

The Attackers: Those with Capacity Righteousness Have Divine Protection; When They Deviate, the Lord Hears Their Cry, Ps 34:15; Positive Memory of Evil Doers Is Ultimately Cut Off: Note the 10 Deadliest Dictators of the 20th Century, v. 16; the Lord Hears the Cry of the Reversionist & Delivers Him from His Troubles, v. 17

Psalm 34:15 - The eyes of the Lord are upon the righteous and His ears are open to their cry. (NASB)

1. This verse opens the psalm's fourth paragraph. "The righteous" refers to believers who have responded positively to the four volitional challenges that lead to spiritual maturity.
2. The righteousness indicated here refers to experiential righteousness or capacity righteousness. David's soul-cup is running over with doctrine and the Lord recognizes his spiritual advance.
3. The phrase "the eyes of the Lord" is an anthropomorphism emphasizing divine protection of an advanced believer.
4. Principle: Capacity righteousness is the greatest protection you can ever acquire in the devil's world. It is greater than the greatest military organizations, state militias, or police forces ever assembled.
5. Wherever you go you cannot expect constant protection from the world's enforcers, but you have an even greater Protector in the Lord whose "eyes are upon you" every hour of every day.
6. It is inevitable that the Dark Side will impose challenges that tax the capacity of the righteous to resolve.
7. A second anthropomorphism deals with this circumstance: "His ears are open to their cry." David was down and out yet uttered the cry, "O God, help!"
8. God's ears were open and He responded with the provision of Jesus Christ as the Angel of the Lord who set up a seminary to lead David back to spiritual health.
9. The omniscience of the Lord knew that once David was positive to reversion recovery that he would use his volition to make the advance to spiritual maturity.
10. God keeps his eyes on us and his ears attentive to the ones He knows will serve him or are in a status of capacity righteousness where they are actively doing so.
11. No believer, regardless of his spiritual growth, goes through life free of trials. God knows this and keeps up a constant vigil of protection called the wall of fire.

Psalm 34:15 - The eyes of the Lord are upon those who have capacity righteousness; His ears are open to their cries for help. (EXT)

Psalm 34:16 - The face of the Lord is against evildoers, to cut off the memory of them from the earth. (NASB)

1. In this verse, David turns his attention to Doeg the Edomite by the use of another anthropomorphism used as an expression of judgment.
2. Doeg was responsible for some reprehensible crimes; the Lord's wrath is also directed toward King Saul whose mental condition is the result of a prolonged period in reversionism.

3. Divine wrath is expressed by the Hiphil infinitive of the verb **כָּרַח** (*karath*): “to cause to cut off.”
4. Those such as Doeg and King Saul will be cut off from memory. Their reputation will be such that nothing good will ever be said about either one.
5. Many people who have lived their lives at the expense of others often come to the realization that their legacy is nothing to be admired.
6. The word memory is the noun **זָכָר** (*zacher*): “remembrance.” God will cut of remembrance of the evildoers.
7. It is true that the wicked deeds of evil people are reported in historical writings, but nothing good is found in these reports.
8. Evil people have clearly been in evidence throughout history, but the twentieth century had a lion’s share of qualified villains. Terry Stafford’s book *Deadly Dictators: Masterminds of Twentieth Century Genocides* presents what he considers to be the top ten bad guys of them all. Here is an excerpt from an online review of the book:

One hundred million people died in twentieth century wars, but during the same period, more than a quarter of a billion people were murdered by their own governments. This human catastrophe is the subject of *Deadly Dictators: Masterminds of Twentieth Century Genocides*. This thought-provoking chronology explores the lives and crimes of Joseph Stalin, father of the Soviet gulag; Dominican dictator Raphael Trujillo, who committed serial sexual violations of his nation’s women; Adolf Hitler, the Nazi fanatic who unleashed the Holocaust; the Kims of North Korea, who imposed a savage slavery on their people; Mao Zedong, the last emperor of China, who starved tens of millions; the Duvaliers of Haiti, who used voodoo hit squads in their vicious repression; Idi Amin, who launched a tribally-based genocide in Uganda; Pol Pot, the Cambodian ideologue who cultivated the “Killing Fields;” Saddam Hussein, who exterminated Iraqi citizens with nerve agents and Théoneste Bagosora, the architect of the apocalypse in Rwanda that slaughtered 800,000 people in only one hundred days.¹

9. Stafford reminds us of these men’s atrocities, but the remembrances are of the most despicable evidences of how absolute power corrupts absolutely.
10. Doeg’s massacre of the priests of Nob, his genocide of the city’s entire population, and Saul’s murderous designs on David are names on David’s list of evildoers in the tenth century B.C.

Psalm 34:16 - The judgment of the Lord is against those who accomplish evil deeds; He will cause to cut off positive remembrances of them from the earth. (EXT)

Psalm 34:17 - The righteous cry, and the Lord hears and delivers them out of all their troubles. (NASB)

1. The word “righteous” is not found in the original text. The verse reads “They cry” and refers to David and any other believer who calls out to the Lord.

¹ Terry Stafford, *Deadly Dictators*, “Book Description,” http://www.amazon.com/Deadly-Dictators-Masterminds-Century-Genocides/dp/1450531970/ref=sr_1_1?s=books&ie=UTF8&qid=1361581869&sr=1-1&keywords=Deadly+Dictators (accessed February 22, 2013).

2. He repeats the divine deliverance that occurred for him in the Valley of Elah when Jesus Christ appeared in a theophany and delivered him from reversionism.
3. This verse is virtually the same as verse 6:

Psalm 34:6 - The afflicted man shouted for help and the Lord responded; He delivered him from reversionism. (EXT)

4. In verse six, the singular noun “man,” is followed by the Qal perfect singular of the verb **קָרָא (qara’)**² indicating David’s completed action of shouting.
5. In verse 17, there is no noun. The verse opens with the Qal perfect plural of the verb **סָאֵק (sa’aq)**: “to shout, to complain loudly, to plead for relief or justice, to call for help.”
6. The plural verb of verse 17 is intended to include not only David but also any believer who seeks the Lord’s help in the recovery of his spiritual life.
7. Just as was the case in verse 6, “the Lord hears” the believer’s shout for help: the Qal perfect of the verb **שָׁמַע (shama’)** followed by the Hiphil perfect of the verb **יָשָׁא (yasha’)**.
8. In verse 6, the NASB translates *yasha’* “saved” but we changed that to “delivered” sense it best conveys the idea of deliverance from danger. The danger was David’s status of reversionism which had exposed him to danger from the heathen Philistines.
9. When believers fail to deploy doctrine on their FLOT Line, then the cosmic lie floods into the vacuum created in their souls.
10. Once a person comes to realize he is in reversionism and shouts to the Lord for help, he will receive the grace provisions necessary for recovery.
11. In verse 17, the NASB uses the word “delivers” to translate the Hiphil perfect of the verb **נָסַל (nasal)**.
12. *Nasal* is used to convey the act of deliverance by the power of one entity overcoming the power of another, for example, from idols, transgressions, or earthly enemies.
13. Just as in verse 6, the believer is delivered from “troubles,” although this time it is the plural form of the noun **סָרָה (sarah)**: the afflictions of reversionism.
14. The plural of both *yasha’* and *sarah* refer to examples of biblical heroes that have failed but recovered: Abraham, Isaac, Moses, Gideon, and of course David.

Psalm 34:17 - They shout for relief from reversionism, and the Lord hears and delivers them from all the afflictions of the cosmic system. (EXT)

² “The basic meaning could be identified with loud speech. (To) ‘attract someone’s attention by the sound of one’s voice.’ This action serves to establish communication over some distance. In Isaiah 58:1 shouting aloud is part of the prophet’s commission; in Jeremiah 4:5 *qara’* stands absolutely and refers to a herald’s shout. In the psalms of lament, *qara’* denotes a speech act taking place in the present, contextually defined as ‘cry, beseech, lament, weep’; in thanksgivings, however, *qara’* always refers to an event in the past (34:6). Its meaning depends on the context of the psalm” (U. Dahmen, “קָרָא *qara’*,” in *Theological Dictionary of the Old Testament*, 13:109–111, 115).