

Psalm 64:10

Authorized King James Version (KJV)

The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

Analysis

The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory. This concluding verse contrasts the fate of the wicked (judged by God's arrow, v.7) with the destiny of the righteous—gladness, trust, and glory. "The righteous" (tzadik, תִּצְדִּיק) refers to those in right relationship with God through covenant faithfulness. This isn't sinless perfection but covenant loyalty, trusting God rather than plotting evil like the wicked described earlier in the psalm.

"Shall be glad in the LORD" (yismach ba-YHWH, יִשְׁמַח בְּיְהֻדָּה) uses the verb samach (שָׁמַח), meaning to rejoice, be joyful, delight. The preposition "in" indicates the source and focus of joy—not merely glad about circumstances but glad in the LORD Himself. God's character, His faithfulness, His justice, His presence—these produce joy regardless of circumstances. This echoes Habakkuk 3:18: "Yet I will rejoice in the LORD, I will joy in the God of my salvation," even when external circumstances bring famine and devastation.

"Shall trust in him" (vechasu bo, וְחִסְרָבָו) uses the verb chasah (חִסָּח), meaning to take refuge, seek shelter, trust in for protection. The wicked trust in their schemes, their hidden plots, their careful conspiracies (v.5-6); the righteous trust in God. This trust is vindicated when God shoots His arrow at the wicked (v.7), demonstrating that trusting God was indeed wise while trusting in evil schemes was futile. The sequence matters: seeing God judge evil strengthens trust in His justice and care.

"All the upright in heart" (kol-yishrey-lev, כָּל־יִשְׁרֵי־לֵב) adds another category, emphasizing internal integrity. Yashar (ישָׁר) means straight, upright, righteous, honest. Lev (heart) indicates the inner person—motives, intentions, character. The upright in heart are those whose internal orientation is toward God, whose hidden thoughts are righteous even when no one observes. This contrasts with the wicked whose hearts plot violence and whose tongues speak lies (v.3-6).

"Shall glory" (veyithallelu, יְתִהְלֶלוּ) uses the Hithpael form of halal (הַלָּל), meaning to praise, boast, glory, give thanks. The reflexive form suggests they will cause themselves to glory, or glory together—corporate celebration of God's justice and faithfulness. Their boast is in the LORD (echoing Jeremiah 9:23-24 and Paul's "let him that glorieth glory in the Lord," 1 Corinthians 1:31). While the wicked boasted in their secret schemes, the righteous boast openly in God's righteousness.

Historical Context

The righteous/wicked dichotomy runs throughout Israel's wisdom literature and psalms. While everyone sins, the biblical distinction between righteous and wicked concerns fundamental life orientation: Does one trust God and seek to obey His covenant, or reject God and live autonomously? The righteous aren't perfect but are justified by faith, maintained in covenant relationship through trust and repentance. The wicked persistently reject God, trusting in their own schemes rather than divine wisdom.

David exemplified the righteous person described in this verse. Despite opportunities to kill Saul and seize the throne, David refrained, trusting God to establish His purposes in His timing (1 Samuel 24, 26). When falsely accused by enemies, David didn't retaliate with slander but committed his case to God. When Shimei cursed him during Absalom's rebellion, David restrained his soldiers, saying God would vindicate him if he deserved it (2 Samuel 16:11-12). In each case, David demonstrated trust in divine justice rather than human vengeance.

This psalm's concluding promise—that the righteous will be glad, trust, and glory—anticipates New Testament teaching. Jesus pronounced blessing on those

persecuted for righteousness' sake: "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matthew 5:11-12). Paul commanded believers to "rejoice in the Lord alway" (Philippians 4:4), even while imprisoned. The apostles, beaten for preaching Christ, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

The early church facing persecution drew strength from psalms like this. When believers were slandered, falsely accused, or martyred, they trusted God's ultimate justice. Their joy didn't depend on vindication in this life but confidence in God's character and future judgment. Church history records countless testimonies of martyrs singing hymns, forgiving executioners, and dying with joy—demonstrating that the righteous truly can be glad in the LORD regardless of circumstances.

Related Passages

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

Study Questions

1. What is the difference between being glad about circumstances versus being glad 'in the LORD' regardless of circumstances?
2. How does witnessing God's judgment on the wicked strengthen the righteous person's trust in God?
3. What does it mean to be 'upright in heart' when no one is watching, and how does this differ from merely outward righteousness?
4. In what ways should the righteous 'glory' or boast in the LORD, and how does this differ from worldly boasting?
5. How do gladness, trust, and glorying work together as the righteous person's response to God's justice?

Interlinear Text

Additional Cross-References

Psalms 25:20 (Faith): O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

Psalms 40:3 (Faith): And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

Psalms 97:11 (Righteousness): Light is sown for the righteous, and gladness for the upright in heart.

Psalms 112:2 (Parallel theme): His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Galatians 6:14 (Glory): But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Psalms 11:1 (Faith): In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

Psalms 58:10 (Righteousness): The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

Job 22:19 (Righteousness): The righteous see it, and are glad: and the innocent laugh them to scorn.

Philippians 4:4 (References Lord): Rejoice in the Lord alway: and again I say, Rejoice.

