

# THE PSALMS OF ASCENT

JOURNEYING WITH JESUS  
TO JERUSALEM

Part 11

## "Psalm 130 & the Healing of the Paralytic in Capernaum"

23 March 2025

### **Introduction: Atonement & Forgiveness Under the Old (Mosaic) Covenant**

"The word "atonement," which occurs properly only in the OT, indicated a "passing over," "overlooking," and "covering" of sin..."  
"The offering of sacrificial blood indicated on the part of the sinner the acknowledgement of the just penalty of sin (Lev. 1:4), and, on the part of God, the sacrifice anticipated the efficacious blood of Christ, the atoning blood of the sacrifices served to cover sin until that day when Christ would deal in finality with the sin of the world." — Chafer & Walvoord, *Major Biblical Themes*

(1) *Sacrifice* was \_\_\_\_\_ (2) *Sin* was \_\_\_\_\_ (3) *Forgiveness* was \_\_\_\_\_

**Key Point:** As God's people, we can confess our \_\_\_\_\_ and rejoice in \_\_\_\_\_ through Christ even as we await our final redemption.

### Psalm 130

The worshipers confess together their sin before God, asking for His mercy as they wait in hope for His promised redemption.

- **They cry out in repentance to God knowing that with Him there is forgiveness. (v. 1-4)**

Psa. 130:1-4—<sup>1</sup> Out of the depths I cry to you, O Lord! <sup>2</sup> O Lord, hear my voice! Let your ears be attentive to the voice of my pleas for mercy! <sup>3</sup> If you, O Lord, should mark iniquities, O Lord, who could stand? <sup>4</sup> But with you there is forgiveness, that you may be feared.

⇒ The psalmist calls out to the Lord in light of the very real \_\_\_\_\_ that he finds himself in.  
"depths" "mercy"

⇒ The psalmist acknowledges the \_\_\_\_\_ of sin in God's sight.  
"iniquities" "who could stand?"

⇒ The psalmist acknowledges that God's shows mercy in order that His people might be \_\_\_\_\_ related to Him.  
"forgiveness"

"The point is that God forgives people in order that they might fear, meaning that they might become his faithful, obedient worshipers." — Alan P. Ross, *The Psalms*

- **They declare that they will wait patiently for the Lord to act. (v. 5-6).**

Psa. 130:5-6—<sup>5</sup> I wait for the Lord, my soul waits, and in his word I hope; <sup>6</sup> my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning.

⇒ \_\_\_\_\_ expectation of the Lord's intervention on their behalf is what is in view.  
"my soul waits" "in his word I hope"

- **They are hopeful in the present because of the redemption they anticipate in the future. (v. 7-8).**

Psa. 130:7-8—<sup>7</sup> O Israel, hope in the Lord! For with the Lord there is steadfast love, and with him is plentiful redemption. <sup>8</sup> And he will redeem Israel from all his iniquities.

"hope" → "steadfast love"

⇒ Although they currently benefit from His works of redemption, they long for the fullness of \_\_\_\_\_  
from sin and its effects.

*"with him is plentiful redemption"*

*"he will redeem Israel"*

**Key Point:** True repentance involves both the \_\_\_\_\_ of sin and the \_\_\_\_\_ of God's mercy towards us in Christ.

### **Gospel Parallel: "The Healing of the Paralytic in Capernaum" — Matt. 9:1-8**

**Background:** Having begun His ministry by proclaiming the kingdom of God, healing the sick, and casting out demons, the Lord became increasingly popular. In time, however, many of the religious leaders began to question His teachings and actions.

1. The crowd was a result of many coming from the surrounding towns as well as others such as the religious leaders who had likely come from Jerusalem. .
2. The actions of the men were indicative of their \_\_\_\_\_ in Jesus as Messiah.
3. The Lord's initial words show that the man's physical condition pictured the \_\_\_\_\_ condition of humanity before a holy God.  
*"Take heart, my son; your sins are forgiven."*
4. The healing of the man was a demonstration of the Lord's \_\_\_\_\_ to overcome both the physical and spiritual maladies of mankind.  
*"For which is easier to say"*  
⇒ Declaring that a person's sins are forgiven could not be observably \_\_\_\_\_.  
⇒ Declaring that a paralyzed man has been healed could be verified \_\_\_\_\_.
5. The demonstration of Christ's authority to heal and to forgive sin led the people to \_\_\_\_\_.

**Key Point:** The physical and spiritual healing of the man in Capernaum pictures the \_\_\_\_\_ of the work that Messiah came to accomplish.

### **Concluding Thoughts**

- **The redemption we have in Christ addresses the reality sin as we journey together through life.**  
*Col. 1:13-14*—<sup>13</sup> He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.
- **The redemption we have in Christ addresses the reality of our mortality as we journey together through life.**  
*Rom. 8:23*—And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

# THE PSALMS OF ASCENT

JOURNEYING WITH JESUS  
TO JERUSALEM

Part 11

## "Psalm 130 & the Healing of the Paralytic in Capernaum"

23 March 2025

### **Introduction: Atonement & Forgiveness Under the Old (Mosaic) Covenant**

"The word "atonement," which occurs properly only in the OT, indicated a "passing over," "overlooking," and "covering" of sin..."  
"The offering of sacrificial blood indicated on the part of the sinner the acknowledgement of the just penalty of sin (Lev. 1:4), and, on the part of God, the sacrifice anticipated the efficacious blood of Christ, the atoning blood of the sacrifices served to cover sin until that day when Christ would deal in finality with the sin of the world." — Chafer & Walvoord, *Major Biblical Themes*

(1) *Sacrifice* was offered (2) *Sin* was acknowledged (3) *Forgiveness* was received

**Key Point:** As God's people, we can confess our sins and rejoice in forgiveness through Christ even as we await our final redemption.

### Psalm 130

The worshipers confess together their sin before God, asking for His mercy as they wait in hope for His promised redemption.

- **They cry out in repentance to God knowing that with Him there is forgiveness. (v. 1-4)**

Psa. 130:1-4—<sup>1</sup> *Out of the depths I cry to you, O Lord!* <sup>2</sup> *O Lord, hear my voice! Let your ears be attentive to the voice of my pleas for mercy!* <sup>3</sup> *If you, O Lord, should mark iniquities, O Lord, who could stand?* <sup>4</sup> *But with you there is forgiveness, that you may be feared.*

⇒ The psalmist calls out to the Lord in light of the very real trouble that he finds himself in.  
"depths" "my pleas for mercy"

⇒ The psalmist acknowledges the seriousness of sin in God's sight.  
"iniquities" "who could stand?"

⇒ The psalmist acknowledges that God's shows mercy in order that His people might be rightly related to Him.  
"forgiveness"

"The point is that God forgives people in order that they might fear, meaning that they might become his faithful, obedient worshipers." — Alan P. Ross, *The Psalms*

- **They declare that they will wait patiently for the Lord to act. (v. 5-6).**

Psa. 130:5-6—<sup>5</sup> *I wait for the Lord, my soul waits, and in his word I hope;* <sup>6</sup> *my soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning.*

⇒ Confident expectation of the Lord's intervention on their behalf is what is in view.  
"my soul waits" "in his word I hope"

- **They are hopeful in the present because of the redemption they anticipate in the future. (v. 7-8).**

Psa. 130:7-8—<sup>7</sup> *O Israel, hope in the Lord! For with the Lord there is steadfast love, and with him is plentiful redemption.*  
<sup>8</sup> *And he will redeem Israel from all his iniquities.*

"hope" → "steadfast love"

⇒ Although they currently benefit from His works of redemption, they long for the fullness of **deliverance** from sin and its effects.

*“with him is plentiful redemption”*

*“he will redeem Israel”*

**Key Point:** True repentance involves both the **confession** of sin and the **acceptance** of God’s mercy towards us in Christ.

### **Gospel Parallel: “The Healing of the Paralytic in Capernaum” — Matt. 9:1-8**

**Background:** Having begun His ministry by proclaiming the kingdom of God, healing the sick, and casting out demons, the Lord became increasingly popular. In time, however, many of the religious leaders began to question His teachings and actions.

1. The crowd was a result of many coming from the surrounding towns as well as others such as the religious leaders who had likely come from Jerusalem. .

2. The actions of the men were indicative of their **faith** in Jesus as Messiah.

3. The Lord’s initial words show that the man’s physical condition pictured the **spiritual** condition of humanity before a holy God.

*“Take heart, my son; your sins are forgiven.”*

4. The healing of the man was a demonstration of the Lord’s **authority** to overcome both the physical and spiritual maladies of mankind.

*“For which is easier to say”*

⇒ Declaring that a person’s sins are forgiven could not be observably **verified**.

⇒ Declaring that a paralyzed man has been healed could be verified **immediately**.

5. The demonstration of Christ’s authority to heal and to forgive sin led the people to **worship**.

**Key Point:** The physical and spiritual healing of the man in Capernaum pictures the **fullness** of the work that Messiah came to accomplish.

### **Concluding Thoughts**

• The redemption we have in Christ addresses the reality sin as we journey together through life.

*Col. 1:13-14—<sup>13</sup> He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.*

• The redemption we have in Christ addresses the reality of our mortality as we journey together through life.

*Rom. 8:23—And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.*