

Psalm 14

"A Plea for the Salvation of Israel from Corrupt Humanity"

For the choir director. *A Psalm* of David. (NAS, 1977)

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A1 THE INDICTMENT AGAINST HUMANITY 14:1-3

B1 Man's Practical Atheism 14:1a

C1 His thoughts classify him as a fool: {1} The fool has said in his heart,

C2 Without any evidence, he blindly asserts atheism: "There is no God."

B2 The Universal Corruption of Mankind 14:1b-3 ¹

C1 The statement of their corruption 14:1b

D1 Their inherent corruption: They are corrupt,

D2 Their vile works: they have committed abominable deeds;

D3 Their universal inability to do good: There is no one who does good.

C2 The proof of their corruption 14:2-3

D1 Yahweh's search for God-seekers 14:2

E1 {2} The LORD has looked down from heaven upon the sons of men

E2 To see if there are any who understand,

E3 Who seek after God.

D2 Yahweh's failure to find a single good person!

E1 {3} They have all turned aside, together they have become corrupt;

E2 There is no one who does good, not even one.

¹ 14:1b-3 - The universal corruption of mankind. Paul quoted from these verses in Rom. 3:10-12.

A2 THE WICKED'S IGNORANCE OF YAHWEH 14:4-6

B1 The Ignorant Practice of the Wicked 14:4

- C1 The ignorance of the wicked: {4} Do all the workers of wickedness not know,
- C2 The practice of the wicked
 - D1 Their devouring of Israel: Who eat up my people *as* they eat bread,
 - D2 Their disdain of Yahweh: *And* do not call upon the Lord?

B2 The Doom of the Wicked 14:5-6

- C1 Their dread: {5} There they are in great dread, 14:5a
- C2 The cause of their dread: God's advocacy of the righteous / afflicted (and implied opposition to the wicked) 14:5b-6
 - D1 God's advocacy on behalf of the righteous: For God is with the righteous generation.
 - D2 The opposition of the wicked to the afflicted: {6} You would put to shame the counsel of the afflicted,
 - D3 The security of the afflicted in Yahweh: But the LORD is his refuge.

A3 THE PLEA FOR SALVATION FOR ISRAEL FROM THE WICKED 14:7

B1 The Fervent Plea for Salvation: {7} Oh, that the salvation of Israel would come out of Zion!

B2 The Expression of Hope: When the LORD restores His captive people,² Jacob will rejoice, Israel will be glad.

² 14:7 - captive people: Without the superscription of this psalm, one would think that the nation or a portion of the nation was in captivity. But the genuineness of the superscription cannot be questioned -- David is the author. What occasioned this psalm? There were times in David's life that surrounding nations at the very least infringed on the nation. 1 Sam 17 reveals the beginning of David's brilliant military career -- his vanquishing of Goliath and Israel's rout of the Philistines. As a military leader under Saul, David frequently fought with the Philistines (1 Sam. 18:5, 30). In exile from Saul's court, David fought against Israel's enemies to the south (1 Sam. 27:8). It is not to be supposed that these neighbors of Israel's never occupied at least a portion of Israel and subjugated some of her people. Furthermore, even in David's own reign, the nation was under the tyranny, for a time, of an imposter, Absalom (2 Sam. 15-19), and Sheba (2 Sam. 20). Any one of these encounters could have triggered the contemplations of Psalm 14. Ryrie suggests (*RSB*) in his note on Ps. 14:7, "David longs for the establishing of the Messianic kingdom on earth (cf. Isa. 59:20-21; Rom. 11:26-27)." He is supported in this view by Allen P. Ross (*TBKC*). This seems a bit overdrawn, for no world-wide rule is hinted at in this psalm. Nevertheless, there is universal condemnation of all of mankind in 14:1-3. In *this* psalm, in any case, David yearns for the complete salvation of Israel from her Gentile enemies. Sadly, three millennia later, his prayer has not yet been answered. As Jesus Himself predicted, even now, Jerusalem is trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled (Luke 21:24).

Expanded Analysis of Psalm 14
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