

The superscription. Cf. 1 Sam. 21:10-22:1. Achish is a title like Pharaoh. Achish was the king's name. Gath was "one of the five chief cities of the Philistia" (ISBE, II, 1177).

DAVID'S BEHAVIOR AT THIS TIME WAS NO CREDIT TO HIM. However, he is not parading his sin, or foolishness (actually, his unbelief). Instead he is giving testimony to the faithfulness of God in delivering him in spite of what he did. (Note David's fear of Saul in 1 Sam 20:10 and his fear of the king of Gath in 1 Sam 20:12)

Spurgeon cites two practical lessons from these facts:

- (1) "We may learn from his example not to parade our sins before others... David played the fool with singular dexterity, but he was not so real a fool as to sing of his own exploits of folly" (Treasury, I, 122).
- (2) Although this Psalm may not have been written at the time this event occurred, "it is intended to commemorate that event, and was suggested by it. It is well to mark our mercies with well carved memorials" (Ibid.).

This is the second alphabetical Psalm (Psa 25 being the first). Only "a strophe with 1 is missing, and an ~~add~~ extra verse with 3 is added at the end" (Lange, Vol. 5, p. 235). (The last verse begins with a 3.)

Delitzsch points out that this is one of 8 Psalms which by their superscriptions are assigned to the time of David's flight from Saul. He lists them chronologically as: 7, 59, 56, 34, 52, 57, 142, 54 (cf. Vol. I, p. 407).

David had fled into the country of the Philistines & then returned to "the cave of Adullam in the wilderness of Judah" (Delitzsch, I, 407).

The Psalm has two main divisions:

(1) Vv. 1-10 - a hymn.

(2) Vv. 11-22 - a sermon. (The words Spurgeon uses; some use didactic for the second part.)

a. b. C. Ke calls it devotional and doctrinal (pp. 95, 96)

Vv. 1-3 form the first division.

v. 1 - the constancy of praise.

v. 2 - the consequence of praise.

v. 3 - the concert of praise.

It begins with David's expressed intention and concludes with his invitation for others to join him.

(34:1) After being delivered and looking back upon past difficulties, David is convinced that the only attitude to maintain toward God is praise - continual praise.

"I will bless" - בָּרַכְתִּי . The verb כָּרַע actually means to bend the knee in worship adoration, praise. The same word is used in Psa. 103:1, 2. It expresses submission as well as worship, the inferiority of the worshipper. כָּרַע - כָּרַע

"at all times" - Here the application is to specific, different times, such as, morning, noon, evening, fasting, harvest, blessing, distress, ^{birds,} youth, old age. Cf. the use of this same word in Ecc. 3:1-17.

"His praise" - שִׁירָתוֹ . This is used of the singing of praises. It comes from the Hebrew word that we get our Hallelujah.

"Continually" - תָּמִיד . Here time is considered as a continuous whole, in contrast with

"at all times" above.

WHO WILL DAVID PRAISE? "The Lord" - יהוה.
 Note the evidence of the God who is unchanging, covenant-keeping, and thus, faithful. The past experience to which David refers proves that Jehovah is worthy of praise all the time, that there is never any cause to let up on praise regardless of the circumstances.

Cf. Eph. 5:20; Col. 3:17; 1 Jh. 5:18; 2 Jh. 1:3; 2:13; Acts 5:41; 16:25.

(34:2) "my soul" - נַפְשִׁי. This is the inner man, indicating the genuineness of the praise as well as the inwardness - as opposed to or compared with the praise of the mouth in v. 1.

"shall make her boast" - אֲשֶׁר אֲשִׁיבָהּ. Like "his praise" in v. 1, this comes from אֲשֶׁר. It speaks of that which brings a person the greatest delight, that which he glories in.

For the negative side, cf. Prov. 27:1.

For uses similar to 34:2, cf. Psa. 64:10; Psa. 105:3. Cf. Jer. 9:23,24; Psa. 44:8; Phil. 4:13

Such boasting expresses confidence, faith, satisfaction.

AND IT IS SUCH INWARD, GENUINE BOASTING THAT HAS THE RESULTS DESCRIBED IN THE LAST PART OF THE VERSE.

"The humble" - הַשְׂפִּילִים. These are they who are oppressed, afflicted, wretched, but everywhere with the accessory idea of humility, meekness, i. e., the humble, the meek, who prefer to suffer wrong rather than do wrong" (Heserine, p. 801). In Psa.

See Acts 27:25; Job 13:15

They are submissive & are learning patience in school of affliction.

"Be humble" - This expresses God's purpose
in trial - to make us humble. THEN + ONLY
THEN WILL WE BE PREPARED TO "MAGNIFY THE LORD"
and TO "EXALT HIS NAME TOGETHER."

147:6 the word is contrasted with "the wicked."

"The humble" describes those who, as they hear David speak of deliverance from past trial, can "be glad" even though they are still in the midst of their trials.

"Be glad" - לִשְׂמֹחַ . Gesenius says, "The primary idea seems to be that of a smiling, cheerful, merry countenance" (p. 1012).

So our trials prepare us for ministry to others. And we have a responsibility to minister to them.

(34:3) "O magnify" - לְהַמְּלִיךָ . This is "to value greatly, to prize highly" (Gesenius, p. 180).

Cf. Psa. 69:30. It is "to acknowledge the divine greatness with the utterance of praise" (Delitzsch I, 409).

Illustrations are Psa. 48:1; Psa 46:1-3; 73:23-25

"Exalt" - לְהַמְּלִיךָ . This is to lift up.

SO FAR NO SPECIFIC REASON IS GIVEN FOR PRAISING THE LORD; THAT COMES IN V.4. HERE WE HAVE THE ACT OF PRAISE COMMENDED TO THE PEOPLE OF GOD AS ALWAYS WORTHY.

Just as when David addresses himself we cannot say, but possibly to "the humble" of v.2. Surely, to all the people of God.

While "we cannot make God greater or higher than He is" (M. Henry, III, 355), we can recognize and praise His greatness. This is magnifying and exalting Him!

Example: Rev. 5:11-13; Isa. 42:8; Psa. 103:1

Do we praise Him? Do we praise Him together?

34:4 "Sought" - וַיִּשְׁׁוֹׁת . The same word is used in v. 10 - "seek the Lord." It means prayer, "to go to him, to have recourse to him for aid" (Gesenius, p. 236). It is an expression of trust, as indicated in Psa. 9:10.

The verb describes one who come to realize that the Lord is his only hope - and he trusting seeks Him in prayer.

THIS VERSE GIVES THE FIRST REASON FOR THE PRAISES OF vv. 1-3.

"He heard me" - וַיִּשְׁׁמַע . "Of those who respond to the requests or entreaties of any one, who hear and grant his requests; hence often of God as listening to the prayers of men, i. g. to hear and answer" (Gesenius, p. 800).

(A different verb, וַיִּשְׁׁמַע , is in vv. 6, 17.)

"Delivered" - וַיִּצִיל , from וַיִּצִיל . It means to snatch away and to preserve from the powers which threaten the afflicted one (cf. Gesenius, p. 689).

"my fears" - וַיִּירָא from וַיִּירָא . It is lit. that which trans a person out of the way (Gesenius, p. 185). In David's case, cf. 1 Sam. 21: 10, 12. Of course, David has in mind that which caused his fears.

34:5 What are the "They"?

Note in vv. 1, 2 David goes from himself to a collective term, "the humble."

Also, in vv. 6, 7, from "this poor man" to "them that fear him." So it is from the personal to the general. WHAT DAVID HAD EXPERIENCED, OTHERS HAD ALSO EXPERIENCED.

"Looked" - וַיִּבְטֹחַ , from וַיִּבְטֹחַ . Gesenius says

"He longed for God and to find Him" (Delitzsch, II, 409).

"He perfects... describe facts, one which aid not take place without the other" (Del., of cit.).

that this is the equivalent of "to hope in" (p. 641).
 Davidson (Analy. Heb. Lex., p. DXXXI): "to look towards with expectation." Delitzsch (p. 409):
 "A look of intense yearning, eager for salvation."
 Cf. Num. 21:9; Zech. 12:10.

"Were lightened" - פִּתְּחוּ. This means to brighten up, to cheer up, "strictly of a bright and cheerful countenance" (Gesenius, p. 654).
 Note the similarity between this and "be glad" in v. 2 - although the verbs are different.
 The thought here is that, if you would CHEER UP, then LOOK UP!

"Faces... not ashamed" - note the idea of the outer countenance continues. The verb, פִּתְּחוּ, describes one who blushes with shame because his expectations have been disappointed or frustrated (Gesenius, p. 335).

"They were not put to ^{the} shame ~~of~~ of disappointment by the refusal of their prayer" (Fausset, IV, 172).

(34:6) "This poor man" - פִּתְּחוּ, David describing himself as needy, wretched, humbled (as opposed to proud). Cf. Gesenius, p. 802. Cf. Psa. 35:10.

"Cried" - קָרָא. This is to cry out for help (Ges., p. 937). Cf. Psa. 4:1+3.

"Heard" - שָׁמַע. This is here with the idea of obeying, just as though God were waiting for instructions from the cry of His own in distress.

"Saved him" - יָצָא. This is from יָצָא, "to be broad, ample, spacious... So the Hebrews broad space, wide room, is the emblem of liberty, deliverance from dangers and straits... as on the other hand narrowness of space,

straits, is put for difficulty, distress, danger" (Gesenius, p. 435). Cf. Psa 18:19; 31:8; 118:5.

"From all his troubles" - לְכָל־צָרָיו .

These are times of distress (Ges., p. 905).

The same expression is found in v. 17.

34:7 "The angel of the Lord" - first mentioned in Gen. ~~16~~¹⁶:7, 9, 10, 11. Cf. Gen. 16:13 which shows that this is a title for Deity. Also, Gen. 21:17 - cf. v. 14 for evidence of Deity. Also, Gen 22:11, 12; 31:11-13.

On the basis of John 1:18, this must be an OT name for Christ. It would require Deity for "the angel of the Lord" (sing.) to encamp around "them" (plural) "that fear him."

"Encampeth" - נָחַם . It means "to set oneself down in any place, ... to pitch a camp ... to defend" (Ges., p. 324). Cf. Josh. 5:13-15; 2 Kings 6:13-17.

"Round about" - לְסָבִיב , the idea is that of surrounding.

"Them that fear him" - לְפָנָיו . See notes on Psa 103:11. It means: (1) knowing Him - Prov. 9:10
Gen. 5:9
(2) trembling before Him
(3) loving worship - Rev. 15:1-4
(4) obedience - Gen 22:11, 12
(5) hating evil - Prov. 8:13

"And delivereth them" - וַיִּצִלֵם . This speaks of one who puts down every encumbrance in order to face the enemy successfully - which is the case here. Cf. Ges., pp. 319, 320.

34:8 "Taste and see" - "Justifying... stands before seeing; for spiritual experience leads to

Incidentally - this proves that Hagar was a believer

"Blessed" - בְּרִיָּא. This is the word for happy. It is the joy which results from peace, a satisfied heart.

"The man" - אִישׁ אֲמִיץ. This is "a man", so called from his strength" (Ges., p. 176). His strength does not procure happiness, but trusting in the Lord does!

"Trusteth" - אֲמִיץ. This speaks of trusting in the sense of fleeing to a place to take refuge or shelter (Ges., p. 332). Ill.: Psa 57:1; 61:4.

spiritual perception or knowledge, and not vice versa" (Delitzsch, I, 410). However, this may not be exactly the case here. "Taste" - 775 V V. This is the same word translated "behaviour" in the superscription, better translated understanding. It is judgment or ~~discernment~~ discernment (cf. Ges., p. 367). Cf. Heb. 6:4; 1 Pet. 2:3. So it seems that it would include:

Delitzsch (p. 411 - footnote) points out that this expression made this "the communion feast of the body church".

- (1) Understanding who the Lord is and what He will do. - received from the Word.
- (2) Faith in the Lord, that He will stand by His Word.

This all leads to the next command: "See" - 787? (from 777). It is used again in v. 12. It is used here as a synonym for experience. Cf. Ges., p. 952.

Cf. Jn. 11:40 for a perfect illustration. "Good" - 777. Cf. vv. 12, 14. The word has a full meaning: morally right, kind, the best. In v. 10 it speaks of that which satisfies, the meeting of every need. THIS IS WHAT JEHOVAH IS. Cf. v. 9b.



- 34:9 "O fear the Lord" - cf. on v. 7 above. "His saints" - 777 TP. It means that whom the Lord has set apart for Himself, cleansed, holy. Not sinless, but consecrated.
- "no want" - 777 777 777. It means that nothing will be lacking, every need will be met. Cf. Psa. 73:1. Again, satisfied. Cf. Prov. 13:25.
- "Them that fear him" - cf. vv. 9a, 7.

34:10 "The young lions" - 777 777. Cf. Ezek. 19:3, 6. This is not a cub, but a young lion at the peak of its strength, ferocious, blood thirsty.

a killer. It might also illustrate the overwhelming power of David's enemies, i.e., Saul was like "a young lion." Cf. Psa. 35:17; 57:4.

"Do lack" - 7W7, from ו77. It is to become poor, needy, to suffer want (Isa., p. 972).

"and suffer hunger" - 72V7!. Des. (p. 986) says that "the primary idea seems to be that of having a wide empty stomach."

"Seek" - 7W7T!. Goes back to "I sought" in v. 4.

"not want" - as in v. 9.

"any good thing" - 77V-73. God not only is good, but what He provides is good.

34:11 IT SEEMS THAT 1 PET. 3:10-12 WOULD GIVE SOME SUPPORT TO MAKING THE THIRD DIVISION OF THIS PSALM VV. 11-16 - BUT NOT NECESSARILY SO!

From this point on the Psalm "assumes more the tone of a didactic poem" (Delitzsch, I, 411). This is characteristic of David. Cf. Psa. 32:8; Psa. 51:13.

"Come" - 754. This is from 777, to go, or to walk, but here a rather rare usage meaning to come. Used like this in Gen. 31:44. Cf. Isa., p. 255.

"Ye children" - 777, lit., sons. This is another term for the people of God, showing their relationship to God. Delitzsch says that these "are not children in years or in understanding but it is a tender form of address of a master experienced in the ways of God" (II, 411). Lange (Vol. 5, 236) says that it is like "the use of TEKVA in the Epistles of John." It is through experience that one learns the ways of God.

THE MESSAGE OF THIS SECTION WAS LEARNED IN THE EXPERIENCE OF THE FIRST SECTION.

We have first AN INVITATION Secondly A DEFINITION + finally - AN EXPANSION

"Hearken" - 7V7W. This is the same word used in v. 6, but a diff. word is used in v. 4. Hearing with the thought of obeying is the idea.

"I will teach you" - 7D777. So the passage to follow is instruction regarding "the fear of the Lord." Cf. vv. 7, 9.

34:12 "Desireth" - 7D777. Biddlestone says that this verb is the equivalent of 0E7W or βούλομαι in the Gk. Cf. 7.68. This is not just a sudden emotional desire, but "the prompting of the heart to take a certain course of action from a sense of fitness" (Biddlestone).

"Life" - 7D777 - "long-enduring life" } (Del., I, 411).
"Days" - 7D777 - "days in the mass" }

Besenius makes 7D777 mean "welfare, prosperity, happiness" (p. 309). Cf. Prov. 4:22, 23. The "strange woman" of Prov. 5:6 does not have it.

"Loveth" - 7777. This is loving in the sense of longing for, breathing after, desiring. It is used in a parallel position with "desireth."

"See" - 77777. This same verb is in v. 8:

"O taste and see." It is 77777, meaning to see in experience

"Good" - 777. Cf. vv. 8, 10, 14. It is that which satisfies being the best. Cf. Rom. 8:28.

34:13 Vv. 13, 14 give the answer to the question in v. 12. Note there are 6 things to do, or not to do! Fausset says v. 13 refers to words; v. 14, to deeds (III, 173)

→ (1) "Keep" - 777. This means to act as a watchman, a guard, a keeper. For this we can pray as David did in Psa. 141:3.

Cf. 1 Sam. 4:8
Matt. 10:30

"Shy tongue" - לִשְׁׁוֹן . As Gesenius says, this is using the tongue as an instrument of speech. Cf. Psa. 39:1-3.

"From evil" - מֵרָע . This is the most common word for evil in the OT. Often, as here, it implies "injury done to a person" (p. 80). Basically it means "breaking up or ruin" (Ibid.).

Speech which injures others is absolutely forbidden. Often it is done unjustly. Cf. Judges 11:27.

→ (2) "Shy lips" - לִשְׁׁפָּתַי . As with the "tongue," this refers to the instruments of speech. Cf. Job 2:10; 1:22; Psa. 39:1.

"Guile" - מַדְרִיגָה . This is deceit or fraud. Cf. Ges., p. 618.

So, in teaching the fear of the Lord, David "gives the pre-eminence to the avoiding of sins of the tongue" (Del. I, 412).

Cf. Jas. 3:2 ff.

→ (3) "Depart" - יָרוּח . This means to turn away from, to forsake, to leave behind. Cf. Psa. 37:17.

"From evil" - מֵרָע , identically the same word as in v. 13. It views evil "as a breach of harmony and as a breaking up of what is good and desirable in man and society." An evil man is an injury both to himself and to every one round him" (Girdlestone, p. 80).

→ (4) "Do" - עָשָׂה . "The primary idea lies prob. in forming, shaping, cutting... to produce by labour" (Ges., p. 821).

"Good" - טוֹב . To "see good" (v. 12), one must "do good." All of this idea of goodness must

(to the end of the Psalm)
v. 15 - With this verse, the rewards for righteousness
are contrasted with the judgment on evil.

be interpreted in the light of what God is (cf. v. 8).

Girdlestone in commenting on this verse says that

"goodness is not an absolute moral quality, but signifies that which is agreeable or pleasing, whether to God or man. . . . If this view be correct, we are to understand that when Jeremiah says 'amend your ways,' he does not mean 'improve them' in the abstract, or with relation to what they were before; but rather, 'make your course such as is agreeable to God, and do what is well pleasing in His sight'" (Girdlestone, p. 93).

The passages in Jer. are 7:3,5; 26:13; 35:15.

"Evil" disrupts; "good" harmonizes.

→ (5) "Seek" - וּפְדֹה. "The primary idea seems to be that of touching, feeling out . . . to seek fr. by feeling" (Des., p. 154). It also involves striving after or trying to gain. Cf. Rom. 14:19; Heb. 12:14.

"Peace" - שָׁלוֹם. Girdlestone says that "the root may have originally signified oneness, or wholeness, and so completeness" (p. 95). Also, "there is implied a bringing of some difficulty to a conclusion, a finishing off of some work, a clearing away, by payment or labour of suffering, of some charge" (p. 96).

The opposite of peace is confusion (1 Cor. 14:33).

Peace is the greeting word of the Jews.

(6) "Pursue it" - יִרְדָּפֵהוּ. "The primary idea is that of treating, going, running" (Des., p. 965). Cf. Hosea 6:3. We are to be relentless in our pursuit of peace, "not giving up the pursuit, through impatience or resentment, because of the continued malice of adversaries" (Fausell, ^{III}p. 173).

Cf. 2 Cor 13:11.

(34:15) "The eyes of Jehovah" - יְהוָה יִרְדָּפֵהוּ. This speaks of ^{being in} His presence, and also of His knowledge of all the circumstances. He is

וּפְדֹה is a relationship, harmonious + free from trouble, that is well-pleasing to the God of love. See idea of love bond of fellowship (Gen. I, 2:4-12).

Job 30:6 Cf. Psa. 33:18

omniscient!

"Upon the righteous" - $\square \supset P \supset T \underline{Y} - \underline{L} \delta$. This word is related positionally to "saints" in 9, and practically to vv. 13, 14. "O fear the Lord, ye his saints." So "fear the Lord" a saint must behave in the saintly manner of vv. 13, 14. How simple and yet how vital!

"His ears" - $\uparrow \supset \uparrow \uparrow \delta$. Here we see God's attentiveness to His people. But note: HE SEES OUR RIGHTEOUSNESS BEFORE HE HEARS OUR CRY. Cf. Psa. 66:18, "If I regard iniquity..."

"Do their cry" - $\square \uparrow \uparrow \uparrow \delta$. This is "a cry for help" (Des., p. 1044).

34:16 "The face of the Lord" - $\uparrow \uparrow \uparrow \delta$. Cf. Rev. 6:16.

For God to have His face against the evildoers is an indication of JUDGMENT!

Cf. Jer. 44:11. This expression is often used as a synonym for the person, \therefore God is against them that do evil. Cf. Jer. 21:10.

"Do evil" - $\uparrow \supset \uparrow \supset \delta$. Cf. 34:14 for these two words.

"Do cut off" - $\uparrow \supset \uparrow \supset \delta$, from $\uparrow \supset \uparrow \supset \delta$, to cut off meaning to destroy (Des., p. 492). Cf. Jer. 11:19.

"Their remembrance" - $\square \uparrow \supset \delta$. Cf. Proverbs 10:7; Ex. 17:14.

34:17 "The righteous cry" - lit., they cry - $\uparrow P \supset \delta$.

Dalitzsch says: "What is meant is the cry out of the depth of a soul that despairs of itself. Such crying meets with a hearing with God, and in its realization, and answer that bears its own credentials" (I, 412).

"The Lord heareth" - heard hears. Cf. vv.

Cf. 17:10
20:3, 6
25:16, 17

(34:19) "many" - מְרֵבִים. The word comes from רָבַב, to become many, to be multiplied, or manifold.

"Afflictions" - מַצָּוֹת, from נָצַו, to break in pieces. These are trials which seem to be designed to destroy us, making us worthless. These may be trials which come to the righteous because they are righteous, or testings, troubles, afflictions which God has designed for our humiliation and ultimate exaltation.

Cf. 1 Cor. 10:13; 2 Cor. 1:8-11; 4:16-18 (also vv. 7-12); 1 Pet. 4:12, 13. Also Rom. 8:28, 29.

Believers are not immune from suffering, but their sufferings serve a purpose.

"Delivereth" - יִצִּילֵם. Cf. the same word in vv. 4, 17. NOTE: In each instance it is complete deliverance: "from them all."

(34:20) This verse is cited in Jn. 19:36. Also cf. Ex. 12:46 which is the original. This is "a pictorial exemplification of the thought that God does not suffer the righteous to come to the extremity, that he does not suffer him to be severed from His almighty protecting love, nor to become the sport of the oppressors" (Del., I, 413).

"Keepeth" - יִשְׁמְרֵם. Jehovah is a guard, a keeper, a watchman. It means to take care of, as Adam was to care for the garden of Eden (Gen. 2:15). Cf. God's promise to Jacob in Gen. 28:15, 20; Ex. 23:20; Psa. 121:7. (From Gesenius, p. 1088)

"all his bones" - from the verb יָצַק, מְצִיקוֹתָם are so called from their hardness and strength (Gesenius, p. 808). So God will not allow

His people to become completely broken by their trials.

"Broken" - בָּרָךְ . This is the same word used of "a broken heart" in v. 18. GOD SEEKS BROKEN HEARTS, NOT BROKEN BONES!

(34:21) "Evil" - רָע . This is evil primarily because it is displeasing to God, but, as such, it breaks up and ruins those who engage in it. Cf. v. 13.

"Shall slay" - יַשְׁחֵד . It is to kill or to destroy from שָׁח .

"Wicked" - רָשָׁע . This is "spoken of individuals who plot against the good and vex them" (Gesenius, p. 998). They are guilty of doing unjustly.

"Hate" - שָׂנֵא . Basically this hatred comes from an ugly, deformed temper or disposition (Ges., p. 1013).

"Righteous" - The fourth time in the Psalm. Cf. vv. 9, 15, 19, 21. ("Righteous" is not in the Heb. of v. 17.)

"Shall be desolate" - יִשְׁמָד , "to bear one's guilt, i.e., its consequences, to suffer punishment, to be punished" (Ges., p. 95). Cf. Jer. 2:3. The same word is used in the next verse (Psa. 34:22).

(34:22) "Redeemeth" - יִפְדֶּה . This verb פָּדָה means specifically "to cut loose" (Ges., p. 834). It "is often adopted to represent the deliverance of a servant from slavery, as in Exod. 21:8... it especially refers to deliverance from bondage" (Hiddlestone, p. 120).

"Soul" - נֶפֶשׁ . Cf. v. 2. Hiddlestone calls this "the animating principle of the body." (p. 90). "The

The verbs come first in the last two verses, giving emphasis to the slaying and redeeming in contrast with each other.

Have a twofold meaning. Strong concurs, p. 267.

fact that the desires to which the soul gives birth are often counter to the will of God fixes sin upon the soul... Hence the need of ~~atone~~ its conversion to a life of conformity with God's law (Ps. 19.7, 34.22)" (Siddlestone, p.58).
 SO THIS IS REALLY THE INNER MAN, THE REAL PERSON.

"His servants" - לְעֹבְדֵי יְהוָה . This is one who is subdued before God (Yes., p.738), and thus who does His will, doing good (v.14), i.e., that which is pleasing to God.

The evil doer violates God's will, and will suffer ~~to~~ his punishment.

"Trust in Him" - $\text{יִשְׁתַּחֲוֶה אֵלָיו}$, from יָצָא , primarily "to flee" (Yes., p.332). So it is to trust in in the sense of fleeing to take refuge in Him. Cf. Psa. 37:40; Psa. 57:1; 61:4. False trusting is in Isa. 30:2.

"shall be desolate" - cf. v.21.