

# Psalm 65:11

Authorized King James Version (KJV)

Thou crownest the year with thy goodness; and thy paths drop fatness.

## Analysis

**Thou crownest the year with thy goodness; and thy paths drop fatness.** This verse celebrates God's agricultural provision, viewing the agricultural year as crowned with divine generosity. "Thou crownest" (itarta, תָּרַת) uses the verb atar (תָּרַע), meaning to crown, encircle, surround. The imagery suggests the year as a circle completed by harvest, with God's blessing encircling and completing the full cycle from planting to fruition. God doesn't merely provide sporadically but sustains the entire agricultural process from beginning to end, crowning it with success.

"The year" (shenat, שָׁנָה) refers to the agricultural year measured by planting and harvest seasons. Ancient Israel's calendar followed agricultural cycles: early rain (October-November) for plowing and planting, late rain (March-April) for ripening crops, dry summer for harvest, then the cycle beginning again. The entire year depended on God's provision of rain, sun, and favorable conditions. Crop failure meant famine; abundant harvest meant prosperity. By crowning the year, God completes what He initiated, bringing the agricultural cycle to successful conclusion.

"With thy goodness" (tovateyka, תּוֹבָתֶךָ) emphasizes that the crown is God's generosity itself. Tovah (טוֹבָה) means goodness, welfare, benefit. God's essential goodness manifests in material provision. James 1:17 echoes this: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." The harvest isn't credited to farmers' skill, favorable weather, or chance—it's

attributed directly to God's goodness. This cultivates gratitude and dependence rather than self-congratulation.

"Thy paths drop fatness" (yir'afu megaleyka deshen, יַרְעֶפוּ מְגַלֵּךְ דְּשֵׁן!) extends the metaphor, depicting God's movements across the land leaving fertility in His wake. Ra'af (רָעַף) means to drip, drop, distill—suggesting abundant moisture. Ma'gal (מָגָל) means path, track, course—the way God travels. Deshen (דְּשֵׁן) means fatness, abundance, richness—often referring to fat portions of meat or rich soil. The image is of God moving across the earth, and wherever His feet tread, fertility follows. His very presence brings abundance; His paths leave richness behind. This recalls the Garden of Eden where God walked, and everything flourished (Genesis 3:8). It anticipates the New Jerusalem where the river of life flows from God's throne, and trees bearing fruit monthly line its banks (Revelation 22:1-2). Where God is, abundance follows. Where God moves, blessing trails. His paths aren't barren but fat with provision.

## Historical Context

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Ancient Israel's economy was fundamentally agricultural, making harvest psalms deeply relevant to daily survival. Unlike modern industrial societies with grocery stores stocked year-round, ancient peoples lived one failed harvest from famine. Rain patterns determined prosperity or poverty, feast or famine, life or death. Deuteronomy 11:10-12 contrasts Egypt's irrigation-based agriculture with Canaan's rain-dependent farming, emphasizing Israel's complete dependence on God for seasonal rains.

The agricultural festivals—Passover/Unleavened Bread (spring barley harvest), Weeks/Pentecost (summer wheat harvest), and Tabernacles (fall fruit harvest)—all celebrated God's provision. These weren't merely cultural celebrations but theological affirmations that God provides. First-fruits offerings acknowledged God's ownership of the harvest. Leaving corners of fields unharvested for the poor (Leviticus 19:9-10, 23:22) recognized that God's blessing should benefit all, not just landowners.

When Israel obeyed covenant terms, God promised rain in season, bountiful crops,

and wine and oil abundance (Leviticus 26:3-5, Deuteronomy 28:1-14). When Israel disobeyed, God warned of drought, crop failure, locust plagues, and agricultural devastation (Deuteronomy 28:15-24, Joel 1-2). The prophets repeatedly connected spiritual fidelity with agricultural prosperity and spiritual apostasy with agricultural judgment. Haggai rebuked post-exilic Jews for neglecting temple rebuilding, correlating this with crop failure (Haggai 1:5-11). When they resumed work, God promised blessing (Haggai 2:18-19).

For modern readers, the principle extends beyond agriculture to all provision. God crowns our years with goodness whether we farm or practice medicine, program computers or teach children. He remains the source of all provision, the One who opens His hand and satisfies the desire of every living thing (Psalm 145:16). Thanksgiving—acknowledging God's provision rather than crediting our own efforts—remains crucial for spiritual health and accurate theology.

## Related Passages

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**Romans 2:1** — Judging others

**Matthew 25:31** — Final judgment

**Genesis 1:1** — Creation of heavens and earth

**Psalm 19:1** — Heavens declare God's glory

## Study Questions

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1. How does viewing the agricultural year as 'crowned' by God's goodness cultivate gratitude for provision rather than taking it for granted?
2. In what ways does God's 'crowning' of the year with His goodness extend beyond agricultural blessing to other areas of life?
3. What does it mean that God's very paths 'drop fatness,' and how does His presence bring blessing wherever He moves?
4. How should urban, non-agricultural modern believers relate to this harvest imagery, and what spiritual principles apply universally?

5. How does attributing provision to God's goodness rather than personal effort affect attitudes about work, success, and possessions?

## Interlinear Text

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דָּשָׁן:	ירַעַפְתָּ	אֵל	מַעֲגָלְךָ	יְבָ	טוֹבָתְךָ	בָּנָה	שָׁנָתְךָ	עַ	טְרַחַתְךָ
<b>Thou</b> <b>crownest</b>	<b>the</b> <b>year</b>	<b>with</b> <b>thy</b> <b>goodness</b>	<b>and</b> <b>thy</b> <b>paths</b>	<b>drop</b>	<b>fatness</b>				
H5849	H8141	H2896	H4570	H7491	H1880				

## Additional Cross-References

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**Psalms 103:4** (Parallel theme): Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

**Psalms 5:12** (Parallel theme): For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

**Psalms 36:8** (Parallel theme): They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

**Haggai 2:19** (Parallel theme): Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.

**Proverbs 14:18** (Parallel theme): The simple inherit folly: but the prudent are crowned with knowledge.

**Joel 2:14** (Parallel theme): Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

**Malachi 3:10** (Parallel theme): Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

**Psalms 25:10** (Parallel theme): All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

**Psalms 104:3** (Parallel theme): Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

**Romans 11:17** (Parallel theme): And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

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