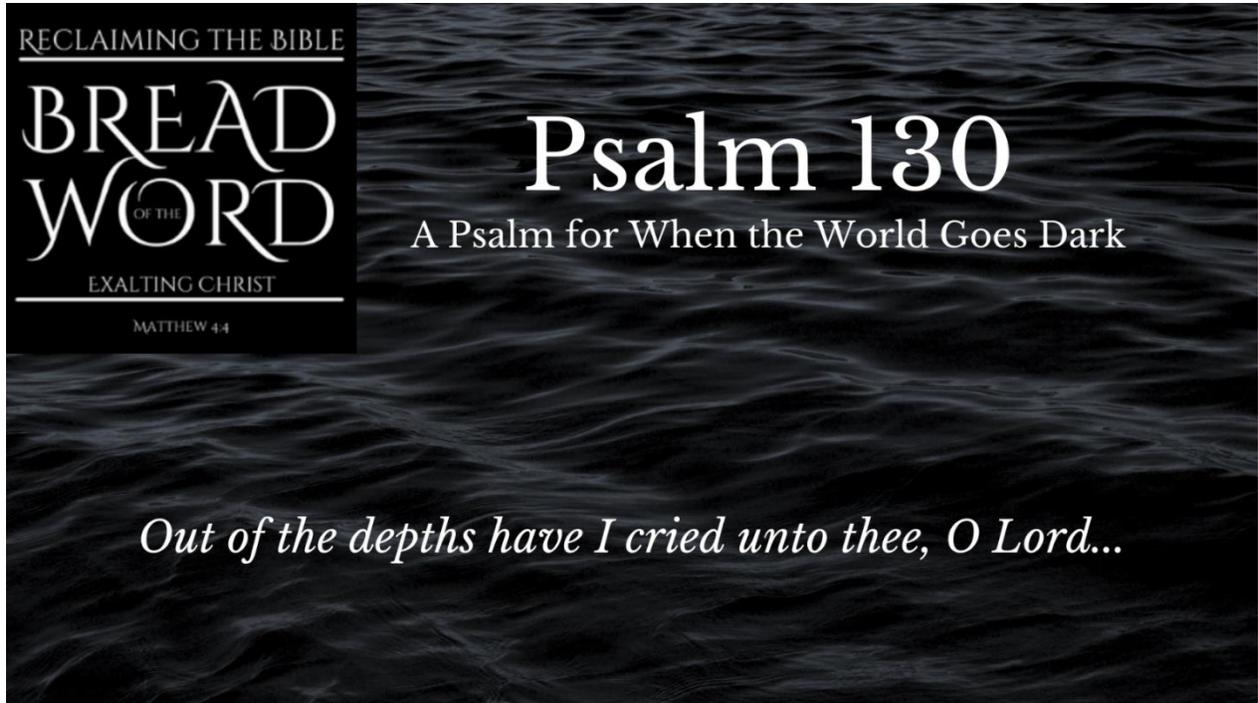


*Bread of The Word*

# Trail of Breadcrumbs



Tyler Noe | December 12, 2021

*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.*

*(Psalm 130 KJV)*

Around this time every year, stress of various forms tends to materialize. Christmas is a time full of ups and downs. Regardless of our background, on that, we can agree. For many, the surroundings of Christmas leave them feeling empty. Empty houses, empty boxes, broken relationships, broken families. Whatever the reason, it seems that this time of year has a tendency to bring out the worst in human decency. Yet, Christmas is traditionally a time to rejoice, to celebrate GOD and what He has done. Yet, we still feel empty and as if something is missing or indeed wrong with ourselves.

To that end, we can relate to the Jews during their pilgrimage to Jerusalem for the major religious feasts. As they made their trek from wherever they were to Jerusalem, they would no doubt be feeling a wide array of emotions. As Jewish fathers led their families to the Covenant center of Israel, we can imagine that their minds would wander as ours do this time of year. The Psalms between chapters 120 and 134 are written from such strong emotions. Psalm 130 is a favorite of many, even today. Psalm 130 gets real with us about our state of being in comparison with a holy GOD. No doubt, this particular Psalm was written out of the emotional roller coaster that would have persisted as the Jewish fathers led their families to the Holy City itself, and from considering how much they were not holy.

*Out of the depths have I cried unto thee, O Lord.  
(Ps 130:1 KJV)*

As this Psalm opens, the author describes being in a depth. He is not talking about a deep sense of fear, or insecurity. The “depth” that the Psalmist is referring to is his own sin. The deepest depths we can know in this life are the depths of our own sin. We are most afflicted by our own unholiness. The Psalmist understood this well. The word “depths” can also be translated to mean “garment”. The sentiment is clear: the Psalmist is enveloped in his sins like a blanket.

Sin will separate us from GOD. Sin is the epitome of everything GOD is not; thus, when we sin, we are participating in anything and everything that is apart from GOD. At Christmas, we often see our own human selfishness on display. Black Friday shows us as much. Often this time of year, we come face to face with the fact that Humanity is depraved. A season originally founded on joy and charity brings out the opposite in us. This is not because Christmas is bad, or that the things of Christmas are false. This is due to the fact that we, much like the Psalmist, are in the depths of our own sin. We are separated from a good and holy GOD by that sin, and the product of that is ugly. The Psalmist is writing of becoming further acquainted with that ugliness, and his response is to cry out to GOD. We have the same remedy.

The Psalm continues on with the action of the writer: to cry to the GOD who can rescue him from the depths of his sin. The Hebrew word where we get the

word “cry” is a very intense verb. This word is associated with strong, raw emotion. The Psalmist is raising a gut-wrenching cry from the pits of despair, and he can do this because he knows that GOD will hear him. We need to cry out to GOD for relief from this despair.

*If You, Lord, should mark iniquities,  
O Lord, who could stand?  
But there is forgiveness with You,  
That You may be feared.  
(Psalm 130:2-4 NKJV)*

When the weight of the world gets heavy, the remedy is to collapse at the foot of the Cross; and a great way to get there is with the Psalms. GOD gave us music to draw us to Him. The GOD who hears those drowning in the depths gave us songs to sing. Psalm 130 is one such song, and it leads us to the GOD who can change our story. The LORD is near to beggars. He does not turn away people who call to Him earnestly.

The Psalmist makes supplications. This is an older word, but it seems to be the right one. To supplicate means to make an earnest, humble plea to someone far superior. When we pray to GOD from the depths, as the Psalmist did, we don't go to GOD as if He owes us something. We need not come before the GOD of Eternity as anything but what we are, sinners in need of mercy.

*This is the condition of the soul represented in this Psalm; and which we shall therefore apply ourselves to in a special manner, in its proper place.*

*-John Owen*

By the example of this Psalm, you and I are invited to come unto the holy GOD. While we are separated from Him by sin; sin so deep that we have no hope outside of Him, yet GOD still hears us. Our sinfulness does not render us out of reach from GOD. The hope that GOD brings reaches into the depths, into our sinful filth, and provides us an escape, a better way, and a fresh start.

GODs sent His own son to us in human form, to live a perfect life and die a Sinner's death, so that we may be received into GOD's family. Christ died to fulfill GOD's standard of justice for sin, so that we may experience something else. We can have that fresh start because of Christ. When Christmas goes dark, GOD brings light into our souls. We can be free from what separates us from GOD, and we can be set free to glorify that same GOD with our lives.

*The only way of relief for a sin-entangled soul, is by applying to God alone. Many things present themselves as diversions, many things offer themselves as remedies, but the soul finds that the Lord alone can heal. And until men are sensible of the guilt of sin, and quit all to come at once to God, it is in vain for them to expect any relief.*

*-Matthew Henry*

*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.  
(Psalm 130:5-6 KJV)*

Here, the Psalmist transitions from despair to contentment. The greatest thing to the Psalmist is GOD. He is reiterating to himself and us that GOD is enough and is worth waiting for with utmost diligence. Waiting for the LORD implies that there are things coming that are not yet here. The Psalmist is waiting for the fuller realization of GOD's Salvation. One day we will see our savior face to face. We will live with Him forever in an environment where the sin that once separated us from Him will no longer exist. We will be forever changed into something new; GOD's redeemed people who shall dwell with Him in His natural environment. This is the object of the Psalmist's waiting, and that gives Him hope. He waits for this with such diligence he compares it to the morning watchmen and says so twice. The Psalmist strives to watch for GOD like no one else. We can wait with such anticipation. We can be content with our fellowship with GOD until we enter into the courts of Heaven to live with Him, where our joy will be made full.

*As the richest veins and the purest springs are found in the lowest strata of the Earth, so in his profoundest soul-depths the believer often discovers the most precious truths, and is brought into the experience of the costliest blessings of the divine life. His deepest soul-excavations yield him the richest ore.*

*-Octavius Winslow*

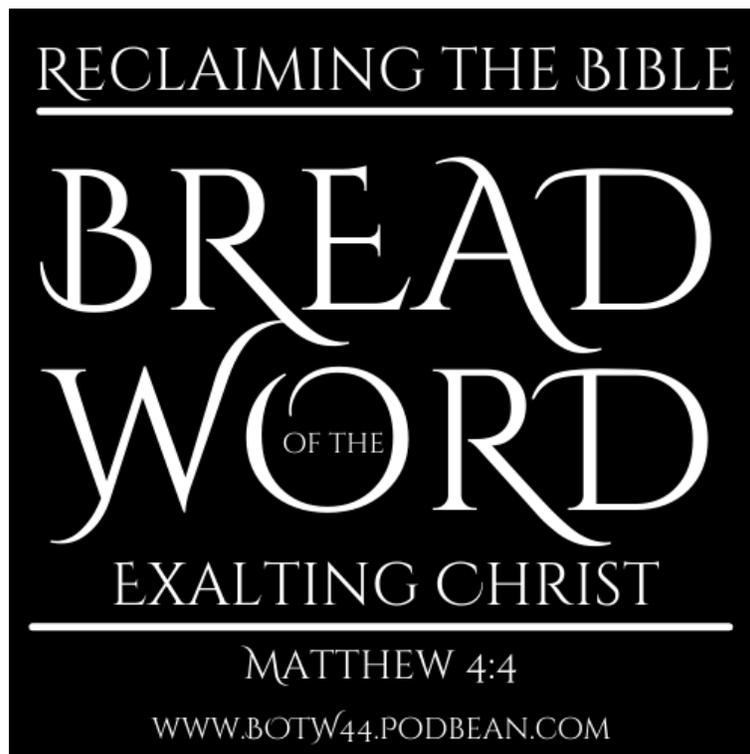
*Let Israel hope in the Lord:  
For with the Lord there is mercy,  
And with him is plenteous redemption.  
And he shall redeem Israel  
From all his iniquities.  
(Psalm 130: 7-8 KJV)*

The grand crescendo of this Psalm starts with an invitation for Israel to place their trust in the GOD whom the Psalmist hopes. This invitation is to us as well. This Psalm is written both about us and to us. We are called to hope in the merciful GOD. There is plenteous redemption with GOD. He ransomed us by what Christ did on the Cross, and He redeems us all who trust in Him. He will redeem us from all our sins, and we will experience his grace, mercy, and love. For more detail on this Psalm, I highly commend to you the books that Octavius Winslow and John Owen have written on Psalm 130. This is a glorious Psalm with a grand display of the Redemption that is in Christ.

This time of year, hope seems often to be in short supply. It is not for a lack of hope, but rather, due to us not knowing where to find such hope. The world tells us to place our faith and trust in possessions, status, groups, activities, and the like. But none of these things fill us or leave us satisfied. The only real hope to be found is in GOD, and we come into that hope by being redeemed from our sins and trusting in GOD alone. This Christmas, this invitation is yours, to trust in God and be mended. Seek GOD's face and be made whole. Make this Psalm your cry to GOD. Sing unto the LORD and place your trust in Him. Call on GOD and be saved.

*Ascend from your depths of darkness and doubt, of coldness, and unbelief,  
and walk in your 'high places' of familial fellowship with God.*

*-Octavius Winslow*



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*“Man shall not live by bread alone,  
but by every word that comes from the mouth of God.” (Matthew 4:4 ESV)*

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*“Man’s chief end is to glorify God, and to enjoy him forever.”  
-Westminster Shorter Catechism*