא – “Lord” which is different from “LORD.” See the note above. In addition, the LXX has the Greek word repeated for the two different Hebrew words: **ean anomiaj parathrhsh| kurie kurie tij uposthsetai**. (This is another example of how a translation is not as clear as the original!)

דַּמְיִי יִמִּי – Again, this is a Qal imperfect (3<sup>rd</sup> person, masculine singular referring to יִמִּי or “who”). A literal translation might be: “who stands?” or “who endures?” or “who remains?” A basic translation of this verse is: “You mark sins, Yah; Lord, Who stands?” For a translation that flows a conditional question seems appropriate: “If you, LORD, tally sins, Lord, who could stand?”

In the Greek LXX, this sentence is a conditional statement. The protosis (the “if” clause) has an **ean** plus the subjunctive verb ( **parathrhsh** ); while the apodosis (the “then” section) has a future indicative verb ( **uposthsetai** ). Therefore this is a vivid, future conditional statement; with the structure of content something like: “If you mark sins, no one will stand.”

This is a declaration of the insufficiency of man to attain a right standing with God and be saved on the basis of the Law. *For no human being will be justified in His sight by works of the Law, since through the Law comes knowledge of sin (Romans 3:20)*. (Do you notice how *Davidic* the Apostle Paul is in the epistles?) Since the Law always accuses the old sinful nature and because the Scriptures declare that eternal life and salvation are graciously granted where there is the promise of forgiveness and where there is faith in such Word of God, *we hold that a man is justified by faith apart from works of the Law (Romans 3:28)*. David “clearly states that no person, not even the greatest saints, can bear God’s judgment, if He were to observe our iniquity” (*Apology of the Augsburg Confession*, III, para. 40). With such a knowledge, it is no wonder that the faithful prays: *Enter not into judgment with Thy servant; for no man living is righteous before Thee (Psalm 143:2)*.

From Martin Luther’s *Commentary on Selected Psalms* (LW, vol. 14) on Psalm 130 ...

*3. If Thou, O Lord, shouldst mark iniquities.*

That is, if Thou shouldst hold my sins before Thee, look at them, and not forgive them. Yet Thou alone art a gracious and mighty Forgiver, and no one but Thee can forgive.

*Lord, who shall stand?*

What good would it do if all creatures were gracious to me and disregarded and forgave my sins, but God marked and retained them? And again, what does it matter if all creatures heap sins upon me and hold them against me, as long as God forgives and pays no attention to them? This

is the thought of the next of these psalms (143:2): “*O Lord, enter not into judgment with Thy servant; for no man living is righteous before Thee.*” And this verse gives the contents of this psalm: a consideration of the severe judgment of God, who cannot and will not let even one sin go unpunished. Whoever, therefore, does not consider the judgment of God, does not fear; and whoever does not fear, does not cry out; and whoever does not cry out, finds no grace.

Therefore the fear of the judgment of God must always exist in the right kind of person because of the old Adam, whom God hates and resists. Furthermore, with this fear there must be hope for grace because of the mercy which is favorable to this fear because of the new man, who is an enemy of the old and therefore agrees with the judgment of God. Thus fear and hope go hand in hand. And just as the judgment of God produces fear, so fear results in crying out, and the cry brings mercy. As long as the old man lives, the fear, that is, the crucifixion and execution of this old man, must not cease; nor dare the judgment of God be forgotten. And whoever would live without this crucifying and this fear and the judgment of God, does not live aright. Thus it is written (Ps. 10:5–6): “*Thy judgments are out of his sight, and he says: I shall not be moved; I shall not meet adversity.*”

Verse 4 –

ʿarW! [ml. hxl] Sh; ^M[iyKi

oʿi para. soi. o`ilasmj estin

^M[iyKi – “but with You” transitions from the previous verse, affirming the truth not only of the inability of man to fulfill God’s Law, but also the veracity of the Gospel which follows in this verse. The preaching and hearing of the Law must precede and prepare for the Good News, which is to be declared. Without the Law, man does not comprehend his need for the forgiveness wrought by Christ for him, and the pastor becomes one who speaks words of *peace, peace, where there is no peace (Jeremiah 6:14)*. Without the Gospel, man is driven to pharasee-ism or to despair and the pastor becomes an advocate of one or the other. Both Law and Gospel, as well as the proper distinction between are necessary and sufficient. The preaching of the Law without the Gospel – even the atheist recognizes as neither appropriate nor desirable.

“Moreover, we cannot assert the innocence of anyone, whereas we can state with certainty the guilt of all. Every man testifies to the crime of all the others - that is my faith and my hope. Believe me, religions are on the wrong track the moment they moralize and fulminate commandments. God is not needed to create guilt or to punish. Our fellow men suffice, aided by ourselves. You were speaking of the Last Judgment. Allow me to laugh respectfully. I shall wait for it resolutely, for I have known what is worse, the judgment of men.” (*The Fall* by Albert Camus, p. 110)

hxl] Sh – Notice that the definite article is included in the Hebrew. “The forgiveness” that each man needs is provided by “the” One True God, which is the “with Thee” that precedes “the forgiveness” in this psalm. The former (Jehovah) is the source of the latter (forgiveness). As there are not two “Yahwehs,” there are not two “forgivenesses.” Thus the confession of the LORD our God includes the words of the faith: “I believe in One God ... I believe ... in *the* forgiveness of sins, etc.” The word without the definite article, that is, hxl] S is translated as “forgive” or “pardon” in Nehemiah 9:17 – *But Thou art a God ready to forgive* (“pardon” KJV), *gracious and merciful, slow to anger and abounding in steadfast love, and didst not forsake them.* Notice the “hear and

forgive” petitions prayed by a faithful soul using the imperative verb form: “O Lord, hear! O Lord, forgive! (hxl’s) O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your Name” (Daniel 9:19).

! [m] – is a preposition that has the meanings of “with the intended purpose that,” “to the end that,” or “in view of.” This exact word is used nearly 250 times in the Old Testament text. *Therefore they did set over them taskmasters to afflict them with their burdens (Exodus 1:11). To the end that my glory may sing praise to Thee, and not be silent. O LORD my God, I will give thanks unto Thee for ever (Psalm 30:12).* The LXX uses the conjunction *oti* which here means “that” or “in order that.”

arwi – is the Niphal (2<sup>nd</sup> person, masculine, singular) from arw which means to fear, revere or be afraid. The Niphal causes the verb to have the meaning of “to be feared” or “to be revered” or “to be dreaded.” Thus the meaning here is, “to the end that You may be feared.” There are several types of “fear.” The fear referred to in this psalm is not the fear that God generates in His first use of the Law or in His second use of the Law. It is not the fear Judas had that caused him to despair and commit suicide. It is not only the fear that Peter had when he heard the cock crow thrice. Rather, it is that particular fear plus the faithful fear following the absolution (which Peter received shortly thereafter and which Judas does not know in the hereafter). It is the fear of the forgiven-faithful who “fear and love God.” Might one describe it as the fear of the sanctified life following the hearing and knowing of the Word of justification? Dr. C.F.W. Walther comments on this verse:

“Ps. 130,4 David says: *There is forgiveness with Thee, that Thou mayest be feared.* The psalmist practically says to God: ‘First Thou must grant us remission of sins; after that we shall begin to reverence Thee, by walking in a new, sanctified life.’ The term ‘fear’ in this text does not signify merely awe in God’s presence, but the whole work of sanctification.”  
*The Proper Distinction Between Law and Gospel*, p. 90

From Article IV of the Apology of the Augsburg Confession – On Justification ...

**57]** And throughout the prophets and the psalms this worship, this \_\_\_\_\_, is highly praised, although the Law does not teach the gratuitous remission of sins. But the Fathers knew the promise concerning Christ, that God for Christ’s sake wished to remit sins. Therefore, since they understood that Christ would be the price for our sins, they knew that our works are not a price for so great a matter [could not pay so great a debt]. Accordingly, they received gratuitous mercy and remission of sins by faith, just as the saints in the New Testament. **58]** Here belong those frequent repetitions concerning mercy and faith, in the psalms and the prophets, as this, Ps. 130, 3 sq.: If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? Here David confesses his sins, and does not recount his merits. He adds: *But there is forgiveness with Thee.* Here he comforts himself by his trust in God’s mercy, and he cites the promise: *My soul doth wait, and in His Word do I hope, i.e.,* because Thou hast promised the remission of sins, **59]** I am sustained by this Thy promise. Therefore the fathers also were justified, not by the Law, but by the promise and faith. And it is amazing that the adversaries extenuate faith to such a degree, although they see that it is everywhere praised as an eminent service, as in Ps. 50, 15: *Call upon Me in the day of trouble: I will deliver thee.* **60]** Thus God wishes Himself to be known, thus He wishes Himself to be worshiped, that from Him we receive benefits, and receive them, too, because of His mercy, and not because of our merits. This is the richest consolation in all afflictions [physical or spiritual, in life or in death, as all godly persons know]. And such consolations the adversaries abolish when they extenuate and disparage faith, and teach only that by means of works and merits men treat with God [that we treat with God, the great Majesty, by means of our miserable, beggarly works and merits].

4. *But there is forgiveness with Thee.*

Therefore there is no refuge in any other person where one could stand or abide. St. Paul says (Rom. 8:31): "If God is for us, who is against us?" By the same token, who will be for us if God is against us? With Him alone is forgiveness. Therefore good works cannot help. If anyone wants to amount to something before God, he must insist on grace, not on merit.

*That Thou mayest be feared.*

As already stated, if anyone does not fear God, he does not implore, nor is he forgiven. In order, therefore, to gain God's grace, He and He alone is to be feared, just as He alone forgives. For if anyone fears something besides God, he seeks the favor and mercy of this other thing and does not care about God. But whoever fears God desires His grace and does not care about anything that is not God; for he knows that no one can harm him if God is gracious to him.

Verse 5 –

יְיָ אֱלֹהֵי אַבְדִּי וַיְחַוְּנֵנִי הֵיכָל־יְיָ לְמַעַן יִשְׁמַע־נִי

eḥeken tou/nomou sou upemēina, se kurie upemēinen h`yuch, mou eij ton logon sou

... הַיְיָ ... יְחַוְּנֵנִי – "I wait" ... "she waits ..." – Both uses of the verb in this verse are Piel perfects, though the first is 1<sup>st</sup> person, common singular while the other verb is 3<sup>rd</sup> person, feminine singular (feminine because of the verb's subject – *yvḥn* – which is a feminine noun with a 1<sup>st</sup> person suffix; hence "my soul, she waits"). The verb denotes a waiting or expectant longing. *Lead me in Your truth and teach me, For You are the God of my salvation; On You I wait all the day* (Psalm 25:5).

*yvḥn* – "my soul" – In his commentary on Leviticus, John Kleinig writes that in some contexts *yvḥn* "refers to the 'gullet' of an animal or human being. It can also refer to the 'life breath' of any animate creature. More abstractly, it is used as a term for the 'life force,' 'soul,' or 'spirit,' of any animate creature, ... It is also used to refer to any 'living person' ..." (pages 356-357). In Genesis 2:7 Moses writes that *the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being* (חַי; *vppk*). This latter is the usage in Psalm 130, as is affirmed in the final portion of verse 5.

Note: A human being is not a body with a soul, but rather, a soul with a body. To the thief on the cross Jesus said, "Today you will be with Me in Paradise" (Luke 23:43). As his body was being taken down from the cross and buried in the dust of the earth; this faithful Christian entered Paradise. In his novel, *A Quiet Neighborhood*, George MacDonald writes ...

It is a great mistake to teach children that they have souls. Then they think of their souls as something which is not themselves. For what a man *has* cannot be himself. Hence, when they are told that their souls go to heaven, they think of their selves as lying in the grave. They ought to be taught that they have bodies, and that their bodies die while they themselves live on. Then they will not think, as old Mrs. Tomkins did, that they will be laid in the grave. We talk as if we *possessed* souls instead of *being* souls, whereas we should teach our children to

think no more of their bodies when they are dead than they do of their hair when it is cut off, or of their old clothes when they have done with them. (page 194)

**Arbdw** – This Hebrew word is made up of a conjunction “and,” along with a preposition “in” that are prefixed to the common noun “word,” and has a 3<sup>rd</sup> person, masculine, singular suffix “His” – “and in His Word.”

**yTi x'Ah** – This word is a Hiphil perfect, 1<sup>st</sup> person, singular verb and denotes a waiting that is continuing. The beloved soul cries out to the LORD for deliverance and is waiting according to and for God’s Word. Waiting for the LORD is hoping in His Word. Both the LORD and His Word are sure and certain. Waiting and hoping describe the faithful soul.

Note the change in the person being addressed. In verses 1-4 of the psalm, the penitent soul calls out to and speaks to the LORD God. Verses 5-6 are not spoken directly to God. They could be addressed to someone who is listening (as verses 7-8 seem to be). It is even more likely that the psalmist is saying the words of verses 5 and 6 aloud to himself – praying the promises of God and reminding himself of Jehovah’s Word which can not fail and which, though even though permitting one of His own to be cast down in the depths, also assures that He will also call forth and raise up that same one. This is the Word of the LORD.

From Martin Luther’s *Commentary on Selected Psalms* (LW, vol. 14) on Psalm 130 ...

#### 5. *I wait for the Lord.*

Up to this point the psalmist has described the fear, the cross of the old man, and also how this is to be borne. Now he describes the hope, the life of the new man, and how one should walk in it. These two things are taught in all the psalms, indeed, in all Holy Writ. For God deals strangely with His children. He blesses them with contradictory and disharmonious things, for hope and despair are opposites. Yet His children must hope in despair; for fear is nothing else than the beginning of despair, and hope is the beginning of recovery. And these two things, direct opposites by nature, must be in us, because in us two natures are opposed to each other, the old man and the new man. The old man must fear, despair, and perish; the new man must hope, be raised up, and stand. Both of these are in one person and even in one handiwork at the same time. Just as a wood carver, by chiseling and taking away the wood that does not belong to the carving, enhances the form of his work, so hope, which forms the new man, grows in the midst of fear that cuts down the old Adam.

Therefore the psalmist says: “I wait for the Lord; that is, in this crying and cross-bearing I did not retreat or despair; nor did I trust in my own merit. I trusted in God’s grace alone, which I desire, and I wait for God to help me when it pleases Him.” Now there are some who want to set the goal, appoint the hour and measure, and prescribe to God how they are to be helped. And if they do not experience this, they despair; or, if possible, they seek help elsewhere. These do not tarry and wait for the Lord. God is supposed to wait for them, be ready at once, and help exactly as they themselves have designed. Those who wait for the Lord, however, ask for mercy; but they leave it to God’s gracious will when, how, where, and by what means He helps them. They have no doubt about His aid, but they do not give it a name. They let God christen and name it, even if it is delayed immeasurably long. But he who designates the help, does not receive it; for he does not wait and submit to God’s council, will, and delay.

*My soul waits.*

My soul has become a tarrying and waiting thing, as if he said: The very essence and life of my soul has been nothing but a mere tarrying and waiting for the Lord. According to the Latin, this means: “I have waited for the Lord; my soul has been waiting and expectant.” My soul has become a “waiter.” This expresses a firm, steady waiting, in which the soul feels only that it is tarrying and waiting, as expressed in Ps. 40:1: “Waiting, I have waited for the Lord.” So here: I have waited so firmly for the Lord that my soul has become a “waiter”; and its whole life has become a tarrying, a hoping, and a waiting.

*And in His Word I hope.*

That is, upon His pledge and promise; for to hope and to wait without the Word of God is tempting God. Now this is the nature of the inner man, that he has within him that constant waiting, hoping, trusting, and believing in God. Therefore God does not forsake him; for He has promised mercy and help to all who trust in Him, rely on Him, and wait for Him. And this same Word and promise of God is the whole content of the new man, who lives not by bread but by that same Word of God (Matt. 4:4).

Verse 6 –

ʿrqb̄; ~yrh̄vorqb̄; ~yrh̄vai yrd̄al; yv̄pn

h̄pisen h̄ yuch, mou epi. ton kurion apo. fulakhj prwaj m̄cri nuktoj apo. fulakhj prwaj

yrd̄al; yv̄pn – “my soul for the Lord” – The verb from the previous verse ( ȳl̄ x̄h̄ ) is understood.

~yrh̄vai... ~yrh̄vo – This qal verb form has the prefixed preposition, !m, (in the first usage in this verse) plus the verb form r̄m̄v which means to watch, observe, guard or keep, and has the masculine, plural suffix – “as they that watch” (fulakhj). Watchmen were placed on towers to observe what was taking place outside the city walls (keeping an eye out for an approaching enemy or danger) and to warn those within the city. It not only signifies a military vocation, but also has specific application to the pastor, who is called to watch out for the enemies of the Church and to tell the pure truth to the Church. For example, see Ezekiel 3 and 33.

[Note: The same verb is used when Cain replies to God – Am I my brother’s keeper ( r̄m̄v̄h̄ )? The verb is used 6 times in Psalm 121: *He will not allow your foot to be moved; He Who keeps you ( ^r̄m̄v̄ ) will not slumber.*]

rqb̄ – for the morning – for the ending of the night – for the light of the world to come. *And the evening and the morning ( rqb̄ ) were the first day (Genesis 1:5).* The faithful soul waits for the LORD as a faithful watchman waits for the new day to come ... steadfast while weary, confident while suffering, faithful while wondering, joyful while waiting, watching from the heights while crying out from the depths, and all the while, praying the promises of the LORD God ...

“O let Thy rising beams, The night of sin disperse;  
The mists of error and of vice, Which shade the universe.”

“O may no gloomy crime, Pollute the rising day;  
 May Jesus’ Blood, like morning dew, Wash all our stains away.”  
*Evangelical Lutheran Hymn-Book*, 1918, CPH, Hymn 25, stanzas 2 & 4

From Martin Luther’s *Commentary on Selected Psalms* (LW, vol. 14) on Psalm 130 ...

6. *My soul waits for the Lord, from one morning watch to the next.*

That is, my soul always has its face directed straight toward God and confidently awaits His coming and His help, no matter how it may be delayed, as in Ps. 123:2: “Our eyes look to the Lord our God, till He have mercy upon us.”

This verse expresses the length of such waiting, just as the next shows the measure, namely, the Word. Scripture divides the night into four parts and calls them “watches” or “guards”; for the city watchmen guard, watch, and wait by night, to see if someone is coming or going. Each watch lasts three hours: The first, from six to nine; the second, from nine to twelve; the third, from twelve to three; and the fourth, the morning watch, from three to daylight, that is, six. We shall omit profound exegesis here. It is enough to say that one must wait for the Lord from one morning to the next, namely, constantly and steadily. And if God were to delay the whole day, we should wait until the next day.

For this reason he mentions the morning watch or time especially and not the evening or night watch: In the morning all work begins, while it ends in the evening and rests during the night. He wants to say: Once you have begun to trust in God, then do not stop. Let the evening and the night pass; just remain watchful until morning comes again. For the new man, whose occupation is nothing but waiting for the Lord and tarrying for Him, should not give up, as the outer man does and must do. That is living in the three supreme virtues: faith, hope, and love. The type and nature of these virtues is described in the psalms as “attitudes and the works which proceed from them.” In this little psalm, therefore, the whole life, work, and activity of the inner man is masterfully described. It is nothing else than relying on God and letting His will stand in every respect.

Verse 7 –

ʾtWp. AM[i hBrahwdsxh; hwny> [iyKi hwny>] a, l aefyl l xy

oti para. tw| kuriw| to. e|eoj kai. poll h. parV autw| l utrwsij

l xy is a piel imperative translated as “hope” or “wait,” with “hope” being better since the Church and those therein “hope,” that is, they abide in the faith that is directed to the future based upon the Word of the LORD that can not fail.

l aefyl – is a proper noun meaning “God prevails.” It can refer to 1.) the new name given by the LORD to Jacob on the occasion of his wrestling with God; 2.) the name of the descendants of Jacob, for example, the children of Israel [*These are the names of the children of Israel who came to Egypt with Jacob - Exodus 1:1*]; 3.) the name of the nation [*Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years – 2 Kings 3:1*]; and 4.) the Church which is made up of the faithful children of God [*I will also praise Thee with the psaltery, even Thy truth, O my God: unto Thee will I sing with the harp, O Thou Holy One of Israel – Psalm 71:22*].

The latter or narrower “one holy Church” is the preferred meaning in Psalm 130. Israel here is the Church made up of the faithful sons of God therein. That some within the nation of Israel are not of the LORD and His Church is a fact declared in many places in the Old Testament – for example, Gomer *conceived again and bore a daughter. And the LORD said to him, "Call her name Not pitied, for I will no more have pity on the house of Israel, to forgive them at all. But I will have pity on the house of Judah, and I will deliver them by the LORD their God; I will not deliver them by bow, nor by sword, nor by war, nor by horses, nor by horsemen."* When she had weaned Not pitied, she conceived and bore a son. And the LORD said, "Call his name Not my people, for you are not My people and I am not your God" (Hosea 1:6-9). Paul writes of this truth in the New Testament – *But it is not as though the Word of God had failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his descendants; but "Through Isaac shall your descendants be named" (Romans 9:6-7).*

Thus, the holy writer who was *circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews (Philippians 3:5)* would write: *But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God (Galatians 6:14-16) and so all Israel will be saved (Romans 11:26).*

Oh, come, oh, come, Emmanuel.  
 And ransom captive Israel  
 That mourns in lonely exile here  
 Until the Son of God appear.  
 Rejoice! Rejoice! Emmanuel  
 Shall come to thee, O Israel.  
 (TLH # 61, stanza 1)

Come, ye faithful, raise the  
 Of triumphant gladness;  
 God hath brought His Israel  
 Into joy from sadness  
 'Tis the spring of souls today;  
 Christ hath burst His prison  
 And from three days sleep in death  
 As a sun hath risen.  
 (TLH # 204, stanza 1)

hwyl a, l aefyl xv – The psalmist encourages the Church to hope for and wait on the LORD.

tWp. M[i hBrhw] dsxh; hwyl [iyKi – The reason for such an encouragement is not the good deeds of the person to effect salvation via the Law, which is not possible since the Law always accuses the Old Adam. Rather, the reason why the Church and the faithful soul may hope for and wait on the LORD is the fact that this One True God (and none of the other so-called gods) is merciful and gracious. Jehovah is merciful or kind (dsxh) in that He desires for all to not receive what each one deserves – temporal and eternal wrath and condemnation. Yahweh is gracious in that He desires for all to receive what is not deserved – temporal and eternal bliss and joy in the His Presence. To make it so, the LORD provides “plenteous redemption” – tWp. M[i hBrhw] (which in the LXX is kai. pollh. parV autw/ lutrwsij).

Repentant Zechariah confessed: *Blessed be the LORD God of Israel, for He has visited and redeemed (lutrwsin) His people (Luke 1:68).* Thus we are catechized regarding faithful Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow till she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption (lutrwsin) of

*Jerusalem (Luke 2:36-38)*. The dejected Emmaus disciples, following the crucifixion of Jesus and His burial in the tomb confessed that they had hoped that Jesus was the long-awaited, and sincerely hoped for, Christ of God when they unknowingly declared to the crucified and risen Redeemer: *We had hoped that He was the One to redeem (lutrousqai) Israel. Yes, and besides all this, it is now the third day since this happened (Luke 24:21)*. Thus the faithful may join the psalmist in confessing: *He sent redemption (tWPP) to His people; He has commanded His covenant for ever. Holy and terrible is His Name! (Psalm 111:9)*, and certainly the faithful believe, teach and confess that the LORD has redeemed us, not with silver or gold, but with Christ Jesus' holy, precious Blood and with His innocent suffering and Death.

From Article III (Of Repentance) of the Smalcald Articles, Part III ...

**7]** But whenever the Law alone, without the Gospel being added exercises this its office there is [nothing else than] death and hell, and man must despair, like Saul and Judas; as St. Paul, Rom. 7, 10, says: *Through sin the Law killeth*. **8]** On the other hand, the Gospel brings consolation and remission not only in one way, but through the word and Sacraments, and the like, as we shall hear afterward in order that [thus] there is *with the Lord plenteous redemption*, as Ps. 130, 7 says against the dreadful captivity of sin.

From Martin Luther's *Commentary on Selected Psalms* (LW, vol. 14) on Psalm 130 ...

*7. O Israel, hope in the Lord!*

This means: All spiritual and inwardly new people take the position, as already stated, that their whole life is one trusting and hoping in God and a relying on, and waiting for, Him; for Israel was the peculiar people of God, and such waiting behooved them. The name, too, is suitable; for Israel means a "wrestler with God" (Gen. 32:8). Now all who wait for the Lord so firmly that they wrestle, as it were, with God are the true Israelites.

*For with the Lord there is steadfast love.*

To know God aright is to recognize that with Him there is nothing but kindness and mercy. But those who feel that God is angry and unmerciful do not know Him aright. Therefore they rather flee from Him and do not wait for Him.

*And with Him is plenteous redemption.*

That is, with Him alone there is redemption out of the many depths mentioned above, and there is no other redemption. Although our sin is great, yet His redemption is greater, as John says (1 John 3:20): "Whenever our hearts condemn us, God is greater than our hearts and knows all things." Yet the proud try to find satisfaction and redemption in their own good works, attempt to work their own way out and be their own helper, redeemer, and source of mercy. They try to earn themselves truth and righteousness. But what results from these attempts?

Verse 8 –

wt'00] | kni | ar'fyIta, hDpyl aWw

kai. autoj lutrwsetai ton Israhel ek paswn twh anomiw h autou/

l a e' f y t a, h D p y l a W h - Note the reference to the One Who is the Redeemer. It is not the individual Christian nor the Church. This portion of this verse summarizes that the LORD God is the One Who does and is the Redeemer. Salvation is by the grace of God, not on account of the works of man or the righteousness of men. See above concerning what is declared regarding Israel. The LORD is the Redeemer of all, even of those who reject Him. The faithful have the benefits and blessings of the Redeemer; the unbeliever does not. With every mention of the promise, the God-given gift of faith is required. This psalm proclaims justification by grace through faith in Christ.

w t r i' 0 0 ] l K n i - While the first section of this verse concerns the “Who” of redemption, these last two words address the “from” of redemption. The LORD Jesus is the One Redeemer “from all his iniquities.” Iniquities (w t r i' 0 0 ) refers to iniquity, perversity, transgression, lawlessness (a n o m i w h ) and the guilt associated with the same. The Good News is especially to emphasized in the word which means “from all.”

From Martin Luther’s *Commentary on Selected Psalms* (LW, vol. 14) on Psalm 130 ...

8. *And He will redeem Israel from all his iniquities.*

He, He, God Himself, not we ourselves, will redeem Israel. Take note that Israel is sinful and cannot help itself. What do Moab and Ishmael undertake, those proud saints, who refuse to see that the righteousness wherewith we are made righteous is nothing but a gracious gift of the pure, unmerited grace of God? Hence we should not be merciful to ourselves, but severe and angry, so that God may be merciful to us and not angry. For whoever wants to be merciful to himself, to him God will be unmerciful; and whoever is unmerciful to himself, to him God will be merciful.

Guardian of Israel, hear me,  
 Watch o’er me through the day,  
 In all I do be near me:  
 For others, too, I pray;  
 To Thee I would commend them,  
 Our Church, our school, our land,  
 Direct them and defend them,  
 When dangers are at hand.

O gracious Lord, direct us,  
 Thy doctrine pure defend,  
 From heresies protect us,  
 And for Thy Word contend,  
 That we may praise Thee ever,  
 O God, with one accord,  
 Saying: “The Lord our Savior  
 Be evermore adored!”

*Evangelical Lutheran Hymn-Book*, 1918, CPH  
 Hymn 21, stanzas 2 & 3

## Sermon: “A Meditation on Psalm 130” for Lent 1

Hark and Hear! a fallen one is hymning

for Psalm 130 of Holy Writ is

a Song of Ascents,  
the Psalm of a Penitential Soul

Out of the depths I cry ...

out of the world ... a lone soul groans because of  
... the litany of decay and death  
... the darkness of devils and this world's night  
... the plagues of thorny infestation and gnawing disease  
... the reigns of terror and the decimations of tsunami  
... the wretched wars of men and those awful acts of God

Out of the depths I cry ...

out of the body ... a lone soul moans its plea because of  
... pains that gnaw, shoot and grind  
... cancers of blood, bone and skin  
... tears, phlegm and nausea  
... legions of diseases, afflictions and ailments  
... paralysis, parasites and migraines  
... a thorn of Satan and that consequent will of God

Out of the depths I cry ...

out of the spirit ... a lone soul lifts up its voice because of  
... the sinful self, the accusing Word and the awful terror  
... the transgressions, the shame and the condemnation  
... the sins of my youth and the advent of God's Judgment Day  
... the knowledge that the soul that sins shall die  
... the nightmares of time that extend into eternity

Ask ye who this soul is that cries?

A trinity of sorts. It is me, myself and I.

Ask ye to whom these cries ascend?

The Trinity. It is Jehovah, Yahweh, the LORD.

Out of the depths I cry to Thee, O LORD!

Lord, hear my voice!

Let Thy ears be attentive to the voice of my supplications!

Hark and Hear! for the Other One, a Soul Who

is very sorrowful, even unto death (Matthew 26:38),  
... the Son of God, petitions ...

My Father, if it be possible, let this cup pass from Me;

nevertheless, not as I will, but as Thou wilt (Matthew 26:39).

The wrath of God bearing down on me,  
... passes over to Jesus as the Father hands over  
... my cup filled with the sediment of my sin  
... and my cup of the dregs of my diseases,  
... and my cup of the awful depths of my death,  
... to His Son and for His Son to ... take and drink.

If Thou, O LORD, shouldst mark iniquities,  
... shouldst tally up the transgressions of Thy Decalog  
... shouldst note the sins of the flesh and deeds of the body  
... shouldst cipher the wicked words and deeds of the tongue  
... shouldst mark the mind's evil thoughts and lustful musings  
... the heart's corrupt out-pourings  
... the spirit's bent dealings  
... the soul's unrighteous faults and natural default

Lord, who could stand?  
... I could most certainly not stand now or on that Day  
... neither father nor mother could stand  
... neither sister nor brother  
... neither son nor daughter, whether grand or otherwise  
... red, brown, yellow, black or white none are perfect in Thy sight

And the Incarnate Son of God, could He stand?  
... between the Almighty and the fallen - He stands sacrificially  
... in the breach separating heaven and hell - He stands in the cross-hairs  
... as wilderness scapegoat and Passover Lamb - He stands bearing sin  
... marked with the sum of mankind's debts - He stands in our stead  
... at the intersection of wooden post and beam - He stands nailed  
... at this intercession He takes the stand and petitions ...  
... "Father, forgive them" (Luke 23:34)  
... at the separation of body and soul, His Word stands ...  
... "It is finished" (John 19:30).  
... between the descent into hell and the ascension unto heaven ...  
... He stands again on the third day ... on Easter morning  
... He stands on my side and I shall see him and not another

Therefore the penitent soul may say to the Almighty LORD, "I am a sinner;

... but there is forgiveness with Thee, that Thou mayest be feared."  
There is forgiveness with Thee ...

forgiveness ...  
... wrought 2,000 years ago at the Place of the Skull  
... offered according to His gracious Word of Good News

forgiveness ...  
... wrought for ciphered sins of each, all and everyone  
... offered in the extended, nail-pierced hands of Jesus the Christ

forgiveness ...

... wrought not by our doing or deserving, but by God's Son  
... offered by way of common means the Holy One advents unto us ...  
... by a collared man's mouth speaking God's absolving Word  
... I forgive you all your sins in the Name of the Triune God  
... by a splash of water connected with Christ's cleansing Word  
... washing "for the forgiveness of your sins" (Acts 2:38)  
... by a bit of bread and the Body of Jesus according to the Word  
and by the Fruit of the Vine's Divine wine, for 'tis His Word  
... given and shed for you for the remission of sins

There is forgiveness with Thee, that Thou mayest be feared.

... to possess proper fear and not unfaithful fear  
... to fear as a son and not be afraid as a slave  
... to trust according to the hearing of the Word and not by sight  
... to hope the certain hope of an heir of heaven  
... to love because of faith in the One Who loved us first  
... to fear because there is forgiveness with Thee ... therefore ...

I wait for the LORD, my soul waits, and in His Word I hope;

... in the fallen land of sins I behold the Father's Way  
... Whose Word from heaven tells me to listen to His Son and  
... therefore I am Baptized in His Name  
... in the midst of a legion of pains I hear the Comforter of Truth  
... Whose Word soothes me, that is, my soul and  
... therefore I hear the Absolution of God  
... in the valley of the shadow of death I wait with the Lord of Life  
... Whose Word promises that though I die yet shall I live and  
... therefore I feast at His Holy Supper

Lord, to Whom shall we go? You have the Words of Eternal Life.

I wait for the LORD, my soul waits, and in His Word I hope;  
my soul waits for the LORD more than watchmen for the morning;  
more than watchmen for the morning.

How does the watchman wait?

... in the darkness, yet in the hope for the Light of the world  
... as a silent sentinel meditating on the Word  
... ready to bear witness to the advent of the Day  
... in faith,  
... standing in the crucifixion of Baptism  
... yearning for the dawning of the Day  
... bearing witness to the advent of the King  
... knowing that God's Word is sure and certain  
... hoping in, with and according to that Word  
... encouraging one another as we see the Day approaching, saying

O Israel, hope in the LORD!  
O Church, trust in Jehovah!  
O Congregation, believe in Yahweh!  
O beloved people of God!  
O faithful in Christ! Indeed ...  
O Israel, hope in the LORD!

For with the LORD there is steadfast love,  
... there is certain forgiveness  
... there is continuing grace, mercy and peace,  
... there is the entering into and abiding in Emanuel's presence  
... there is hope for now and for each day and for as many days  
... there is plenteous redemption

O Israel, hope in the LORD!  
For with the LORD there is steadfast love,  
and with him is plenteous redemption.

And He will redeem Israel from all his iniquities,  
... the LORD will usher His Israel home  
... Jehovah will bring His Church to Paradise  
... Yahweh will call His Congregation to the never-ending Feast  
... Emanuel will gather His flock into Heaven  
... Christ will bring His Bride to the Great Wedding  
... And He will redeem Israel from all his iniquities.

Hark and Hear, O faithful soul, ...  
... you are forgiven of all your sins  
... in the Name of the Father and of the † Son and of the Holy Ghost.  
... Amen.