

# Psalms 67:7

Authorized King James Version (KJV)

God shall bless us; and all the ends of the earth shall fear him.

## Analysis

**God shall bless us; and all the ends of the earth shall fear him.** This concluding verse summarizes the psalm's dual themes: divine blessing and universal worship. The repetition of "God shall bless us" (also in v.6) emphasizes certainty. What was prayed for in verse 1 ("God be merciful unto us, and bless us") is now confidently affirmed—God will bless, shall bless, certainly blesses His people. The movement from petition to affirmation reflects faith's progression from requesting to trusting, from asking to confident expectation based on God's character and promises.

"God shall bless us" (yevarekenu Elohim, יְבָרֵכֵנוּ אֱלֹהִים) uses Elohim, emphasizing God's power and majesty. This is the Creator God of Genesis 1 who spoke worlds into existence. That this almighty God blesses His people is remarkable grace. Blessing from omnipotent deity isn't mere well-wishing but effective, powerful, transformative bestowal of favor that accomplishes what it intends. When God blesses, circumstances change, needs are met, lives are transformed, and purposes are fulfilled. God's blessing isn't empty religious sentiment but active divine intervention producing real results.

The psalm's structure creates cause-and-effect relationship between Israel's blessing and nations' worship. Verse 1 prays for blessing so that (v.2) God's ways be known among nations. Verses 3-5 call nations to praise God. Verse 6 affirms earth yielding increase and God blessing. Verse 7 concludes: God shall bless us, and therefore all earth's ends shall fear Him. Israel's blessing serves missionary purpose—demonstrating God's character, displaying His faithfulness, attracting nations to worship Him. This fulfills Abrahamic covenant: blessed to be a blessing,

so all earth's families receive blessing (Genesis 12:2-3).

"And all the ends of the earth" (vekhoh-afsiy-aretz, וְכֹל-אַפְסֵי-אֶרֶץ) uses afes (אָפֶס), meaning end, extremity, boundary. The phrase indicates earth's farthest reaches, most remote regions, ultimate boundaries. Geographically comprehensive, it includes every location, every culture, every people group—none excluded, none too distant, none unreachable. This universal scope appears throughout prophetic literature (Psalm 22:27, 98:3, Isaiah 45:22, 52:10) and anticipates the Great Commission's global mandate (Matthew 28:19, Acts 1:8—"unto the uttermost part of the earth").

"Shall fear him" (yire'u oto, יִירָאוּ אוֹתוֹ) uses yare (יָרָא), meaning to fear, reverence, worship, be in awe. This isn't terror that paralyzes but reverential awe that produces worship and obedience. When nations witness God's blessing on His people—His faithfulness, provision, salvation, and power—proper response is fear/reverence, recognizing divine authority and submitting in worship. This fear is beginning of wisdom (Proverbs 9:10), foundation of right relationship with God, appropriate posture before holy, almighty Creator.

The verse's conclusion creates perfect symmetry: the psalm begins with prayer for God's blessing and His face shining on His people (v.1), and concludes with confident affirmation that God will bless and all earth will fear/worship Him (v.7). What starts as petition ends as proclamation. What begins with Israel's need culminates in universal worship. This movement from particular to universal, from Israel's blessing to nations' worship, captures biblical salvation history—God choosing one people to bless all peoples, particular election serving universal redemption, Israel as firstfruits of harvest including all nations.

## Historical Context

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Psalm 67's vision of universal worship reflects prophetic hope running throughout Old Testament. Abraham was promised all earth's families would be blessed through him (Genesis 12:3). Isaiah prophesied: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). Psalm 22:27 declares: "All the ends of the world shall remember and turn unto the LORD:

and all the kindreds of the nations shall worship before thee." These passages envision a coming day when knowledge of God extends to earth's farthest reaches and all peoples worship Him.

Israel's historical role as light to nations was imperfectly fulfilled. During Solomon's reign, foreign dignitaries came to hear his wisdom and see God's blessing (1 Kings 10:1-13, 23-24), demonstrating the principle: God's blessing attracts nations. When Israel obeyed, they prospered, and surrounding nations recognized Yahweh's superiority (Joshua 2:9-11). When Israel disobeyed and experienced judgment, God's name was profaned among nations (Ezekiel 36:20-23). Israel's conduct—blessed or disciplined—testified to nations about God's character.

Jesus inaugurated the universal mission prophesied in Psalm 67 and throughout Old Testament. He commissioned disciples to make disciples of all nations (Matthew 28:19), promised the gospel would be preached to all nations (Matthew 24:14), and sent the Holy Spirit to empower witness to earth's ends (Acts 1:8). The early church's expansion fulfilled this psalm—through persecution (Acts 8:1-4), missionary journeys (Acts 13-28), and cultural bridge-building (Acts 15), the gospel spread throughout the Roman Empire and beyond. Each generation of Christians has continued this mission, establishing churches among unreached peoples and translating Scripture into thousands of languages.

Contemporary missions continue pursuing Psalm 67's vision. Organizations like Wycliffe, missions agencies, church planting movements, and indigenous ministry partners work toward the day when every tribe, tongue, people, and nation hears the gospel. Missiologists speak of "unreached people groups"—ethnolinguistic communities without viable church presence—and coordinate strategies to reach them. This work fulfills Jesus's promise: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14). Psalm 67's prayer becomes missionary mandate: may God bless us not for selfish enjoyment but so all earth's ends fear and worship Him.

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

**Colossians 1:16** — All things created through Christ

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

## Study Questions

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1. How does Israel's blessing serving as means to attract nations to worship God inform Christian understanding of prosperity and blessing?
2. What is the relationship between receiving divine blessing and being responsible for global witness and evangelism?
3. How does 'fear of the Lord' (reverent worship) differ from terror, and why is this distinction important?
4. In what ways does your life demonstrate God's blessing in ways that might attract others to worship Him?
5. How does the psalm's movement from petition (v.1) to confident affirmation (v.7) model the development of faith and trust in God?

## Interlinear Text

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וְיִבְרֶכֶּה נֹו	אֱלֹהֵי יִם	וְיִירָא ו	אֹת ו	כָּל	אֶפְסִי	אֶרֶץ:
shall bless	God	shall fear	H853	H3605	us and all the ends	of the earth
H1288	H430	H3372			H657	H776

## Additional Cross-References

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**Psalms 22:27** (Parallel theme): All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

**Isaiah 45:22** (References God): Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

**Acts 13:26** (References God): Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

**Revelation 15:4** (Parallel theme): Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

**Acts 2:28** (Parallel theme): Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

**Acts 13:47** (Parallel theme): For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

**Psalms 65:5** (References God): By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

**Psalms 29:11** (Blessing): The LORD will give strength unto his people; the LORD will bless his people with peace.