

# Psalms 14:7

Authorized King James Version (KJV)

Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

## Analysis

**Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.** The psalm concludes with fervent longing for national redemption. After diagnosing human corruption (v.1-3), confronting oppressors (v.4), announcing divine judgment (v.5-6), David now expresses hope for comprehensive salvation. This final verse shifts from present distress to future deliverance, from lament to hope, from judgment to restoration.

"Oh that" (mi yitten, מִי יִתֵּן) literally means "who will give?" This Hebrew idiom expresses intense desire, wistful longing for something not yet realized. English equivalents include "O that," "If only," "Would that." The construction appears throughout Scripture expressing fervent hope (Deuteronomy 5:29, Job 6:8, Psalm 55:6). This is prayer as passionate yearning, not passive wishing.

"The salvation of Israel" (yeshuot Yisrael, יְשׁוּעוֹת יִשְׂרָאֵל) uses plural form yeshuot, suggesting multiple salvations or comprehensive deliverance encompassing all aspects of need—spiritual, national, political, physical. Yeshuah (salvation) derives from the same root as Joshua/Jesus, meaning "Yahweh saves." The salvation David longs for is specifically Israel's salvation—covenant people's restoration.

"Were come out of Zion" (mitziyon, מִצִּיּוֹן) locates salvation's origin in Zion—Jerusalem, the city of God, the place of temple and divine presence. Zion

represents God's dwelling place, the throne from which He reigns, the source from which His salvation flows. Isaiah 2:3 prophesies: "out of Zion shall go forth the law, and the word of the LORD from Jerusalem." Salvation comes from God's presence manifested in Zion.

"When the LORD bringeth back the captivity of his people" (beshuv Yahweh shevut amo, בְּשׁוּב יְהוָה שְׁבוּת עַמּוֹ) speaks of restoration from captivity. Shevut means captivity, exile, but the phrase shuv shevut idiomatically means "restore the fortunes," "reverse the captivity," "bring back from exile." This became technical language for return from Babylonian exile but applies to any restoration from distress to prosperity, from oppression to freedom, from judgment to blessing.

"Jacob shall rejoice, and Israel shall be glad" (yagel Yaakov yismach Yisrael, יַגֵּל יַעֲקֹב וְיִשְׂרָאֵל יִשְׂמַח) uses parallel names for God's covenant people with parallel verbs of joy. Yagel (rejoice, exult) and samach (be glad, joy) are near synonyms emphasizing jubilant celebration. Jacob (the patriarch name) and Israel (the covenant name given at Peniel, Genesis 32:28) together encompass all God's people. The vision is corporate redemption producing corporate celebration—the entire covenant community restored and rejoicing.

## Historical Context

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Psalm 14's conclusion anticipates themes that would dominate Israel's later history—exile and restoration. If David wrote this psalm, he prophetically looked forward to national crisis and divine deliverance. If written during or after exile (some scholars propose exilic dating despite Davidic attribution), it expresses the longing of displaced people for return to homeland and restoration of covenant blessings.

The Babylonian exile (586-538 BCE) became paradigmatic for understanding sin, judgment, and restoration. Prophets interpreted exile as covenant judgment for persistent idolatry and injustice. Yet they also promised restoration: Jeremiah prophesied 70-year exile followed by return (Jeremiah 29:10). Isaiah 40-55 announces: "Comfort ye, comfort ye my people, saith your God...her warfare is accomplished, her iniquity is pardoned" (Isaiah 40:1-2). Ezekiel envisions valley of dry bones coming to life—dead Israel resurrected (Ezekiel 37).

The return under Cyrus's decree (Ezra 1) partially fulfilled these prophecies. Yet many recognized the return fell short of prophetic vision. The second temple was inferior to Solomon's (Ezra 3:12). Israel remained under foreign domination (Persian, Greek, Roman). The glory hadn't returned (Malachi questions: "Where is the God of judgment?" Malachi 2:17). This produced increasing eschatological expectation—longing for ultimate salvation beyond historical return from exile.

New Testament interprets Christ as the ultimate "salvation of Israel come out of Zion." Romans 11:26 quotes this verse's parallel (Psalm 53:6): "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Jesus is both Davidic king and divine Savior who brings comprehensive salvation—not merely political liberation but redemption from sin, reconciliation with God, and ultimately cosmic restoration.

The dual naming "Jacob shall rejoice, and Israel shall be glad" takes on added significance. Jacob (the deceiver, the struggling patriarch) becomes Israel (prince with God). So redeemed humanity—formerly corrupt (v.1-3), now transformed by grace—rejoices in salvation. The progression from universal corruption (v.1-3) to divine judgment (v.5-6) to eschatological salvation (v.7) mirrors gospel structure: diagnosis of sin, announcement of judgment, offer of grace.

For Christians, the "captivity" from which God delivers encompasses not just political bondage but slavery to sin, Satan, and death. Christ's death and resurrection "brought back the captivity," liberating believers from sin's dominion. Yet we still await final consummation when Christ returns, establishes His kingdom fully, and all creation rejoices in comprehensive restoration (Romans 8:19-23).

## **Related Passages**

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. How does this verse's hope for future salvation address the psalm's diagnosis of present corruption and judgment?
2. What does it mean that salvation 'comes out of Zion'? How does this geographical specificity relate to God's covenant with Israel and the world?
3. How did the Babylonian exile and return shape Israel's understanding of sin, judgment, and restoration, and how does this pattern apply to individual and corporate spiritual life?
4. In what ways does Christ fulfill the longing expressed in this verse, and how does the New Testament apply this hope to both Jews and Gentiles?
5. What forms of 'captivity' do believers experience in the present age, and what does it mean to await God 'bringing back the captivity' at Christ's return?

## Interlinear Text

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יְהוָה	יְהוָה	יְהוָה	יְהוָה	יְהוָה	יְהוָה
H4310	Oh that	were come out of Zion	the salvation	and Israel	bringeth back
	H5414	H6726	H3444	H3478	H7725
וְהָיָה	וְהָיָה	וְהָיָה	וְהָיָה	וְהָיָה	וְהָיָה
when the LORD	the captivity	of his people	shall rejoice	Jacob	shall be glad
H3068	H7622	H5971	H1523	H3290	H8055
יְהוָה	יְהוָה	יְהוָה	יְהוָה	יְהוָה	יְהוָה
and Israel					
H3478					

## Additional Cross-References

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**Psalms 53:6** (Salvation): Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

**Psalms 85:1** (References Lord): LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

