

The Attackers: The Lord Is Close by for Those Whose Souls Are Shattered by Prolonged Involvement in Reversionism; He Delivers Those Whose Human Spirits Are Bruised by Cosmic Thought, Ps 34:18; Those Who Are Advanced Spiritually Become Targets of the Dark Side; This Is the Circumstance for All Advancing Believers, v. 19a

Psalm 34:18 - The Lord is near to the brokenhearted and saves those who are crushed in spirit. (NASB)

1. This verse begins by assuring us that “the Lord is near.” The word “near” is the adjective **קָרוֹב (qarov)**: “close by, near at hand, nearness in time or space.”
2. There are two applications here regarding the Lord’s nearness. First, His divine attribute of omnipresence places Him everywhere “in time or space.”
3. But the Lord is also near in the sense of being “close by” and “near at hand” with regard to hearing the cry of the reversionist
4. Upon perceiving the reversionist’s change of mind from negative to positive volition, the Lord stands ready to offer help for recovery. This principle reminds us of:

Hebrews 4:16 - Therefore, let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. (NASB)

6. Who are the ones to whom the Lord draws near in verse 18? The English says “the brokenhearted.”
7. What is actually in the text are two words: “broken” and “heart.” The word “broken” is the Niphal participle of the verb **שָׁבַר (shavar)**: “to shatter in pieces.” The Niphal stem is passive and means a heart “shattered in pieces.”
8. The Hebrew word for “heart” is the noun **לֵב (lev)**. The Greek word used in the Septuagint to translate *lev* in this verse is the noun is **καρδία (kardia)** which refers to the area of the soul that retains **ἐπίγνωσις (epignōsis)** understanding of the Word of God.
9. When the verb “broken” (*shavar*) is linked with the noun “heart” (*lev*) it refers to a soul whose inventory of ideas has been shattered by the stages of reversionism.
10. This was the condition of David’s soul when he was thrown out of Gath. However, once David screamed for help, the Lord Jesus Christ in a theophany appeared to him in the Valley of Elah.
11. It was in that valley that the Lord taught doctrine to David over the course of several months. The resultant reconstruction of David’s soul is indicated by the word “saves”: the Hiphil imperfect of the verb *yasha’*.
12. This the second time *yasha’* has been used in the psalm. In verse 6 we see the same verb and it refers to deliverance from soul afflictions related to reversionism.
13. This condition is referred to as being “crushed in spirit.” The word “crushed” is the adjective **דָּכָא (dakka’)**: “bruised.”
14. “Bruised spirit” refers to a believer in reversionism whose wheel-tracks of righteousness have been inhibited while a simultaneous habituation of wheel-tracks of wickedness takes place.

Psalm 34:18 - The Lord is nearby for those whose biblical inventory has been shattered by reversionism and He delivers those who have a bruised spirit [**human spirit no longer instructed by the Holy Spirit**].
(EXT)

Psalm 34:19 - Many are the afflictions of the righteous, but the Lord delivers him out of them all. (NASB)

1. This verse opens the psalm's fifth and final paragraph. Here we find David not only fully recovered from his ventures in reversionism but a man that has advanced to spiritual maturity.
2. He is in the cave of Adullam. He now assumes the leadership of those who are victims of Saul's tyrannical reign.
3. David now has the doctrinal discernment to realize that those who have made the spiritual advance to maturity will face afflictions.
4. The fact is that everyone faces afflictions. The difference is that those who are ignorant of truth are destroyed by the pressures that are imposed while the biblically erudite have the doctrine to manage the challenges and are rewarded for their efforts.