

## Mizmor 067

# A Blessing to the World

### Key Concepts

In this mizmor, David anticipates the gradual spread of Hashem's blessing to the entire world, once the *Geulah* (Redemption) has come to the Jewish people. Hashem provides His flow of goodness in the form of a blessing which originates with His blessing to the Jewish people, a blessing that will flower at the time of the *Geulah*. Once the nations of the world learn to appreciate the ideals symbolized by the role of Yisrael in the world, they will adopt rules of moral and ethical behavior. As a result they will earn the right to receive the flow of blessing that will pervade the entire world.

### Exploring the Mizmor

**PART 1. A BLESSING TO YISRAEL.** The flow of G-d's blessing to the world is suggested as occurring in three stages. The first stage will begin symbolically with the blessing that the Kohanim utter upon the Jewish people assembled in Yerushalayim. The wording of this blessing is paraphrased in this part of the mizmor (verse 2).

(א) לְמַנְצַחַּ בְּנִגְיִינֹת מִזְמוֹר שִׁיר: (ב) אֱלֹקִים יַחַנְנוּ וַיְבָרְכֵנוּ יְאֵר פְּנֵיו אֶתָּנוּ סֵלָה:

(1) *For the musician, with musical accompaniment, a mizmor, a song. (2) May G-d find favor in us. May He bless us, and shine His countenance upon us. Selah.*

**PART 2. GUIDANCE TO THE WORLD.** In the second stage, the more enlightened nations, having observed the good fortune of Yisrael, and appreciating the importance of the rule of law in human affairs, will adopt the way of Hashem. They will see how Hashem deals in fairness with all men, rewarding good and punishing evil. Nations that are unworthy may be expected to perish, whereas nations that are worthy will find that their citizens are eager to live in peace with other.

(ג) לְדַעַת בְּאֶרֶץ דְּרָכֶךָ בְּכָל גּוֹיִם יְשׁוּעָתֶךָ: (ד) יוֹדוּךָ עַמִּים אֱלֹקִים יוֹדוּךָ עַמִּים

בְּלָם: (ה) יִשְׁמְחוּ וַיִּרְנְנוּ לְאֻמִּים כִּי תִשְׁפֹּט עַמִּים מִיִּשׁוֹר וּלְאֻמִּים בְּאֶרֶץ תִּנְחַם סֵלָה:  
(3) *To make known Your way on earth, [to demonstrate] Your yeshuah to all*

*nations. (4) The peoples will acknowledge You, O G-d. The peoples will acknowledge You, all of them. (5) Nation states will be glad and sing for joy because You judge the peoples fairly. You will guide all the states on earth with fairness.*

**PART 3. BLESSING TO THE WORLD.** Ultimately, as a result of the example set by Yisrael, the recognition and worship of G-d will have become the common possession of all the nations of the world. Then, Yisrael, together with the rest of the peoples of the world, will rejoice in His blessings. Thus will be fulfilled the words of Yeshayah (49:6): *"I will make you a light for the nations, so that My salvation may extend to the ends of the earth."*

(ו) יוֹדוּךָ עַמִּים אֱלֹקִים יוֹדוּךָ עַמִּים כְּלָם: (ז) אֶרֶץ נֹתְנָה יְבוּלָהּ יְבָרְכֶנוּ אֱלֹקִים  
אֱלֹהֵינוּ: (ח) יְבָרְכֶנוּ אֱלֹקִים וַיִּירָאוּ אֹתוֹ כָּל אֶפְסֵי אֶרֶץ:

*(6) The peoples will acknowledge You, O G-d. The peoples will acknowledge You, all of them. (7) The earth will then yield its produce and G-d, our G-d, will bless us. (8) G-d will bless us; peoples at all the ends of the earth will fear Him.*

## Additional Thoughts

After the first introductory verse, Mizmor 67 contains seven verses which, according to Kabbalistic tradition, correspond to the seven branches of the Menorah in the *Bais Hamikdash*. This is especially significant, because just as Yisrael is "a light for the nations" so is the Menorah a symbolic source for the flow of blessing to Yisrael and the world.

The longest of these seven verses is the middle one (verse 5), corresponding to the center branch of the Menorah. If the seven branches of the menorah are associated with the days of the week, the center branch corresponds to the day of Shabbos, which is also described as the source of blessing to the other days of the week.

This can also be seen in the Kabbalistic diagram that represents the seven branches of the menorah with the seven verses. Copies of this diagram may be found in some editions of Tehillim. (See page 896 of the *Shai Lamora Tehillim*). It also is displayed by some congregations at the *Amud* (lectern).

According to tradition, a copy of the diagram was engraved on a golden plate that was displayed on the shield the King David took into battle. The entire mizmor was revealed to David by Hashem in the form of this diagram. It had previously been revealed to Moshe Rabeinu, as it says, "According to the vision that Hashem showed Moshe, so did he make the Menorah" (*Bamidbar* 8:4).

The seven verses of Mizmor 67 contain 49 words which correspond to the 49 days of *Sefiras Ha'omer* (Counting the Omer) preceding the festival of Shavuous. In fact Mizmor 67 is recited daily after the blessing for each day's count.

## Learning the Mizmor

### PART 1. A BLESSING TO YISRAEL.

(א) לְמַנִּיחַ בְּנִגִּינַת מִזְמוֹר שִׁיר:

This song has been prepared **for the musician** — לְמַנִּיחַ who will perform it **with musical accompaniment** — בְּנִגִּינַת. It is a **mizmor** — מִזְמוֹר composed in the form of a **song** — שִׁיר that expresses special enthusiastic gratitude to Hashem for the profusion of blessing that He will provide to the people of Yisrael and the nations of the world at the time of the Geulah.

(ב) אֱלֹקִים יַחֲנֵנוּ וַיְבָרְכֵנוּ

יָאֵר פָּנָיו אֶתֵּנוּ סֵלָה:

**May G-d** continue to **find favor in us** after the Geulah — אֱלֹקִים יַחֲנֵנוּ. Once we have been found pleasing to Him, we will feel confident in asking for His blessing. And so **may He bless us** — וַיְבָרְכֵנוּ with His flow of goodness. And may **He shine His countenance upon us** — יָאֵר פָּנָיו אֶתֵּנוּ so that the flow of goodness never diminishes with the passage of time as it naturally would from a human king, **Selah** — סֵלָה.

### PART 2. GUIDANCE TO THE WORLD.

(ג) לְדַעַת בְּאֶרֶץ דְּרָכֶךָ

בְּכָל גּוֹיִם יְשׁוּעָתֶךָ:

May the flow of blessings to Your nation be so great and so clear that it will show Your goodness and Your targeted method of bringing goodness to the world. It will serve **to make Your way on earth known** to all — לְדַעַת בְּאֶרֶץ דְּרָכֶךָ, teaching us to emulate it in our own lives by structuring our lives so as to achieve worthy goals. Thus, it will demonstrate **Your yeshuah to all nations** — בְּכָל גּוֹיִם יְשׁוּעָתֶךָ and the world will be filled with the knowledge of G-d.

(ד) יוֹדוּךָ עַמִּים אֱלֹקִים  
יוֹדוּךָ עַמִּים כָּלֵם:

Through the knowledge spread among the nations by the presence of Yisrael in their midst, the **peoples** of the earth **will acknowledge You, O G-d** — יוֹדוּךָ עַמִּים אֱלֹקִים. Indeed, the **peoples will acknowledge You** — יוֹדוּךָ עַמִּים, **all of them** — כָּלֵם.

(ה) יִשְׂמְחוּ וִירְנְנוּ לְאֲמִים  
כִּי תִשְׁפֹּט עַמִּים מִישׁוֹר  
וּלְאֲמִים בְּאֶרֶץ תִּנְחָם סֵלָה:

The nation states that have formed well managed political units, based on the rule of law, will appreciate what You have done to bring about peace and tranquility throughout their regions. These **states will be glad and sing for joy** — יִשְׂמְחוּ כִּי, **because** they will see that **You judge all the peoples fairly** — וִירְנְנוּ לְאֲמִים תִּשְׁפֹּט עַמִּים מִישׁוֹר. The nation states will rejoice in the knowledge that the rule of law will ultimately dominate mankind. They will follow Your lead, for they see that You **guide all the states on earth with fairness** — וּלְאֲמִים בְּאֶרֶץ תִּנְחָם, **Selah** — סֵלָה.

PART 3. BLESSING TO THE WORLD.

(ו) יוֹדוּךָ עַמִּים אֱלֹקִים  
יוֹדוּךָ עַמִּים כָּלֵם:

After the rule of law has been adopted throughout the world, the **peoples** of the earth **will acknowledge You, O G-d** — יוֹדוּךָ עַמִּים אֱלֹקִים. Indeed, the **peoples will acknowledge You** — יוֹדוּךָ עַמִּים, **all of them** — כָּלֵם. They will trust You to administer Divine law in fairness, punishing the guilty and vindicating the innocent. Peoples will then revert to their natural ethnic and cultural groupings and they will instinctively recognize the wisdom of lawful behavior.

(ז) אֶרֶץ נְתַנָּה יְבוּלָהּ  
יְבָרְכֵנוּ אֱלֹקִים אֱלֹקֵינוּ:

As a result, G-d will be pleased with mankind, and will shower His blessing upon the entire world. The **earth will then yield its produce** — אֶרֶץ נְתַנָּה יְבוּלָהּ, for the benefit of all and **G-d, our G-d, will bless us** — יְבָרְכֵנוּ אֱלֹקִים אֱלֹקֵינוּ.

(ח) יְבָרְכֵנוּ אֱלֹקִים  
וַיִּירָאוּ אֶת־כָּל אֶפְסֵי אֲרֶץ:

**G-d will bless us** all – יְבָרְכֵנוּ אֱלֹקִים, and His blessing will flow to all of mankind for all people will have followed the example of Yisrael in serving G-d. Having seen the blessings that G-d has bestowed upon Yisrael and the judgment He has rendered upon the wicked, all **peoples at all the ends of the earth will fear Him** – וַיִּירָאוּ אֶת־כָּל אֶפְסֵי אֲרֶץ, and He will reign for all time in universal peace.

## Living the Mizmor

Listed below are some of the thoughts you might have in mind when you say the words of the mizmor as a *tefillah*, expressing your devotion to Hashem.

### Tefillos for Life - Your Berachah.

[67:1] SOURCE OF BLESSING. – לְמַנְצֵחַ בְּנִגְיֹת מִזְמוֹר שִׁיר – “*For the musician, with musical accompaniment, a mizmor, a song.*” Because of its symbolic significance many authorities recommend reciting this entire mizmor daily with sincere concentration. (In fact it appears as part of the daily *Pesukei D’Zimrah* according to *Nusach Sfar*)

It is written in the name of the *Maharshal* that when a person recites this mizmor in the presence of the menorah in *shul* at sunrise, it is as though he had kindled the Menorah in the *Bais Hamikdash*. Having this in mind will protect him from any harsh edict and will assure him a place in the World to Come.

[67:2] FLOW OF BLESSING. – אֱלֹקִים יְחַנְנוּ וַיְבָרְכֵנוּ יְאֵר פְּנֵינוּ אֲתָנוּ – “*May G-d find favor in us. May He bless us, and shine His countenance upon us.*” Ask Hashem to let the flow of His blessing pass to your family and all of Yisrael.

### Tefillos for Life - Your Geulah.

[67:3] THE LIGHT OF KNOWLEDGE. – לְדַעַת בְּאֶרֶץ דְּרָכְךָ בְּכָל גּוֹיִם יְשׁוּעָתְךָ – “*To make known Your way on earth, [to demonstrate] Your yeshuah to all nations.*” Ask Hashem to bring the Geulah so that all nations will serve Hashem and live at peace with each other.

## Sources

The primary sources used in the interpretation of the verses of this mizmor are listed below.

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|---------------------------|----------------------------------|
| ה - רש"י, מצודות, רשר"ה   | א - רד"ק, אלשיך, תהלים שי למורא, |
| ו - אבן עזרא, רד"ק, רשר"ה | התהלים המפורש                    |
| ז - רד"ק, רשר"ה           | ב - רד"ק, אלשיך,                 |
| ח - רד"ק                  | ג - רש"י, רד"ק, רשר"ה            |
|                           | ד - רד"ק, מצודות, רשר"ה          |