

Psalms 67:6

Authorized King James Version (KJV)

Then shall the earth yield her increase; and God, even our own God, shall bless us.

Analysis

Then shall the earth yield her increase; and God, even our own God, shall bless us. This verse connects divine blessing with agricultural prosperity, linking spiritual realities to physical provision. "Then" (az, אז) indicates temporal sequence or logical consequence—after the conditions described in previous verses are met (nations praising God, peoples being glad), then earth yields increase. Some interpret this as covenant blessing: when nations worship God, earth prospers. Others see it as simple statement that God's people experiencing harvest naturally leads to thanksgiving and global witness.

"Shall the earth yield her increase" (eretz natanah yevulah, אֶרֶץ נָתְנָה יְבוּלָהּ) uses natan (נָתַן), meaning to give, grant, yield. Yevul (יְבוּל) means produce, crop, harvest. The earth giving its increase indicates successful agricultural production—crops growing, fruit ripening, harvests plentiful. For agricultural societies, this represented fundamental security and prosperity. Crop failure meant famine; abundant harvest meant celebration. The psalm sees earth's fruitfulness as divine blessing, not mere natural occurrence or human achievement.

This connects to creation theology and covenant promises. Genesis 1-2 describes earth designed to produce abundantly ("Be fruitful and multiply," Genesis 1:28). Sin introduced thorns, thistles, and toil (Genesis 3:17-19), but redemption promises restoration. Leviticus 26:3-5 promises covenant blessings including land yielding increase if Israel obeys. Deuteronomy 28:1-14 similarly promises agricultural prosperity for obedience. The prophets envisioned messianic age with

unprecedented agricultural abundance (Amos 9:13—"the plowman shall overtake the reaper"). This verse participates in that hope—God blessing His people with material provision as part of comprehensive salvation.

"And God, even our own God" (yevarekenu Elohim, Eloheinu, אֱלֹהִים אֱלֹהֵינוּ) emphasizes personal relationship through repetition and the possessive "our own." Eloheinu (אֱלֹהֵינוּ) means "our God"—not distant deity but covenant God in relationship with His people. The emphatic structure ("God, even our own God") stresses intimacy and assurance. This isn't generic deity but the God who has bound Himself to His people in covenant relationship. The God who blessed Abraham, delivered Israel from Egypt, gave them the land, established David's throne, and promised redemption—THIS God, our God, shall bless us.

"Shall bless us" (yevarekenu, יְבָרֵכֵנוּ) concludes with confident expectation of divine blessing. The imperfect tense suggests ongoing, continuous blessing. This creates inclusio with verse 1's prayer for blessing—what was requested is now confidently expected. The psalm moves from petition (v.1, "bless us") to confident affirmation (v.6, "shall bless us"), demonstrating faith's progression from asking to trusting. The psalm teaches believers to pray confidently for God's blessing, knowing He delights to bless His people not for their consumption but for global mission—so all nations know His ways and salvation.

Historical Context

Ancient Israel's economy was fundamentally agricultural, making earth yielding increase a matter of survival, not merely preference. Rain patterns, seasonal temperatures, pest control, and soil fertility all affected harvest. Unlike modern globalized economy with diverse income sources, ancient peoples depended directly on land productivity. Crop failure meant famine; abundant harvest meant prosperity. This made agricultural blessing a primary covenant concern, repeatedly emphasized in Deuteronomy (7:13, 11:13-17, 28:3-5, 30:9).

The psalm reflects harvest festival context, possibly Feast of Tabernacles (Sukkot) or Feast of Weeks (Shavuot/Pentecost), when Israelites celebrated harvest and gave thanks for God's provision. These festivals combined thanksgiving for

material provision with remembrance of God's redemptive acts—Tabernacles recalling wilderness wandering, Pentecost celebrating wheat harvest and (later) Torah-giving. This integration of spiritual and physical, of redemption history and present provision, characterizes biblical faith. God cares about both soul and body, eternal destiny and daily bread.

The prophets frequently connected covenant faithfulness with agricultural prosperity or judgment. Joel described locust plague devastating crops as divine judgment, calling for repentance (Joel 1-2). Haggai explained crop failure as divine discipline for neglecting temple rebuilding (Haggai 1:5-11). Conversely, Deuteronomy 30:9 promises: "And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good." This covenantal framework understood prosperity and hardship as connected to relationship with God.

For contemporary readers, the principle extends beyond agriculture to all provision. God remains the source of every blessing, whether through farming, employment, business, or other means. The earth yielding increase now includes technological innovation, medical advances, economic productivity, and artistic creativity—all gifts from God. Believers continue receiving blessing not for selfish consumption but for fulfilling mission: making God's ways known and sharing His salvation among all nations. Material blessing carries stewardship responsibility, just as Israel's blessing was meant to attract nations to worship the one true God.

Related Passages

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does connecting spiritual worship (nations praising God) with physical provision (earth yielding increase) reflect biblical integration of material and spiritual realities?

2. What is the relationship between obedience/worship and agricultural blessing in the Old Testament, and how does this principle apply today?
3. How does the personal emphasis ('our own God') provide assurance of blessing, and why does covenant relationship matter for confident expectation?
4. In what ways does God's blessing manifest in modern contexts beyond agricultural harvest?
5. How should believers respond to material prosperity—as entitlement, as coincidence, or as divine blessing carrying stewardship responsibilities?

Interlinear Text

אֶרֶץ	וְתֵן ה	יְבוּלָהּ ה	! בְּרִכָּהּ נו	אֱלֹהֵינוּ:	אֱלֹהֵינוּ:
Then shall the earth	yield	her increase	shall bless	and God	and God
H776	H5414	H2981	H1288	H430	H430

Additional Cross-References

Leviticus 26:4 (Parallel theme): Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

Jeremiah 31:33 (References God): But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Exodus 3:15 (References God): And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Genesis 17:7 (References God): And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Isaiah 1:19 (Parallel theme): If ye be willing and obedient, ye shall eat the good of the land:

Psalms 48:14 (References God): For this God is our God for ever and ever: he will be our guide even unto death.

Jeremiah 31:1 (References God): At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

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