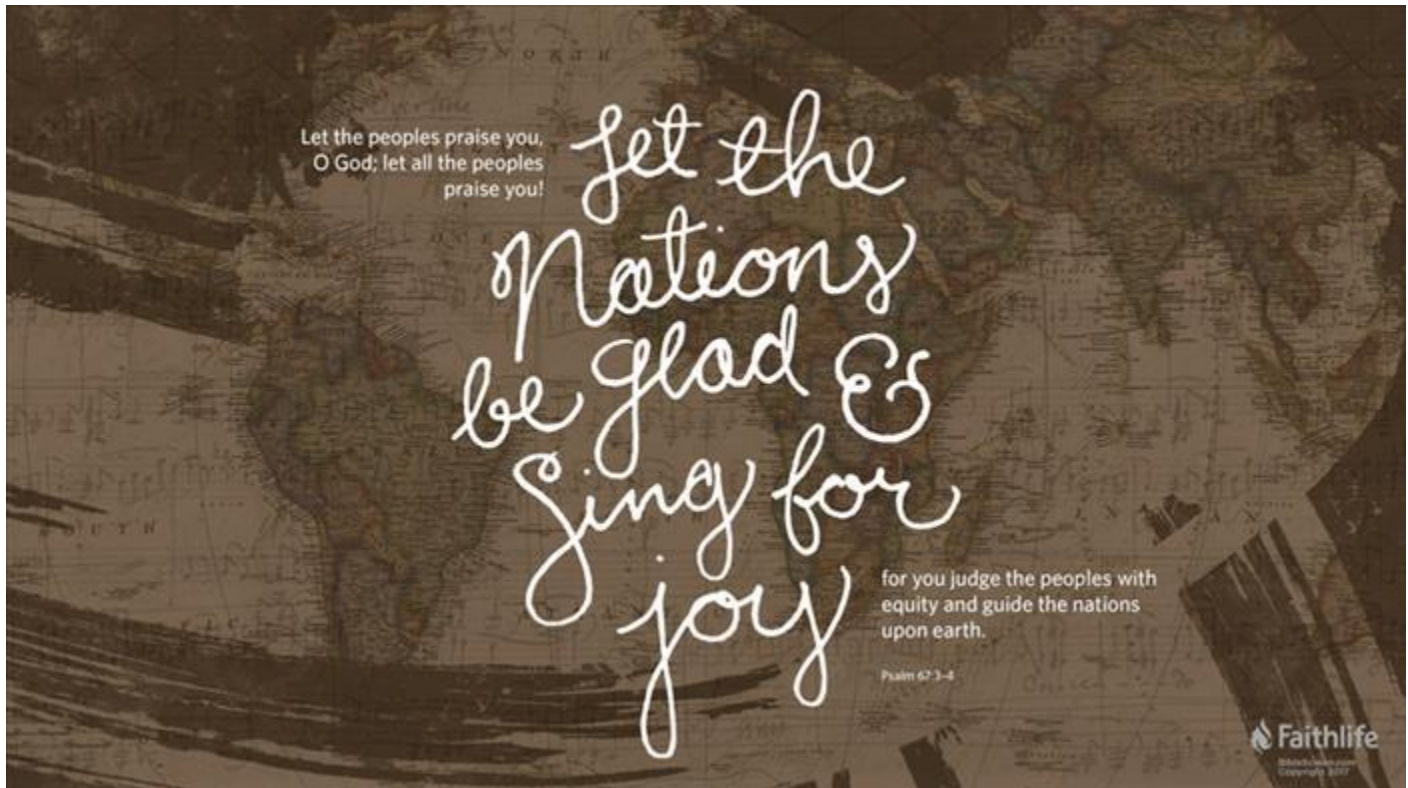


## Psalm 67 – Let The Nations Be Glad



**Psa 67:1** May YHWH be gracious to us and bless us and make His face to shine upon us, *Selah*

**Psa 67:2** that Your way may be known on earth, Your saving power among all nations.

**Psa 67:3** Let the peoples praise You, O YHWH; let all the peoples praise You!

**Psa 67:4** Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon earth. *Selah*

**Psa 67:5** Let the peoples praise You, O YHWH; let all the peoples praise You!

**Psa 67:6** The earth has yielded its increase; YHWH, our Elohim, shall bless us.

**Psa 67:7** YHWH shall bless us; let all the ends of the earth fear Him!

## Structural Analysis

This psalm is organized as a simple chiasm using repeated words and phrases. However, as we have seen so many times before, the deeper meaning lies in the details of the writing devices employed. First the chiasm:

A1. May YHWH be gracious to us and **bless us** and make His face to shine upon us, *Selah* (1)

B1. that Your way may be known on earth, Your saving power among all nations. (2)

C1. Let the peoples praise you, O YHWH; let all the peoples praise you! (3)

\* **Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon earth. *Selah* (4)**

C2. Let the peoples praise you, O YHWH; let all the peoples praise you! (5)

B2. The earth has yielded its increase; YHWH, our Elohim, shall bless us. (6)

A2. YHWH shall **bless us**; let all the ends of the earth fear Him! (7)

Each of these verses is a two-line parallel (except the center). Let's examine the parallels:

A1. May YHWH be gracious to us and **bless us** /and make His face to shine upon us, *Selah* (1)

A2. YHWH shall **bless us** / let all the ends of the earth fear Him! (7)

The first half of each verse uses similar wording; however the second half of the verse is completely different: "Make His face shine upon us" and "Let all the ends of the earth fear Him!" Remember, when a pattern is broken, that is a red flag from the Ruach Ha'Qodesh. What is He trying to teach us here?

Read A1 again: Make His face shine upon us. Sound familiar? That's from the Aaronic Blessing. If you remember from our study on Psalm 4, the Aaronic Blessing is the blessing to be put upon YHWH's people. (See **Ps 4 Analysis** for more on the Aaronic Blessing.) This is a positive statement in the form of metonymy. Metonymy is a writing device where a word or phrase is used to represent a larger idea or thing. So "shine Your face on us" really means "let all Your favor shine on us."

Now read A2: Let all the ends of the earth fear Him! This phrase is also a metonymy with "the earth" representing "all the inhabitants of earth." However, this phrase has a negative connotation. – fear Him! This does three things: 1) First, this metonymy creates a larger visual image. When we think of people, we might envision a group of people, maybe even a crowd. But when we picture "all the earth" we see a large planet covered with billions of people! 2) The use of a device encourages to stop and meditate on the writing. 3) The contrasting negative statement also encourages us to reflect on the writing. What is the connection between YHWH's people and all the earth? One thought might be that this is a contrasting parallel – YHWH's people will be blessed by YHWH contrasted with the nations will fear YHWH. But, we need to ponder, meditate on these ideas. We'll come back to it later.

B1. that Your way may be known on earth, Your saving power among all nations. (2)

B2. The earth has yielded its increase; YHWH, our Elohim, shall bless us. (6)

Again, the first half of each verse relies on the repeated word, "earth". The second half expresses two completely different thoughts and again, this is intentional. B1 tells us of His saving power among

all the nations. B2 reminds us, again, of the Aaronic Blessing. This is twice the Aaronic Blessing is tied to all the nations, all the earth. Hmmmm.

C1. [Let the peoples praise you, O YHWH; let all the peoples praise you!](#) (3)

C2. [Let the peoples praise you, O YHWH; let all the peoples praise you!](#) (5)

Now the entire verse is repeated on either side of the center. And here, the people, ALL the people, will praise YHWH! (Notice again the repetition – the people, all the people).

This points us to the center verse:

**Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon earth. Selah**

Closer examination reveals the repetition device is continued in the center. First, a repeated word:

**Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon earth. Selah**

But also repeated descriptions. Each mention of “nation” is connected to two words describing what is happening:

**Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon earth. Selah**

You may have noticed this verse is a mini chiasm:

Let the nations

be glad and sing for joy, (what the nations will do for YHWH)

**for You judge the peoples**

with equity and guide the (what YHWH will do for the nations)

nations upon earth. Selah

The nations will rejoice BECAUSE YHWH will judge fairly, with instruction. The reason we will praise is because He is just.

## Complex Analysis

How can we tie all this together? What is the point of all these red flags? This psalm heavily uses repetition to make its point. Look at the repeated words: earth, blessing, all the nations, praises, and at the end....increase! This psalm is expressing the themes of **Shavuot!**

Let's go through more carefully, reading this psalm with the lens of Shavuot:

(Please note, in the following section, I will be using the term Pentecost. The events of Acts 2 take place on Shavuot. I am using the term Pentecost to refer specifically to the Shavuot of Acts 2.)

<b>Mt. Sinai – Ex 19 and on</b>	<b>Psalm 67</b>	<b>Pentecost – Acts 2</b>
Moshe's face was shining (34:33) Fire on the mountain (24:17)	<b>His face shine upon us</b>	Fire upon them (v 3)
Torah given (Ex 20)	<b>Your way known</b>	Resurrection explained (v 32)
"Behold the salvation of YHWH" (Ex14:13)	<b>Your saving power made known</b>	Both Master and Messiah (v 36)
	<b>Let the people praise You</b>	What shall we do? (v 33) Gladly received the word (v41)
Mixed multitude	<b>Judge with equity</b>	Equity – men from every nation (v 5)
Torah given	<b>Guide the nations</b>	Poured out Spirit (vs 33)
(3000 were killed because of the golden calf) (32:28)	<b>Yielded increase</b>	3000 were saved, added daily (v 41, 47)
Mixed multitude	<b>All the ends of the earth</b>	Men from every nation (v 5)
The people trembled (yareh) (v 16)	<b>Fear Him (yareh)</b>	Fear (yareh) came upon every being (v 43)

Remember in the Structural Analysis we were looking at A1 and A2?

A1. May YHWH be gracious to us and **bless us** /and make His face to shine upon us, *Selah* (1)

A2. YHWH shall **bless us** / let all the ends of the earth fear Him! (7)

We were pondering the connection between the Aaronic Blessing for YHWH's people in A1 and the mention of all the people in A2. Rereading these verses through the lens of Shavuot, it makes a bit more sense. YHWH's people are all the people of the earth; therefore, we all receive the blessing of His salvation and stand in awe of His grace!

The theme of Shavuot is pretty solid here but there is more! Let's expand our focus out a bit more to include the B verses where we will find another repetition:

A1. May YHWH be gracious to us and **bless us** and make His face to shine upon us, *Selah* (1)

B1. that Your way may be known **on earth**, Your saving power among all nations. (2)

B2. **The earth** has yielded its increase; YHWH, our Elohim, shall **bless us**. (6)

A2. YHWH shall **bless us**; let all the ends of the **earth** fear Him! (7)

In A2 and B2 we see the words “bless” and “earth” are inverted. This creates a second layer of parallels: In the second half of A2, the subject is “the earth”. In the second half of A1, the subject is “us.” The “us”, YHWH’s people, is all the people of the earth.

In the second half of B2, the action is “bless”. In the second half of B1, the action is “saving power.” We will be/are blessed by the saving power (Yashua) of YHWH!

This secondary layer is further proof that the salvation of YHWH is for all the nations! He is truly worthy of praise!

Fun Note:

In these 7 verses, “us” is used 12 times in some form: “us” – 5, “nations” – 3, “earth” – 4. In a writing that is so carefully composed, it is possible that these numbers are intentional. Five is the number of compassion. When “us” is used, YHWH is being implored. David is asking, begging, for something: bless us, shine your face on us.... David understands we need Yah's compassion. Three is the number of life. Yah's saving power – eternal life - is for all the nations. Four is the number of boundaries or YHWH's creation. The earth and that are in it, are HIS creation. We are His people. And finally, twelve is the number of perfect ruling, sovereignty. Twelve, the number of us ruling with HIM for all eternity. (Think about the end of the book of Revelation: 12, 12, 12....)

### **Conclusion**

Shavuot is the Feast of LEAVENED Bread. The time we celebrate the manifold gifts of YHWH and His plan of salvation for all the earth, and the many gifts He has given us. It is also the Feast of the Covenant. We see all He has done while we were wondering in the wilderness, all He is offering through the promise to be our Elohim, and we say, “Yes, all that you say we will do!” But, this is not an oppressive submission. This is an invitation to walk with YHWH, be filled with YHWH, and ultimately, rule with YHWH. ***Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon earth. Selah***