

## Watchman Part 23

*(The Watchman is a Man Who Can See the Forgiveness and the Redemption of God from All his Sins)*

***“1 Out of the depths I cry to you, O LORD; 2 O Lord, hear my voice. Let your ears be attentive to my cry for mercy. 3 If you, O LORD, kept a record of sins, O Lord, who could stand? 4 But with you there is forgiveness; therefore you are feared. 5 I wait for the LORD, my soul waits, and in his word I put my hope. 6 My soul waits for the Lord more than watchmen wait for the morning, more than watchmen wait for the morning. 7 O Israel, put your hope in the LORD, for with the LORD is unfailing love and with him is full redemption. 8 He himself will redeem Israel from all their sins.” (Psalm 130:1-8)***

This psalm relates not to any temporal concern, either personal or public, but it is wholly taken up with the affairs of the soul. It is reckoned one of the seven penitential psalms, which have sometimes been made use of by penitents, upon their admission into the church; and, in singing it, we are all concerned to apply it to ourselves. The psalmist as watchman expresses the followings:-

***1- The watchman can see that calling on God is the first option to do in whatever circumstances: “Out of the depths I cry to you, O LORD” (Psalm 130:1):*** In whatever condition we are in, we need to continue calling upon God. The best men may sometimes be in *the depths*, in great trouble and affliction, and utterly at a loss what to do, in the depths of distress and almost in the depths of despair, the spirit low and dark, sinking and drooping, cast down and disquieted. But, in the greatest depths, it is our privilege that we cry unto God and be heard. A prayer may reach the heights of heaven, out of the depths of the greatest trouble we can be in this world; pray brought Jeremiah’s out of the dungeon, Daniel’s out of the den, and Jonah’s out of the fish’s belly.

***2- The watchman can see that calling on God is the only option that can help us in whatever circumstances: “O Lord, hear my voice. Let your ears be attentive to my cry for mercy.” (Psalm 130:2)*** It is our duty and interest to cry unto God, for that is the likeliest way both to prevent our sinking lower and to recover us out of the *horrible pit and miry clay*, while we continue calling upon God to assure ourselves of an answer of peace from him; for this is that which David in faith prays for ***“Lord, hear my voice, my complaint and prayer, and let thy ears be attentive to the voice both of my afflictions and of my supplications.” (Psalm 130:2 KJV).***

***3- The watchman can see that humbling before God and accept our own faults and sins, with sincere repentance is the only way that we can approach God for restoration from our sins: “If you, O LORD, kept a record of sins, O Lord, who could stand?” (Psalm 130:3)*** We are taught to humble ourselves before the justice of God as guilty in his sight, and unable to answer him for one of a thousand of our offences, ***“If thou, Lord, shouldst mark iniquities, O Lord! who shall stand?” (Psalm 130:3 KJV)*** The

psalmist is calling God *Lord* twice in this verse. He is feeling very awful about his sins, and he sense of God’s glorious majesty and a dread of his wrath. Let us learn here:

A- To acknowledge our iniquities, that we cannot justify ourselves before God, or plead and say we are not guilty.

B- To acknowledge the power and the justice of God, which are such that, if he were extreme to mark what we do amiss, there would be no hopes of coming off. His eye can discover enough in the best man to ground a condemnation upon; and, if he proceeds against us, we have no way to help ourselves, we cannot stand, but shall certainly be cast. If God deal with us in strict justice, we are undone; if he make remarks upon our iniquities, he will find them to be many and great, greatly aggravated and very provoking; and then, if he should proceed accordingly, he would shut us out from all hope of his favour and shut us up under his wrath; and what could we do to help ourselves? We could not make our escape, nor resist nor bear up under his avenging hand.

C- Let us admire God’s patience and forbearance; we should be undone if he were to mark iniquities, and he knows it, and therefore bears with us. *It is of his mercy that we are not consumed* by his wrath.

D- We are taught to cast ourselves upon the pardoning mercy of God, and to comfort ourselves with that when we see ourselves detestable to his justice, ***“But there is forgiveness with thee, that thou mayest be feared.” (Psalm 130:4)***

***4- The watchman can see clearly and live the true forgiveness of God: “But with you there is forgiveness; therefore you are feared.” (Psalm 130:4)*** The Psalmist here discovered God’s grace, and pleaded with him as a penitent sinner: ***But with you there is forgiveness***. It is our unspeakable comfort, in all our approaches to God, that there is forgiveness with him, for that is what we need. He has put himself into a capacity to pardon sin if we sincerely repent; he has declared himself gracious and merciful, and ready to forgive if we sincerely repent.

Jesus Christ is the great propitiation, the ransom which God has found; he advocate for us, and through him we hope to obtain forgiveness as sincerely repent and accepting the consequences of our sins one by one. As you repent sincerely do not doubt the true forgiveness of God. The favour of God on us through the forgiveness of sin is a matter that is so appreciated. ***that thou mayest be feared*** — that also lead us to worship God and serve Him.

***5- The watchman can see clearly the value of waiting upon God: “ 5 I wait for the LORD, my soul waits, and in his word I put my hope. 6 My soul waits for the Lord more than watchmen wait for the morning, more than watchmen wait for the morning.” (Psalm 130:5-6)*** Here the psalmist expressed his trust and dependency on God and to wait for him, ***“I wait for the Lord;*** from him he expects relief and comfort, believing it will come, longing till it does come, but patiently bearing the delay of it, and resolving to look for it from no other hand. ***My soul waits;*** I am an expectant, and it is *for the Lord* that *my soul waits*, for the gifts of his grace and the operations of his power. The ground of that dependence: ***“and in his word I put my hope.”*** ***We*** must hope for that only which he has promised in his word, and not for the creatures of our own fancy and imagination; we must hope for it because he has promised it, and not from any opinion of our own merit. The

degree of that dependence on God is what measure the watchman—**“My soul waits for the Lord more than watchmen wait for the morning.”** The watchman is well-assured that the morning will come; and so am I that God will return in mercy to me, according to his promise; for God’s covenant is more firm than the ordinances of day and night, for they shall come to an end, but that is everlasting. The watchman that keep guard upon the walls, those that watch with sick people, and travelers that are abroad upon their journey, long before day wish to see the dawning of the day; but more earnestly does this good man long for the tokens of God’s favour and the visits of God’s grace, and more readily will he be aware of his first appearances than they are of day.

The steadfast assurance of the watchman who see the forgiveness and the restoration of God is a sign of sincere repentance and returning to the Lord. And that hope in the Lord is initiated by the Lord in return to the watchman repentance and his return back to God.

The watchman do further; he encourages all the people of God in like manner to depend upon him and trust in him: *Let Israel hope in the Lord and wait for him*; Let all that devote themselves to God cheerfully stay themselves upon him because the light of nature discovers to us that **for with the LORD is unfailing love**, that He is a merciful God and *the Father of mercies*. As well as **with him is full redemption**. The nature of this redemption; it is redemption from sin, from all sin, and therefore can be no other than that eternal redemption which Jesus Christ became the author of; for it is he *that saves his people from their sins* (Matthew 1:21), *that redeems them from all iniquity* (Titus 2:14), and *turns away ungodliness from Jacob*, (Romans 11:26) . It is he that redeems us both from the condemning and from the commanding power of sin. The riches of this redemption; it is *plenteous redemption*; there is an all-sufficient fullness of merit and grace in the Redeemer, enough for all, enough for each; enough for me, says the believer. Redemption from sin includes redemption from all other evils, and therefore is a plenteous redemption. The persons to whom the benefits of this redemption belong: *He shall redeem Israel*, Israel according to the spirit, all those who are in covenant with God, as Israel was, and who are *Israelites indeed, in whom is no guile*.

**My Dear and Beloved:** The message is a revival and healing for our souls to return to God and wait for him patiently to come to us visiting us with His grace and mercy. Let us encourage others around us with the forgiveness and the redemption of God as we agree to pray.

**My Prayer:** *Father God I come before you in the name of Jesus who died on the cross for my sins, who was buried and rose from the dead on the third day to give me eternal life. Lord I learn the lesson, “But with you there is forgiveness; therefore you are feared.” Lord I will continue to cry out to you for help and draw near to you in repentance. Lord I will continue to serve you and encourage others to trust you and do the same. Give me assurance and sustain me and my soul to continue to do that. This is my prayer in Jesus name, Amen.*

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# Jesus christ



## The Bread Of Life

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**“1 Blessed is he whose transgressions are forgiven, whose sins are covered.  
2 Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit. 3 When I kept silent, my bones wasted away through my groaning all day long. 4 For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. "Selah" 5 Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"-- and you forgave the guilt of my sin. "Selah" 6 Therefore let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him. 7 You are my hiding place; you will protect me from trouble and surround me with songs of deliverance. "Selah" (Psalm 32:1-7)**

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