

Psalm 14

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Intro: The Structure of the Psalter

Well friends, Great to see you again this morning! I hope you enjoyed a happy Christmas, celebrating the birth of our Saviour. What a blessing it is to be together two days in a row! What a foretaste of heaven, when we will spend every day together. Only the singing will be better and the preaching will be unnecessary, and the surrounds will be somewhat more delightful, and our bodies will be impervious to weariness and stress. But still it's great to be here with you nonetheless. Now, we're diving into Psalm 14 this morning. And it's a good opportunity to take stock of where we've come from so far in the Psalms, and to have a think about the whole structure of the Psalter. If you were here with us last summer, you'll remember we started working our way through the Psalms then. And we're just going one by one, We're not skipping any, we're not picking our favourites, God-willing we'll keep going next summer. Because we want to consider not just each individual Psalm, in isolation. But how they all fit together. What's the logic behind the final arrangement of the whole collection? There are Psalms of David, of Moses, of Asaph and Ethan and the Sons of Korah... Psalm 137 is set in Babylon in the Exile. So the final form of the Psalter, has to be dated to some time after that. And of course, before the birth of Christ. So imagine someone like Zechariah or Elizabeth, Mary or Joseph, or Simeon or Anna reading through the Psalter. Not just singing individual Psalms, but meditating on the whole collection. And the flow of thought through the book. And Psalm 14, is one of those Psalms that particularly lends itself to asking these kinds of questions. To thinking about the whole, rather than just the parts. Because it's one of the few Psalms which is repeated almost verbatim elsewhere in the book. Psalm 14 and Psalm 53 are almost identical. Which begs the question, why have them both in there? I mean, if the arrangement of the Psalms doesn't matter, then it would seem kind of redundant to put the same Psalm in twice. I guess you'd have to put it down to some kind of editorial accident, or something like that. But actually, it's quite the opposite. When this Psalm is in different locations in the Psalter, the context subtly changes the meaning. Psalm 53 develops Psalm 14, just a little bit further, because of where it is placed in the overall flow of thought across the whole Psalter. Does that make sense? So I thought we might begin this morning, just by getting a rough overview of the Psalms. To have a think about Psalm 14 in it's proper setting. Just by the way, Someone that I'm really indebted to for his work on this subject, is a guy called James Hely Hutchinson. I would really

recommend some his work, if you're interested in chasing things up further. He has an excellent little essay in a book called "Stirrings of the Soul" edited by Andrew Shead. And actually, I noticed that EV Church down south has posted that essay up online. So you can access it for free, and if you want me to send you a link to that, then just get in touch, I'd be happy to do that.¹ But I've tried to summarise James' thesis briefly and adapt it a bit, so I've got a diagram for you up on the screen. First, along the top, you can see that the Psalms are divided into 5 books. With an introduction and conclusion at either end. Underneath that you can see the different chapter divisions. Bk. 1 goes from Psalm 3 to 41 – if you separate out the introduction, which is not entirely necessary. Book 2 though goes from 42 to 72 and so on. Underneath that, I've just tried to summarise the main flow of thought across the Psalms. In Psalms 1 & 2, we're presented with two ways to live. A way that leads to perishing, or a way that leads to flourishing. Both Psalms are about acting wisely. The wise man will be blessed. In Psalm 1, The wise man, meditates on the law of the LORD, on the Torah, and so he will be blessed and flourish like a well-watered tree, but the wicked man will perish. And in Psalm 2, while the wicked plot against the LORD and against his Anointed King. God laughs and promises to establish his King on Zion. So the wise kings of the earth, will serve the Lord with fear, and rejoice with trembling, they will kiss the son – to escape perishing, and take refuge in him – to find blessing. Now that sets the agenda for the rest of the Psalter. In book 1, the key question is, is David the King of Psalm 2? And the answer of course, is both Yes and No. Sometimes David looks like the glorious anointed King who will rule over the nations, but more often than not, he doesn't. He didn't. He looks battered and beleaguered, constantly struggling against sin and failing and he has to confess his sin, Battling enemies – that he never quite conquered, and sickness and death. You'll notice Psalm 3, is set when David was on the run from his son Absalom. That kind of sets the tone for the rest of book 1, doesn't it? If you want to know whether David is the Psalm 2 King, you only have to read the very next Psalm to realise that he's not. Absalom represents the miserable decline of David's kingdom. His own moral failure and the mess it caused among his children. In book 2, David looks increasingly unworthy of the Psalm 2 description. Remember Psalm 51 – set against the backdrop of David's adultery with Bathsheba. And so the focus of book 2, shifts subtly beyond David towards Solomon. In Psalm 45 and Psalm 72 most acutely. Is Solomon the wise, international King of Psalm 2? Who brought his people great blessing? And of course the answer is ultimately no. In book 3, the story of salvation history continues, the focus shifts towards the Davidic dynasty and the crisis of the exile. It's starting to look like the anointed King will never come. But Book 4, represents the turn around in the whole Psalter. Imagine Zechariah or Elizabeth, Mary or Joseph, reflecting on this epic journey that they've been on, the history of the people of Israel. They're reminded in book 4, to meditate on the Law (remember Psalm 1) Remember Moses! And the promises God made to Abraham, Isaac and Jacob. Trust in God's promises. The king will come. And book 5, how can we trust God's promises? Because his steadfast love endures forever. His covenant loyalty – hesed. That is the grounds of our hope. That is how this King, and God's Kingdom will be established. The zeal of the Lord will accomplish this, and so on. And as the collection concludes, we are taken as it were, right up to the temple mount, into Zion, to sing God's praises. This is the end for all God's people, the goal of history, Praise the Lord! Let everything that has breath praise the Lord! Actually, at the end of each book, the last verse of each book is very similar. Again, I've just put the verses up on the screen for

¹ <https://evchurch.info/growthgroups/wp-content/uploads/2020/10/The-Psalter-as-a-Book-James-Hely-Hutchinson.pdf>

you. You see how they're each building to the climax of Psalm 150. Psalm 41:13 is the last verse of book 1, it says. **Psa. 41:13** Blessed be the LORD, the God of Israel, from everlasting to everlasting! Amen and Amen. **Psa. 72:18** Blessed be the LORD, the God of Israel, who alone does wondrous things. ¹⁹ Blessed be his glorious name forever; may the whole earth be filled with his glory! Amen and Amen! **Psa. 89:52** Blessed be the LORD forever! Amen and Amen. **Psa. 106:48** Blessed be the LORD, the God of Israel, from everlasting to everlasting! And let all the people say, "Amen!" Praise the LORD! And then Psalm 150, I can't fit the whole thing up on the screen, so that's just the beginning and end of it. But why don't we go to Psalm 150 together, to see how it all ends. **Psa. 150:1** Praise the LORD! Praise God in his sanctuary; praise him in his mighty heavens! ² Praise him for his mighty deeds; praise him according to his excellent greatness! **Psa. 150:3** Praise him with trumpet sound; praise him with lute and harp! ⁴ Praise him with tambourine and dance; praise him with strings and pipe! ⁵ Praise him with sounding cymbals; praise him with loud clashing cymbals! ⁶ Let everything that has breath praise the LORD! Praise the LORD! You get the point? That's the punchline of the book. That's where all of history is heading. One day, we will live in God's sanctuary, and praise him with all our might. God will establish his King on Zion, and everything that has breath will bow before him and give him the honour due to his name. Ok, so that's the big picture, but it's time to head back to Psalm 14, and with a bit of a thump I'm afraid. Because Psalm 14 is early on in the book. Where Prayer, rather than Praise is the dominant theme. And disappointment rather than delight is the order of the day. You'll notice the Psalm has 7 verses. I don't think that's an accident. There are basically 7 distinct sections. The first three verses go together, I think the turn around is in v.4, and then the last three verses go together. So I could be wrong about that structure, but I think it holds up pretty neatly.

1. The Fool's Lie (v.1)

In vv.1-3, the trajectory if you like is downhill.

David begins by describing "the Fool". The Hebrew word is Nabal. If you think back to the wise man of Psalms 1 & 2, The fool here stands in stark contrast. To the man who meditates on the Law of the Lord day and night. Or the wise king who serves the Lord with fear and takes refuge in the Son. No, the fool, says in his heart, "There is no God". Let me make 4 quick points about the fool from v.1. First, this is David's way of describing all sinners. You'll remember David had dealings with a bloke called Nabal in 1 Samuel 25, and ended up marrying his widow Abigail. Nabal was a profoundly stupid man, who made a terrible decision to disrespect God's anointed King David. But this Psalm isn't talking about one man in particular. It's talking about all sinners, that they/we are all fools. Remember Romans 1, ²¹ For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. ²² Claiming to be wise, they became fools, ²³ and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Paul is talking about all of us, the history of humanity. Our descent into stupidity. And David is saying the same thing. Sin is stupid from first to last. Only a stupid man would even contemplate sinning against the almighty, all-knowing God. And then when we do sin, and we get away with it, sin has a way of making our stupidity snowball. But secondly then, And I hope it's obvious, that folly is not exactly about unintelligence, or a lack of intellectual powers, it's more about common

sense and Sanity. Sin is madness. And of a kind that is often stoked by intelligence rather than diminished by it. Knowledge puffs up. Intellect breeds arrogance in the sinner's heart. And often it takes an enormous amount of intellectual energy to justify the stupid, sinful things we do. The thing about logic is, it's all about the premises you start with. And that's why some of the most intelligent, logical people, end up being the ones who push us further and further into stupidity. Because they start by believing a lie of the devil, and then they follow the logic. I think of the postmodernists. They don't believe in revelation or absolute truth, they say we cannot really know what an author was saying, what was meant, there's just my interpretation and your interpretation. And then they write all these things down in books they expect us to understand. It's absurd! Or the transgender movement, They don't believe God made us male and female, they believe we made ourselves and can remake ourselves according to whatever our heart desires, so they end up believing the silliest things, stuck in a tangled web of intelligent double speak, blinded by their intelligence to the things my 2 year old understands. Boys are boys and girls are girls. I think of the Peter Singer's of this world, a very intelligent ethicist. Who can't really see the difference between gorillas, dogs, and parrots, and humans. In an essay from 2009 entitled "Speciesism and Moral Status", he explicitly rejects that human beings are all equal and made in the image of God.² And he goes onto argue that an intelligent animal, is more valuable than a mentally disabled human. This forms the basis of his stance on veganism to protect animals, and on abortion and euthanasia to kill humans. Now, perhaps we could multiply examples, but my point is simply that the fool here is not necessarily unintelligent. Sin has a remarkable way of using intelligence to fuel stupidity. Thirdly, notice the fool, doesn't necessarily say this with his lips. This is not a description of philosophical atheism. As much as it is of deism or practical atheism. The point is that deep down, at the very core of his being, the fool believes that there is no God, no matter what he might officially subscribe to. He might be a devout, religious man – outwardly. Even a churchgoer. But in his heart, he treasures the thought that God is distracted, far away, perhaps, not even there. He will never meet God, he will never face judgement. Of course, We all like to think from time to time, that "There is no God". That's how Sin leads to sins. You see how v.1 develops. Having said in his heart, that there is no God, the fool is free to do wicked things. "They are corrupt, they do abominable deeds; there is none who does good." Whenever we sin, we start by suppressing the truth about God. Like holding a ball underwater, we try to push it deep down. Or push it back into the recesses of our mind. Because of course, when there is no God, there is no Sin, there is no Judgement. When there is no God, there's no one watching our late night lusts. There's no one judging our greed and covetousness. There's no one restraining our unfettered freedom to do whatever we want. When there is no God, we can be gods, and we can determine good and evil. Perhaps the pangs of our conscience, gnaw away at us. But we try to ignore them. We say to ourselves, in our hearts "There is no God" – and we breathe a sigh of relief. And we get on with doing despicable and disgusting things. You see that's how you can tell a fool, ultimately – it's not the faith he professes, so much as the deeds he does. No matter what the fool may say, you can tell what people believe in their hearts by what they do. Do you they live as if there really is a God, or do they only pay him lip service?

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https://fewd.univie.ac.at/fileadmin/user_upload/inst_ethik_wiss_dialog/Singer_P._2009._Speciesism_and_Moral_Status_44245648.pdf

2. The Lord's Look (v.2)

Now in v.2, of course, while the fool says in his heart, "There is no God" God is looking down upon him. A lie, by definition, is something out of step with reality. Sometimes people like to think don't they, that if they don't believe in God, then that makes it so. That somehow reality will bend to their lie. And adapt itself to their whims. Sometimes I see it in my children. When they want something to be so, they just insist that it is so. "I don't want it to be night time." "Well darling, I'm afraid it is" You see it's that kind of childishness that the fool never outgrows. It really makes no difference whether you believe in God or not, one day you will meet him. You'll notice in v.2, The LORD is in heaven. The point is to emphasise his exaltation. He is the ruler who governs the whole world. There is no one above him, no one beside him. And the Lord is looking, he's watching, to see what the children of man are up to. Literally, the sons of Adam. He wants to see if there are any who understand, again, that's wisdom language isn't it. In contrast to the fool. Are there any who understand. Any who seek after God.

3. The Disappointing Answer (v.3)

And in v.3 comes the disappointing answer. "They have all turned aside; together they have become corrupt; there is none who does good, not even one." In other words, the sons of Adam are universally corrupt. Both corporately, notice they became corrupt "together". And individually, "there is none who does good, not even one." Again, some of you will know that Paul quotes this verse in Romans 3. As the argument unfolds, Sin leads to sins. Sin – which is something in our hearts, a personal rejection of God, enmity with God. Inevitably leads to sins. Just as a bad tree bears bad fruit. Sin is not fundamentally law-breaking, it is law-making.

It is declaring yourself outside the law, above the law. You will be the law-giver, you will not submit to God's law unless it suits you. But of course, inevitably it doesn't suit you all the time. So lawlessness leads to countless instances of law-breaking. Of doing evil deeds, lying, murdering, stealing, hating, bullying, sexual immorality.

4. The Surprising Question (v.4)

Now in v.4, as I say, the Psalm begins to turn around. God, I think, is the speaker. And he asks a question. And I've called it a surprising question. There are a few little surprises in it. First, God asks, "Have they no knowledge..." Of course, the answer is no. But why is God asking the question. Hasn't he just described their complete ignorance. We already know they are fools, they have no understanding or wisdom. So "Have they no knowledge...?" Hasn't the answer to that question already been established. But of course, God isn't really ignorant of the answer to his question, or of any question. He's just emphasising the shock and surprising horror of their stupidity, the profundity of their folly. And sin actually is always like that, shockingly absurd. It's always struck me in Romans 1:18-32, that according to Paul's argument there, all people everywhere already know the first three boxes of 2WTL – if I can put it like that. All people everywhere know that there is a God – because every corner of creation reveals it. And we all know that we are sinners, and that death is the punishment for sin. Now, I don't mean to say that we all know those things absolutely thoroughly or clearly in our minds, or that when someone tells you that they're an atheist, that it's just a

bold-faced lie. But deep down you know they're not. They do know there's a God. They just suppress that truth. They've become accustomed to that lie, skilled at keeping that awkward inflatable ball below the surface. And I think, in large part, our job in evangelism is to convince people of what they already know. To remind them of God and Sin and Judgement, to just prod and poke away at that ball, and pray that the Spirit convicts them such that it all comes shooting up to the surface of their conscience and mind again. It's almost unbelievable that they have no knowledge, because revelation is so readily available. How can they not know? How is it that these people really can't see the obvious? The second surprise though is that, God makes a distinction in verse 4, for the first time between "the evildoers" and "my people". All these ignorant evildoers, what do they do? "They eat up my people as they eat bread." The word "as" isn't actually there in the original. It may be a helpful addition to communicate the meaning of the phrase. Literally it just says something like, "eating my people, they eat bread" I think it's meant to be evocative and slightly ambiguous – as all good poetry is. So it could be talking about how casually they oppress God's people – it's just bread and butter for them, it's part of their day to day. Or it may be about the fact that they oppress God's people in order to keep themselves fed, or something like that. As I say, I think it's probably both. Either way, the image is horrifying, isn't it? God sees them effectively as cannibals. Do they really not know how depraved they have become? And how bad the consequences for that will surely be. I think back to our studies in Micah. You remember, the beginning of cycle 2. **Mic. 3:1** And I said: Hear, you heads of Jacob and rulers of the house of Israel! Is it not for you to know justice?—² you who hate the good and love the evil, who tear the skin from off my people and their flesh from off their bones,³ who eat the flesh of my people, and flay their skin from off them, and break their bones in pieces and chop them up like meat in a pot, like flesh in a cauldron. It's worth noting at this point, that just as in Micah, David is probably speaking about Israelites oppressing their own people. That's one of the distinctions between Psalm 14 and Psalm 53, Psalm 53 takes on a more international flavour. Whereas Psalm 14 is focused more on the homefront. And, just as an aside, you can see then, why Paul would find it such a useful Psalm to quote from when he's proving the universality of human sinfulness – among both Jews and Gentiles. With the very same words, thanks to the fact that the Psalm is repeated, he can refer to both Jews and Gentiles who oppress God's people. But to return to the thing I find most surprising. It is surprising, isn't it? That God separates out for himself a group of people, whom he doesn't lump in with the evildoers. People in v.4, who presumably do call upon the LORD. In v.5, they will be called "the righteous". Who are these people? They can't be sons of Adam. "children of man" – because we know that among them, there are none who do good. None who understand or seek after God.

5. The Evildoers Terror (v.5)

But v.4 is the turnaround of the Psalm, and so after this miserable downhill journey exploring human sinfulness, finally in v.5, things start to look up. Well not for God's enemies, but for his people. In v.5, it begins with the judgement. It's as if David points his finger! And says, "There they are..." "There they are..." literally, Terrified with Terror. Afraid with fear. Why? "for God is with the generation of the righteous." That God, whom they imagined wasn't there. That God, who was looking down on them from heaven. That God, whose people they have been cannibalising. All of a sudden, that is the God they have come face to

face with. And all of a sudden the bravado, the hypocrisy, the excuses all melt away, and only terror remains.

6. The Poor Man's Refuge (v.6)

In v.6, ⁶ You would shame the plans of the poor, but the LORD is his refuge. This verse presents the other side of the coin, doesn't it? Remember Psalm 2, Blessed are all who take refuge in the Son - God's anointed King. It's the same root word here. The wise man takes refuge in the Son, in the LORD, and finds safety and blessing. The fool, in his blind arrogance ignores the LORD, mocks and scorns his people. David describes them here as the poor. I think there is a tangible sense in which God is on the side of those who are literally poor, of course. That riches do so often go hand in hand with spiritual arrogance. Like the rich young ruler. But of course, all of God's people are bound up in this description. I noticed Spurgeon has a whole sermon on just this one verse. Let me read the introduction for you – which I thought was so helpful.³ He says, "God's Word divides the whole human race into two portions. There is the seed of the serpent, and the seed of the woman—the children of God, and the children of the devil—those who are by nature still what they always were, and those who have been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. There are many distinctions among men, but they are not much more than surface-deep. This one distinction, however, goes right through, and it is very deep. I may say that between the two classes, the saved and the unsaved, there is a great gulf fixed. There is as wide a difference between the righteous and the wicked as there is between the living and the dead. The Psalmist, David, in this particular Psalm calls one class of men fools, and another class the poor. You will observe that he begins by describing the fool, by which he does not mean one particular man. but the whole race as it is by nature—the whole of that portion of the human race that remains unregenerate. In our text he describes another class as the poor, in which he comprehends all the saved, all the godly, all the righteous, of whom our Redeemer hath said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Now from the very first, between the two seeds there has always been an enmity—an enmity which has never been mitigated, and never will. It displays itself in various ways, but it is always there. In some ages the enmity has burst forth into open persecution—Herod has sought the young child to destroy it; Haman has sought to destroy the whole generation of Israel; stakes have been erected, and the faithful have been burnt; racks and inhuman engines of cruelty have been fashioned by the art of man, through the malice of his heart, to exterminate, if it were possible, the children of the living God. For there is war—perpetually war to the knife—war ever between the two generations. At this particular time the warfare is not less bitter; but the restraints of Providence do not allow it to display itself as it once did, and it now generally takes the form of cruel mockings so that our text is as applicable to the present race as it was in David's time, "Ye have shamed the counsel of the poor, because the Lord is his refuge." The fool hath made a mock of the righteous man, called the poor man; and this has been the subject of his mockery, that the godly man has been fool enough as he calls him, to put his trust in God, and to make this the main point and purpose of his life. There may be some here who have done this; all of us do it to some extent until we are new-born. We ridicule, if not with the tongue, yet in our heart, those who have made God their refuge, for when we begin to value the people of God, it is a

³ <https://archive.spurgeon.org/sermons/3512.php>

sign of some degree of grace in us: "We know that we have passed from death unto life, because we love the brethren"; but until we come into that state of grace there is a hatred or contempt, more or less developed, against those who are resting in the living God." Well I think that says all I would want to say, and spurgeon says it much better than I can. There are only two ways to live. A sharp gulf always between the two, and permanent hostility.

7. The Prayer of Faith (v.7)

Which brings us finally to v.7. As David reaches his climax, he bursts forth in prayer. **Psa. 14:7** Oh, that salvation for Israel would come out of Zion! When the LORD restores the fortunes of his people, let Jacob rejoice, let Israel be glad. I guess we tend to think of salvation as something for wicked people. Sinners need to be saved. And of course that's true. But it's not really what David is talking about here you see. No, we're not told how God's people were separated out from the rest at some point, how they deserve the designation "righteous". Paul explains all that in Romans 3 of course. But that's not where David goes here. No, rather. Salvation in this verse, is salvation for the righteous, from sinners. David is pleading with God, to turn Israel upside down, or rather the right side up. Put the wicked in their place, and exalt the righteous who have trusted in him. Whilever Satan and his children are allowed to reign, the righteous will never be at peace, will never be able to rejoice and be glad – as they ought to. So David prays. And notice he expects Salvation to come from Zion. Zion where God's temple is. Zion where God established his King in Psalm 2. Salvation begins in Zion, and flows out from Jerusalem, to the rest of Israel, we might say... Judea and Samaria – at this stage.

Conclusion: Psalm 14 for Us

So it's time to wrap up. Let me just finish with a few things for us to bear in mind, as we read this Psalm in the last days. We won't spend heaps of time here, because I hope for the most part, that these things have already come through. Or that you've been able to put two and two together. First, of course, this Psalm reminds us that by nature we're all sinners. Especially us gentiles... that's one of the most astonishing things about the New Testament. That we get to be included in the people of God, as a wild olive branch – grafted in – because we're not native citizens of heaven. But two, when we sinners call upon the LORD – remember that phrase in v.4. That's the decisive moment, where things turn around. By faith we are made righteous, we are grafted into Christ. And there is now no condemnation for those who are in Christ Jesus! And so finally, "If God is for us, who can be against us!" God has established his king on Zion. It wasn't David. It never could have been, it wasn't Solomon or Hezekiah or Josiah. What do we remember at Christmas time? That King Jesus was sent into the world. To rescue the poor, to lift up the oppressed. Listen to Mary's song in Luke chapter 1, "My soul magnifies the Lord, ⁴⁷ and my spirit rejoices in God my Savior, ⁴⁸ for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed; ⁴⁹ for he who is mighty has done great things for me, and holy is his name. ⁵⁰ And his mercy is for those who fear him from generation to generation. ⁵¹ He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts; ⁵² he has brought down the mighty from their thrones and exalted those of humble estate; ⁵³ he has filled the hungry with good things, and the rich he has sent away empty... And just a little bit later on in the same chapter Zechariah sings, filled with the Holy Spirit.

Luke 1:68 “Blessed be the Lord God of Israel, for he has visited and redeemed his people ⁶⁹ and has raised up a horn of salvation for us in the house of his servant David, ⁷⁰ as he spoke by the mouth of his holy prophets from of old, ⁷¹ that we should be saved from our enemies and from the hand of all who hate us... You can imagine Mary and Joseph and Elizabeth and Zechariah, and Simeon and Anna, all reading through the Psalms – looking forward to the King whom God would establish on Zion. And then the great joy that filled their hearts upon his arrival. And the Psalms teach them to sing his praises! But we, we are even more privileged than they were, aren’t we? We have seen God’s King, established on Zion. And salvation flow out not just into Judea and Samaria, but to the ends of the earth. We have seen just how much God loves his people, the poor and downtrodden, such that he became poor, and bled and died to be our refuge. So let us rejoice and be glad, and sing with Mary and Zechariah, and all the saints down the ages about the salvation of our God, streaming out of Zion. Even as we pray for the day when it’ll all be completed. Let’s pray now.