

Seeing Depravity Solicits Deliverance

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Preacher: Jim Masters

[0:00] Take your Bibles and turn to the book of Psalms.

We're going to be camping out in the Psalms for a couple weeks. Go to Psalm 14, if you would.

Psalm 14. Psalm 14.

I'm doing Psalm 14 this week and Psalm 15 next week. And then when we're gone, when our son, excuse me, Michael is getting married, we'll be gone that first Sunday of June.

Josh Arellano is going to preach on Psalm 13. So, kind of worked it out that way. Today, Psalm 14. Psalm 14.

For the choir director of David. The fool has said in his heart, there is no God. They are corrupt. They've committed abominable deeds.

[1:16] There's no one who does good. The Abbey has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God. They have all turned aside.

Together they've become corrupt. There's no one who does good, not even one. Do all the, sorry, verse 4. Do all the workers of wickedness not know who eat up my people as they eat bread, and not call upon the Lord?

There they are in great dread. For God is with the righteous generation. He would put to shame the counsel of the afflicted, but Yahweh is his refuge.

Oh, that the salvation of Israel would come out of Zion. When the Lord restores his captive people, Jacob will rejoice.

Israel will be glad. Amen. You've heard the story, I'm assuming, or I should say, the ten laws of a toddler.

[2:25] You've heard about the ten laws of a toddler, right? Here's the ten laws of a toddler. Law number one, if I like it, it's mine.

Number two, if it's in my hand, it's mine. Number three, if I can take it from you, it's mine. Law number four, if I had it a little while ago, it's mine.

Law number five, if it's mine, this must never appear to be yours in any way. Law number six, if I'm doing or building something, all the pieces are mine.

Law number seven, if it looks just like mine, it's mine. Law number nine, if I saw it first, it's mine.

Law number nine, if you are playing with something and you put it down, it automatically becomes mine.

And of course, law number ten, if it's broken, it's yours. You know, we laugh, and yet, sometimes adults can act the very same way.

[3:28] I mean, adults can do that. When push comes to shove, people only think about themselves and what they want, not what others want. When push comes to shove, that's how it goes.

You've probably seen it constantly with people. When things hit the fan, it's all going to be about me, right?

And even more so with God's people. They're going to be against God's people. They will come against us and attack us. And so we cry out to God, God, what are you doing?

God, what's happening? And that's what you see in the psalm titled it, Seeing Depravity Solicits Deliverance. Seeing Depravity Solicits Deliverance.

We beseech God to deliver us. When we see the sinfulness of people, it should drive us to prayer. To cry out to God.

[4:36] Seeing Depravity Solicits Deliverance. Or here's a little bit longer way to say it. Seeing man's depravity solicits God's deliverance. When you see humanity's sheer evil, solicit God's deliverance.

Cry out to God. People are wicked to the very core. That's what you see from this psalm. They want nothing to do with God at all.

They have a high opinion of self. And a low opinion of God or even a bad opinion of God. So this morning, we'll see our, I mean our, not in terms of here in this room, but our in general, humanity, we'll see our depravity.

And when we do, we'll solicit God to bring deliverance. Only God can deliver us. It's only found in Him. That's what David directs us to in this psalm.

And then we'll find out, we'll see, as Dr. Stephen Lawson says, quote, The heart of the human problem is the problem of the human heart. That's the problem.

[5:45] It's not the drugs. It's not the alcohol. It's not the pornography. It's the heart. It goes right back to the human heart.

So notice how it begins. We see man's depravity. And first, we see in his character, he completely denies God. Verse 1, The foolishness in his heart, there is no God.

This first part, fool. This is someone who says there's no God. The fool is said in his heart. Fool here means empty, hollow, devoid of mind, corrupt.

It's a person without any sense of moral values. Or social obligations. They're morally perverse.

They refuse the knowledge of God that they have already.

Paul says this in Romans chapter 1, verse 18 to 32. What they do, this knowledge they have of God, they suppress it and then they exchange it for a lie.

[6:52] So they're a fool, as David says in this song. The fool is said in his heart, there is no God. Heart means the seat of volition and thought.

So this person directly denies there is a personal God and has no place for him in his life. Has no place for him in her life.

A fool has no restraint. Contrast that with the wise man, you see in the book of Proverbs. The fool rejects the truth. So the problem is spiritual.

She or he is filled with pride. They're thick, dull. Or to be blunt, they're stupid. They're not just naive, being foolish.

They come to a point where they're a scoffer. The fool has sent his heart. There is no God. They hate wisdom, which is skillful living, living life the way God intends it to be lived.

[8:04] This fool hates instruction, which is discipline. And remember the fear of the Lord is the beginning of wisdom. It's in his character.

He completely denies God. The fool is said in his heart, there is no God. Then notice also, a second aspect to this, we see man's depravity. In his corruption, he practically denies God.

On a practical level denies God, because he says here, again verse 1, they are corrupt. They've committed abominable deeds. There's no one who does good.

In his corruption, he practically denies God. In his corruption, he denies God on a practical level, how he or she lives. Behavior flows from the mind.

Behavior flows from thinking. When people deny the existence of the God of the Bible, their wickedness prevails, is what David is saying.

[9:10] What they do, their conduct, flows out of who they are, their character. He says they are corrupt, or decay, or means to go to ruin, perverted.

Atheism bears proper fruit in rotten conduct. In a practical way, they deny God by the way they live. Notice, he says they have committed abominable deeds.

Ethically, they do abhorrent things. Because when it's survival of the fittest, I'm the fittest, so I'm going to survive. There's no one who does good.

None. Interesting. No one who does good. None. Now, wait a second. Let's ask this question. What about the good, good things that humans do to each other, for each other?

Isn't that good? Well, even the good that people do is not good.

[10:24] Because the good that she or he does is either for their own glory or someone else's glory. That's why it's not truly good.

In other words, it is never for the glory of God. In other words, good deeds are not truly good deeds unless they're done for God's glory, who is the definition of what's good.

Good deeds are not truly good deeds unless they're done for the glory of God because God is really the definition of what's good. So, we see, from David, we see man's depravity and his character he completely denies God and his corruption he, on a practical level, denies God.

But notice what happens here in verse 2 and verse 3. Now, God sees man's depravity. God sees it. We see it and God sees it.

Look at verse 2. Yahweh has looked down from heaven upon the sons of men to see if there's any who understand who seek after God. They have all turned aside.

[11:43] Together they become corrupt. There's no one who does good, not even one. We see the depravity. Now, God sees their depravity and notice what God sees.

God sees man's depravity. God sees his thoughts, his motivations, and his habits. He looked down upon the sons of men.

It means he's bending oneself over, bending himself forward over heaven. He looks down and specifically sees his thoughts to see if there's any who understand, who seek after God.

If God is not at all on their thoughts, they will not be good people doing good deeds. who understand, those who may have insight.

Is there anyone who shows any kind of discernment in thought or act? Is there anyone who actually seeks after God? This is what David is doing here, expressing this, and this is what God's doing here.

[12:53] God looks down and specifically sees their thoughts and their motivations. People do not seek after God, who seek after him. Is there anyone going after God?

Is anyone motivated to know him? Is there anyone in the whole world who actually seeks after God with his or her own will? Do they willfully seek him and David saying no?

Apart from the spirit of God working in the heart of man, it just doesn't happen. Because notice, he's talking about Yahweh.

He answers this question. He looks down to see if anyone understands, seeks after God. Verse 3, they've all turned aside. Contextually, this means all people.

God Almighty, after searching out the sons of men, finds them all infected with the same virus of sin. Not a single one forms an exception.

[13:58] Again, we're talking on a general scale of humanity. You might say, what about Christians? Well, he's not bringing that into that argument. He's just talking about humanity in general. All turned aside.

Notice, together they've become corrupt here, which means a souring of milk. Putrefaction. Ew. You ever had to deal with sour milk?

It's still there in the fridge. You pull it out. Oh my goodness. Ugh. It's like nasty. All are morally corrupt, he says. Ungodly theory results in ungodly living.

There's no one who does good, not even one. This speaks about the universal corruption of humanity. Stephen Lawson, listen to him again, quote, sin has devastated their total personality, leaving their mind darkened, their emotions depraved, and their will deadened.

None are good, not even one. He repeats this. He says this twice. They're incapable and unwilling to do good. And remember, the good spoken here is good that gives all the glory to God for doing that very good.

[15:27] Notice these words in verse 2 and 3. No one, any, all, no one, not even one.

Paul quoted this from Romans 3, verse 12. Romans chapter 3, verse 10 through 12, excuse me, as it is written, there's none righteous, not even one.

There's none who understands. There's none who seeks for God. All have turned aside together, they become useless. There's none who does good. There's not even one. Then he quotes more aspects out of the Old Testament.

Their throat is an open grave. With their tongues, they keep deceiving. The poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood.

Destruction and misery are in their paths and the path of peace. Have they not known there's no fear of God before their eyes? Wow, that's just, why?

[16:40] Why does he bring this up? Verse 19. Again, this is, I'm quoting, reading from Romans 3. Paul says, now we know that whatever the law says, it speaks to those who are under the law, that every mouth may be closed and all the world may become accountable to God because by the works of the law no flesh will be justified in the sight for through the law is the knowledge of sin.

Paul quotes this to teach the fact that both Jews and Gentiles are under sin. This is what's called or known as the doctrine of total depravity.

Man will never seek after God. Humans will never exercise their will to be saved. They need a heart change. They need a will change.

And God does this. And God's the only one who can do this through the work of regeneration. And the fruits of that work of regeneration, the fruits are repentance and faith.

It's wrought about by the Holy Spirit. So true, genuine, biblical faith in the Lord Jesus Christ is never, never a matter of human free will because man will always choose according to his nature.

[18:12] A nature that is evil, wicked, corrupt, vile, and that loves sin. That's what Dave is telling us here in Psalm 14.

He's telling us humans are plagued by the corruption of sin, hating God, hating God's people, loving wickedness.

Humanity loves evil, loves self. There go I but the grace of God, right? There go you but the grace of God. So we see man's depravity.

God sees his depravity. Then notice how God responds here. This is God speaking. God scolds man's depravity.

He scolds man's depravity and notice how it begins here in verse 4. You will never learn, do all the workers of wickedness not know who eat up my people as to eat bread and not call upon the Lord.

[19:18] They devour God's people to feed themselves. Treating God's people as prey. Look, if you oppose God's people then you oppose God himself.

God is against you because he says you oppose me. God's crying out here. God's people they do what they deem as justifiable, irreproachable, and lawful.

They think nothing of it. It's like eating bread. Bread was just common. You just get bread. Go to a restaurant, what do they bring you? Bread. Eat the bread.

They eat up my people like they eat bread, like there's nothing. And notice he says here David's writing here in the Lord speaking, not call upon the Lord. In other words, they feel themselves no need for God at all.

I have no need. And why should they? They don't believe he exists. So they don't. So God says you will never learn.

[20:24] He scolds humanity. You're never gonna learn. And then a second aspect of this, you will never learn, you will never rest. Verse five, there they are in great dread.

Or terror. I think ESV says terror. They fear, they terror, they tremble through and through. Why? The next part of verse five. Verse five. Four.

God is with the righteous generation. God Almighty begins to vent His wrath upon those who oppress His true children, His servants.

So they will never experience rest. He smites down these brutish men. That generation refers to God's special called out people is what He means by that righteous generation.

His people, His own, His servants, those who belong to Him. They may attack God's people as much as they want, but they must understand there's a line with God.

[21:29] He draws a line in the sand and they'll go just this far and then He will come and deliver His people. You will never learn.

You will never rest. And notice the third aspect. You'll never win. Verse six. You would put to shame the counsel of the afflicted. The afflicted have plans to glorify the Lord, but the wicked they try to frustrate those plans.

You're trying to frustrate the plans of my people, but notice, but the Lord Yahweh is His refuge. Yahweh is a shelter.

That's what refuge means. A shelter from danger from those afflicted by the wicked. By this heinous wickedness of people.

And because He is their shelter, evil won't win in the end. God is on your side. Look, the Lord is on the side of His servants.

[22:39] He may not feel like that. He may be in a situation where you don't feel that. But He's on the side of His servants. Praise God. Even in the midst of the total depravity of man, God is still sovereign, good, faithful, and righteous.

He will deliver His people, ask Him for it, and it leads to verse 7. We've seen man's depravity. God sees it. God scolds man for his depravity and then here, so, in all this, we solicit God's deliverance. We cry out to Him. That's what you see in verse 7. Oh, that the salvation of Israel would come out of Zion. Three aspects underneath this.

we solicit God's deliverance first. God, bring us salvation. David turned to prayer knowing that the only remedy for man's depraved nature is the salvation of God.

To solicit, when I say solicit, it means you ask, you petition, you beg, you beseech, you crave, you seek. And if you're here, you have not sought God, you don't know Jesus Christ, you should repent and trust Him.

[23 : 56] Come to Him. Put your faith in the Lord Jesus Christ. Beseech Him, save me, oh God. Jesus, save me. I believe you died for my sins, you rose from the dead. I repent and I trust in you.

Bring us salvation. Notice, second aspect, bring us restoration. salvation of Israel would come out of Zion when Yahweh restores His captive people.

Bring us salvation. Bring us restoration. God turns back towards His captive people. May God heal the grievous pain and hurt that has come upon His servants, His people.

Prophetically, David is speaking prophetically here. prophetically, this speaks about the future restoration of Israel as a nation. When Jesus returns and sets up His kingdom, a thousand years millennial kingdom, when Israel and God's people, Israel and the church, God's people will be one in Christ and will be together.

It looks forward to that. Bring us salvation. bring us restoration. And notice the third aspect. He says, bring us celebration.

[25 : 22] Jacob will rejoice. Israel will be glad. Rejoice in the Lord here and now and forever because He will establish His righteous rule from Zion, from Jerusalem.

Just before Jesus returns, you will see man's depravity at its best or maybe we should say at its worst.

It will be displayed to the highest degree that you read in Revelation chapter 19, Jesus will come on a horse and will judge the nations and then again Satan will be released and then He will destroy Satan.

It will be the great white throne judgment and then forever will be with the Lord. Revelation 20, Revelation 21. Then we as God's people, we as God's people will have such great joy and delight because Yahweh our God will finally deliver us.

God wins in the end. And so do you. When He saves, when He restores, it brings joy, it brings gladness to our souls because we take our pleasure in Him and our enemies will be gone forever.

[26 : 54] And the good part, sometimes this deliverance happens in this life. If you know anything about David's life, he experienced that in his life. When evil comes against God's chosen ones, His beloved servants, God vindicates them sometimes in this life but many times it does not the case.

Which is why David looks to the end future when it's all said and done. And remember, God will vindicate His people because He's vindicated His Son.

That's the promise that you have. You might say, well how do I know God's going to vindicate me? How do I know I can have salvation, restoration, celebration? How do I know this? Because that's what happened with Jesus.

Jesus was resurrected from the dead. He was crucified. He sacrificed Himself according to the plan and purpose of the Father and the Father was so pleased with that that He brought Him back to life. He vindicated His Son and He said, this is my Son. I'm pleased with Him. This is what He's done. Bringing Him back to life. So if the Father vindicated His Son, He'll vindicate you.

[28 : 16] Again, seeing man's depravity, it needs to solicit God's deliverance. When we see humanity's sheer evil, may it bring you to a place where you solicit the deliverance, God will bring deliverance.

You'll cry out to Him, beseech Him. You see our world? You see things happen in our world? You see these things happen around you? I don't think there's nothing I can do.

There is something you can do. You solicit the deliverance of God. Because when we have a right understanding of God, He's righteous, He's just, He's faithful.

We'll have confidence during times of persecution and great affliction because He has saved us from His just judgment. He's been so merciful and gracious to us. He is our refuge in the day of judgment.

Praise His name. We see this depravity bring you to a place where you pray, God deliver me. I'm going to trust you and your plan for me.

[29 : 26] Your plan for this world. Let's thank Him. And we thank You, Father, that You see everything.

Lord God, Yahweh God, You look down from heaven upon the sons of men. You look down from heaven and see humanity. And You have a heart.

You have a love. The apple of Your eye is Your people. Those who belong to You, Your servants. Find us faithful.

We thank You that we were caught in sin. We were caught in the snares of wickedness and You, You brought salvation.

You restored us. We'll sing that soon. By grace. By grace we're restored. You brought us celebration.

[30 : 36] May we cry out to You when we see evil taking place. May it drive us to prayer.

And drive us to trust in You. And You'll vindicate Your people sometimes in this life, sometimes not. But in the end, always. Yes. Remind us of that. Remind us that this life is short, it's fleeting.

Remind us if we get so caught up in the things of this life, remind us it's fleeting. Remind us as Your church and I encourage you this time, we have our time of silence and it's a short time and then Jane or myself, we play and this is the time for you to direct you to the Word, to the truth, to fill your mind and let your mind ponder the Word.

Do that. Take this advantage of this time to fill your mind with truth and maybe you've been feeling the onslaught of sin in your life, this affliction or persecution.

[32 : 29] Take this time. Solicit the deliverance of God, God's deliverance. God, help me do that. Take these few moments and fill your mind with gospel truth.

Please do that now. God, holy spirit.

10 on ¿Files? Yeah. Thank God. Yeah, I gou■■■ hour