

PSALMS

Chapter 67

May God be gracious to us and bless us and make his face to shine upon us, *Selah*² that your way may be known on earth, your saving power among all nations.³ Let the peoples praise you, O God; let all the peoples praise you!⁴ Let the nations be glad and sing for joy, for you judge the peoples with equity and guide the nations upon earth. *Selah*⁵ Let the peoples praise you, O God; let all the peoples praise you!⁶ The earth has yielded its increase; God, our God, shall bless us.⁷ God shall bless us; let all the ends of the earth fear him!

Ps 67 A communal prayer for God's blessing. Its content, form and brevity suggest that it served as a liturgical prayer of the people at the conclusion of worship, perhaps just prior to (or immediately after) the priestly benediction. God's blessing of his people (as well as his saving acts in their behalf) will catch the attention of the nations and move them to praise (see 65:2). This psalm is the third in a series of four. It has a completely symmetrical structure: Two verses at the beginning contain the prayer, while the two verses of the concluding stanza speak of the effects of God's answer. In the intervening stanza, framed by a refrain (vv. 3, 5), the people seek to motivate God's answer by referring to the worldwide praise that his mercies to his people will awaken. (CSB)

This psalm makes an excellent mission prayer. (PBC)

Perhaps intended for corporate worship, before or after the benediction; v 6 suggests the possibility of its use in connection with the harvest. (TLSB)

Format: Vv 1–3, a prayer for grace; vv 4–5, the Lord is fair to the nations; vv 6–7, a promise of blessing. (TLSB)

67:1–2 The prayer. (CSB)

67:1† The heart of the prayer, echoing the priestly benediction (see Nu 6:24–26). (CSB)

Virtual quotation of the Aaronic benediction (Nu 6:24–26). Through His Word, such as the benediction, God bestows His blessings. (TLSB)

67:2 May God's favors to his people be so obvious that all the world takes notice. (CSB)

Your way ... Your saving power. God's way of salvation through faith. This verse expresses a purpose of God's word of blessing: that God's salvation might be "known," i.e., received, through faith. (TLSB)

The word "way" is a frequent expression in the Psalms for activities that display character traits; and when referring to God it has in mind his activities in human affairs. (A Commentary on the Psalms - Ross)

all nations. God's salvation is for all (1Tm 2:3–4), and He appointed Israel to bring that salvation to all nations. (TLSB)

The point of this psalm is that any demonstration of the grace of God (v. 1) has the purpose of showing that he is a saving God (v. 2). Salvation and blessing then are God's gracious gifts that must be made known to the world. (A Commentary on the Psalms - Ross)

selah – Hebrew; untranslatable. Mainly in the first two books of Psalms. Probably refers to the accompaniment of the harps during the psalm. (TLSB p. 993)

This often occurs in the middle of a psalm and which apparently signals an interlude. “The Sela indicates that one must be still and quickly think through the words of the psalm; for they demand a quiet and restful soul, which can grasp and hold to that which the Holy Spirit there presents and offers” (Luther). (Psalms – The Prayer Book of the Bible – Dietrich Bonhoeffer p. 23)

Selah may be a musical notation. It could also be a point where a pause is desirable for the singer or reader of the psalm in order that the statement last made or the thought as a whole just developed may be reflected upon before the next turn of the thought appears. (Leupold)

When God is gracious to us and blesses us, we want to share his word with all people. (PBC)

He is praying for material blessings upon God's people. For when God's people fare poorly, their lot leads the nations to believe that their God cannot provide for them. (Leupold)

67:3–5 The motivation. Elaborating on v. 2, the people speak of the worldwide praise that will resound to God when he graciously blesses his people. Their wish is twofold: (1) that God's blessings may be so abundant that the people will be moved to praise, and (2) that the nations may indeed add their praise to that of Israel—an appropriate expression at this climax of the liturgy of worship. (CSB)

67:3 Refrain; cf v 5. Since the saved cannot help but praise their Savior, the psalmist is in effect praying for the salvation of the nations. (TLSB)

67:4 May the nations rejoice in the Lord when they see how benevolent the rule of God is (see 98:4–6; 100:1). (CSB)

glad ... joy. God's salvation also brings genuine gladness and joy to the believer. (TLSB)

judge the peoples with equity. Courtroom language. God judges us to be justified (not guilty), not because of our merit but because of what He has done for us by grace (Mi 6:1–8; Rm 3:23–25). (TLSB)

To “judge” refers to God's administration of the world, his wise decisions that direct the affairs of nations. When the Lord reigns in all his power, then the nations of the earth will have even greater reason for praising him. (A Commentary on the Psalms - Ross)

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67:5 Refrain; cf v 3. Suggests that this psalm was used in corporate worship (cf vv 1, 3). (TLSB)

67:6–7 The effects of God’s blessing his people. (CSB)

67:6 The promised land will yield its abundance (see 65:9–13). (CSB)

If we joyfully praise God and tell the nations of his righteousness, the earth will yield a rich harvest of souls won for Christ and for eternal life. (PBC)

67:7 *let all the ends of the earth fear Him!* God’s salvation is for all people. (TLSB)

Ps 67 There is only one way of salvation, which Israel’s God provided in the work of His Son, Jesus Christ. Thus, we believe in God’s salvation through Christ and proclaim it to all the world. • “Thine over all shall be the praise And thanks of ev’ry nation; And all the world with joy shall raise The voice of exultation.” Amen. (LSB 823:2) (TLSB)