



# Sermon Growth Guide

May 2, 2021

What David Knew - Just

Psalm 14

**Key Verse:** Psalm 14:7 “Oh, that salvation for Israel would come out of Zion! When the Lord restores his people, let Jacob rejoice and Israel be glad!”

**Big Idea:** The world says, “I’m right and you’re wrong.” The gospel says, “there is no one who does good, not even one,” (Psalm 14:3). We all need heaven’s healing touch, Christ Jesus.

## Foundations

King David sees the character and care of Jesus in the way God reveals Himself to David. This week, David understands that God is a just God.

“Justice is life together the way God wants it,” writes Pastor Tim. “Justice is not only about the next world. It’s about this world.”

David knew about injustice. Psalm 14 is often attributed to being written during the time in David’s life when he was being hunted by Saul. How did David handle the endless waves of injustice coming against him? He cried out to God, who is just.

When we’re honest with ourselves, it’s never too far into a conversation on justice when we are confronted with the injustice in our own hearts. “There is no one who does good, not even one,” Scripture attests to in Psalm 14. Where the world wages a war of hate with walls of division as the name of the game, God calls us all to repentance of sin and faith in Christ.

Together with your circle, pray that God will grant you a heart of unity and understanding, knowing that each person, including yourself, needs the grace of God to become clean. We are called to be peacemakers. How can you be a peacemaker this week?

## Understanding God’s Word

What does “the fool” say in verse one?

What analogy is implored to describe what evildoers do to God’s people in verse four?

In verse five, who is “overwhelmed with dread” and why?

## Applying God’s Word

The world says, “I’m right and you’re wrong.” The gospel says, “there is no one who does good, not even one,” (Psalm 14:3). We all need heaven’s healing touch, Christ Jesus.

We are called to recognize that outside of the grace of God, we are all of us “the fool.” “When (Jesus) saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd,” (Matthew 9:36). How can you grow in your compassion for others, knowing Jesus’ response to the crowd in Matthew 9?

## Witnessing God’s Word

Who is near you who has different opinions about justice and who is right or wrong? Ask God to continue to grow His Kingdom compassion in your heart for everyone you interact with.

**No matter where you are, there is a Psalm to reach you and lead you back home to God.**

What do you mean by the word “justice”? How do you use it? If you’re like me, it seems like that word gets slippery sometimes. I want to know what you mean by it. Let me put out a definition for us: Justice is life together the way God wants it. In this series, ***What David Knew***, we are finding Jesus in the psalms of David. Today’s Psalm is a pretty dark one. It’s a bad news Psalm with just a little light at the end, at the end of the tunnel. But that light is important. What did David know? When he was pushed down, chased around, and walking through the dark valley, when David was the victim of terrible injustice, David knew God is a God of justice and righteousness. God is just and is on the way to make things right.

I was at the home of a young Christian family in our church recently, and we were having a Bible Study, but there was no babysitter. So the mom, the wife, was put in the position of taking care of the kids. Two boys, 3 and 1. Two handfuls. The husband said, “So sorry, honey. I swear I will make it up to you.” Then joking, he said, “...if not in this life, certainly in the next.” If I can’t make it up to you in this life, certainly you will be rewarded in the next. That’s a solid Christian joke right there, solid church humor. But I think it rang a little empty for the mom as she chased these little guys around the room! Justice is not only about the next world. It’s about this world. David knew God is righteous and just, God is good and God is involved, God is on the way to make things right—though at times it may feel like He delays. I firmly believe there were days in David’s life that he simply would not have been able to get out of bed without knowing that.

David suffered terrible injustice. The first king of Israel was Saul. Saul

yanked David out of his preferred job, shepherd in Bethlehem, and made him a musician in his royal court. When Saul was troubled in spirit, he made David play music for him and he felt a little better. That’s nice! Here’s what happened one day, “...while David was playing the lyre, as he usually did. Saul had a spear in his hand and he hurled it, saying to himself, ‘I’ll pin David to the wall.’ But David eluded him twice” (1 Samuel 18:10-11). Not once. Twice! Saul was jealous of David. The Lord was with David, when Saul walked away from the Lord. Saul put David in his army, and set David up with his daughter to marry, all to keep him close out of jealousy and rivalry. Then, another day, “...while David was playing the lyre, Saul tried to pin him to the wall with his spear, but David eluded him as Saul drove the spear into the wall. That night David made good his escape” (1 Samuel 19:9-10). Spear me once, shame on you; spear me twice... Isn’t that how it goes?

It wasn’t funny for David. He lost his position, he lost his wife, he lost his home, he lost his job, and he found himself the victim of a terrible injustice as the very king he was trying to serve sought to take his life. You can’t make it through that kind of thing without God. I don’t know if that is when David wrote Psalm 14 exactly, but it sure speaks to the situation. It’s dark times. Times of injustice and pain. If there were no God, “If the Lord had not been on our side” (Psalms 124:1) as David elsewhere wrote, David would have been lost. How do you handle injustice? You cry out to a God who is just.

“The fool says in his heart, ‘There is no God.’ They are corrupt, their deeds are vile; there is no one who does good” (Psalms 14:1). The fool. Lord, let me



tell you about the fool. The fool is a common character in the Bible. You can read Psalms, Proverbs and the Prophets and you'll get a pretty good sense of the fool. It is not so much someone who is a principled atheist as someone who just wants to live as though there is no God. They stop asking the question; the existence of God would be inconvenient for them. The fool disregards the Lord's expectations. The fool lives as though there is no responsibility for his actions before God or anyone else. They feed off the poor and the vulnerable, "They devour my people as though eating bread" (Psalm 14:4). They thrive in corruption, and truly believe they will get away with it all. As Psalm 10 says, "He says to himself, 'God will never notice; he covers his face and never sees'" (Psalms 10:11). That's the fool. Isn't he evil? So terrible. The fool.

"The Lord looks down from heaven on all mankind to see if there are any who understand, any who seek God. All have turned away, all have become corrupt; there is no one who does good, not even one" (Psalms 14:2-3). Uh-oh. Here we go. Draw a line down the middle of the room. Over here, everyone who is The Fool. Over here, is everyone left. Okay, good. So, over here, we have everyone who has never taken the benefit of a deal without asking who got hurt by it—never taken advantage of anyone. Everyone who has never chosen the convenient over the right. Everyone who has never, ever done anything thinking God won't see them and they might just get away with it if they keep it secret enough. Is that you guys? Do you want to move over? We are all the fool.

What happens to the fool? The fool feels dread. Anxieties rise. The partner psalm to Psalm 14 is Psalm 53, and it

actually puts this a little differently. "But there they are, overwhelmed with dread, where there was nothing to dread" (Psalms 53:5). Jumping at shadows. Unfounded anxieties. "I thought I got away with it." No. Your conscience is eating away at you. And that's where we would end it, that's where we all sit and would sit forever, "for all have sinned and fall short of the glory of God," (Romans 3:23). That is where it all would sit, except for the last verse. "Oh, that salvation for Israel would come out of Zion! When the Lord restores his people, let Jacob rejoice and Israel be glad!" (Psalms 14:7). The Hebrew word for salvation is Yeshua. Yeshua will come out of Zion. God is just and is on the way to make things right. Our hope is not that the wise will overcome the fools; our hope is that the Lord will come and make things right, and in His mercy save all of us fools alike.

Justice. Let me take us into some difficult waters here. Where do we hear the word justice? It's all over the place. In May 2020, George Floyd died under the knee of Derek Chauvin, shortly after being under his knee for nine minutes. In April 2021, Derek Chauvin was tried before a judge and a jury of his peers and found guilty. In the meantime, a national discussion—or shouting match—has emerged about justice. The friends I have in the black community have said to me that the verdict has not really brought them much peace. They still feel vulnerable and threatened. The friends I have in the police community feel vilified and targeted. CSPD is seeing resignations come in at triple the normal pace. Here is what's happening, we are engaged in a new experiment. We are trying to come to a common understanding of justice without a common faith in God. It won't work. It's a fools errand,



just like verse one. It can't be solved without God. What is justice without the God who is just?

Every worldview must account for what is wrong in the world and offer a way to fix it. What if your worldview does not include God and sin? Well, then it's just us. If something has gone wrong, it's just us. One of us is a villain and one of us is a victim. To solve the problem, identify the villain and do away with him. What if there isn't a righteous group and an unrighteous group? But what if there are just individuals with all range of virtue and vice running through them? The common worldview doesn't have lenses broad and wide enough to take that in. There must be the good group and the bad group. Right now all police are bad. But we all know that isn't true. Right now the lines are drawn in hate. They hate me and I hate them. And that runs both ways, and there we are. But what does the Gospel say? The Gospel has a different scope, a different worldview.

The world says separate out and stand against each other. The Gospel says, we are all, every one of us, fallen and lost to our sins, both our individual sins and our corporate sins. We are taken under. We are the problem with the world, all of us. The sin running in my veins runs in yours as well, and together that sin impacts our life, systems and communities and every common endeavor. We are lost, together. But together we can be saved, for out of Zion has come a Savior, the Lord, Yeshua. Just as David saw this Savior as more powerful than Saul, more powerful than Israel's armies, bigger than the injustice of the sin-sick king, we know this Savior is more powerful than injustice, bigger than racism, and more righteous than

our own attempts at justice. How do we know? Because the Gospel presents us with a Savior who took injustice and sin onto Himself, carried them to the cross, and died for them—then rose again from the dead. My appeal to you brothers and sisters is this, it isn't us and them, it isn't the fools over on that side of the room and the rest of us over here. No. It's all of us. And without Jesus, we are lost. But good news, we have a Savior, a Yeshua out of Zion, and He is bigger and greater and more powerful than all injustice. When we are saved by His grace, it moves us to thirst for justice. God is on the way to make things right.

This may be too silly to say, but then again it may help: Justice without Jesus is Just-Us. Just us. And if it's just us, we can't solve it. But with Jesus! We have a Savior. That's what David knew. David knew a God who is just. On the way to make things right. Not only in the next world, but here in ours. Did Jesus care about justice? Was Jesus just? Yes, He was. Jesus' commitment to justice took Him to the cross. God is righteous and just. It would not be right or just to turn away from horrible acts, murder, greed, adultery, abuse; what would you think of a God who turned His back on all that and pretended it didn't exist? God moves with wrath against injustice and unrighteousness. Jesus went to the cross to take the wrath of God against injustice onto Himself. He bore it so we wouldn't have to. Now, in Him, even fools are restored and forgiven, and brought to the table of the family of God.

