

**The Attackers: Events between 1 Sam 21:15 & 22:1 Revealed in Ps 34; Jesus as Angel of the Lord Rescues David, Teaches Doctrine, Restores Spiritual Inventory, v. 7; David Recovers Inner Happiness\; To “Taste” the Word Is Bible Study, to “See” the Word Is Comprehension; to Apply the Word Is to Trust the Word, David Is Occupied with the Lord & Becomes an Invisible Hero, v. 8**

1. When David was in Gath he was at the low point of his life. He had hit the bottom and knew it.
2. David’s shout for help was yelled to God once he was safely out of Gath.
3. Sometimes we have to fail miserably to get it through our thick skulls that we have been out of line, that God has allowed us to go through the self-inflicted morass common to the law of volitional responsibility, and therefore we scream for help.
4. When David was chased out of the city limits of Gath it served as a wake-up call. He had had enough of life on the Dark Side and he shouted to the Lord for help and the Lord heard him.
5. What is encouraging to believers in reversionism is when they call out to God for mercy and He responds. Verse 6 records that He heard David and then “saved him.”
6. The Hebrew word “*yasha’*” means “to be delivered from danger.” It is often translated “saved” and leaves the impression with the uninformed reader that it makes reference to salvation of the soul.
7. But the verb is transitive and requires an object, for example, at salvation you are delivered from the danger of eternity in the lake of fire, but when in peril you are delivered from earthly dangers.
8. In the context of this psalm, David is delivered from reversionism. He recognized his error, appealed to God for help, and God responded.
9. We are left hanging at this point because chapter 21 ends at verse 15.
10. The question arises as to what happened between 1 Samuel 21:15, when David was run out of Gath, and 1 Samuel 22:1ff where David becomes the leader of those who are being oppressed.
11. Who are the oppressed? It varies in context. Masters oppress slaves; the rich oppress the poor, political leaders oppress their citizens.
12. Power corrupts. When entrusted to one man and he becomes dictatorial toward his citizens from his position of strength, then those he rules are the oppressed.
13. Solomon describes such an individual in:

**Proverbs 28:15** - Like a roaring lion and a rushing bear is a wicked ruler over a poor people.

**v. 16a** - A leader who is a great oppressor [ *מַעֲשֵׂקוֹת* (*ma’shaqqōth*) ] lacks understanding ...

14. *Ma’shaqqoth* means extortion and oppression and is defined as:

... a leader abusing his people by forcing them to pay money or contribute goods and services against their wills (Proverbs 28:15).<sup>1</sup>

15. English dictionaries agree with this definition as well and even expand upon it:

**Oppress.** 2. To keep down by the cruel or unjust use of power or authority; to burden with harsh, rigorous impositions; to tyrannize over.

**Oppression.** 1. The imposition of unreasonable burdens, either in taxes or services.<sup>2</sup>

16. David's famous defeat of Goliath had turned the Israelites' attention away from Saul to David, especially following Saul's bungling of an encounter with the Philistine army in 1 Samuel 13.
17. Jealousy toward David motivated Saul to gather his troops and hunt David down and kill him. On the run, David reacted and made bad decisions that landed him in Gath and before King Achish.
18. The answer to what happened between chapters 21 and 22 is revealed by David in Psalm 34.
19. In verse 7 we learn what happened immediately after David's cry for help.

**Psalm 34:7 - The Angel of the Lord bivouacs [ Qal active participle of חָנַח (chanah) ] around the Lord's respectful followers and delivers [ חָלַס (chalas): to deliver from danger ] them.**

1. This protection from the Lord occurred for David as he left Gath. This divine act occurred on behalf of other biblical heroes that had reached spiritual maturity, gone into reversionism, and, through grace, had recovered.
2. On this occasion, the one who appeared to David was the "Angel of the Lord."
  - (1) The Angel of the Lord is called Jehovah in the following verses: Genesis 16:7-13; 22:11-18; 31:11-13; 48:15-16; Exodus 3:1-6; 13:21 cf. 14:19; Judges 6:11-23; 13:9-10.
  - (2) Therefore, the Angel of the Lord is the Member of the Godhead who always appears.
  - (3) The Angel of the Lord is said to be distinct from Jehovah since there are three Persons who carry the title Jehovah: Jehovah the Father, Jehovah, the Son, and Jehovah the Holy Spirit. See Genesis 24:7, 40; Exodus 23:20; 32:34; Numbers 20:16; 1 Chronicles 21:15-18; Isaiah 63:9.
  - (4) Jesus Christ is the only visible Person of the Godhead (John 1:18). Once Jesus entered into human history there were no more appearances of the Angel of the Lord.

<sup>1</sup> Warren Baker and Eugene Carpenter, "חָנַח," in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 648.

<sup>2</sup> *Webster's New Twentieth Century Dictionary of the English Language: Unabridged*, 2d ed., s.vv. "oppress," "oppression."

- (5) So, the Angel of the Lord and the Son are both sent by the Father, therefore, the Angel of the Lord could not be the Father or the Holy Spirit and is therefore the Son.
3. When the Angel of the Lord met David on the outskirts of Gath, verse 7 tells us that He “encamps” (NASB), the Qal active participle of **חָנָה** (*chanah*): to bivouac; a military term.
  4. Jesus Christ as the Angel of the Lord provided a safe encampment for David to recover from reversionism.
  5. The silence between chapters 21 and 22 indicates that a few months passed in the interim, but during this time, the Lord taught David doctrine until he could get back up to speed and function again on divine viewpoint.
  6. Afterward, the silence is broken by the Holy Spirit who inspired David to provide the details of his recovery in Psalm 34.
  7. David’s call for help was obviously based on his confidence that regardless of his spiritual condition, God’s promise in Deuteronomy would be honored:

**Deuteronomy 31:6** - “Be strong and courageous, do not be afraid or tremble at them [ the Gentile peoples in Canaan ], for the Lord your God is the one who goes with you. He will not fail you or forsake you.”

8. Jesus Christ is presently seated at the right hand of the Father. He does not come to people personally in the dispensation of the church, let alone to someone in reversionism.
9. The only route to recovery in the Church Age is by going through the process of inculcation, facilitation, and application of the Word of God. To fulfill this process you have to seek out and frequently attend where the Bible is taught.
10. This is the reason David reveals in Psalm 34:6, “This wretched man screamed for help. The Lord heard and delivered him from his afflictions.”
11. The corrected translation of verse 7 reads:

**Psalm 34:7** - The Angel of the Lord bivouacs [ Qal active participle of **חָנָה** (*chanah*) ] around the Lord’s respectful followers and delivers [ **חָלַץ** (*challas*): to deliver from danger ] them.

12. Similar direct communications by Christ as the Angel of the Lord occurred with Abraham, Isaac, Samuel, Moses, and others.

**Psalm 34:8** - Taste [ Qal imperative of the verb **טָעַם** (*ta’am*): metaphorical for Bible study ] and see that the Lord is good! How happy [ **אֲשֶׁר** (*’esher*) ] is the man who takes refuge [ Qal imperfect of the verb **חָסָה** (*chasah*) ] in Him!

1. Recovery from reversionism requires consistent Bible study. David’s metaphor is similar to:

**Jeremiah 15:16a** - Your words were found and I ate them, and Your words became for me a joy and the delight of my heart.

2. If you have sustained interest in taking in the Word, then you get to the point where you are able “to see,” the Qal imperative of the verb **רָאָה** (*ra’ah*).

3. Reversion recovery results in the believer restoring his inventory of ideas so that he can see again, that is, understand divine viewpoint and utilize it in decision-making and problem-solving.
4. Once the spiritual life is restored then David proclaims that the “Lord is good,” a status equivalent to the Church Age believer’s occupation with Christ.
5. Since David is occupied with Christ, then it follows that he is happy. Fellowship with God reaches a maximum level of rapport so that the believer is filled with happinesses, the plural noun *’eshes*. This is the copacetic spiritual life.
6. The verse continues by identifying David as “the man who takes shelter in Him.” The word “man” is גִּבּוֹר (*gever*) and refers to a man with spiritual strength, or an invisible hero.
7. An invisible hero is a believer in the Church Age that advances to the sophisticated spiritual life and becomes occupied with Christ. Such a believer has invisible historical impact in his generation.