

Blessed to be a Blessing

Psalm 67

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I. Holy Spirit Holes

II. Promises for the Nations

A. The Foundation of the Blessing (Gen 12:1-3; 26:2-5)

“Now the LORD had said to Abram: “Get out of your country, From your family And from your father’s house, To a land that I will show you. I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.”” (Gen 12:1-3)

The Abrahamic Covenant has a firmly established pattern: God promises to pour out blessing upon His people so that that blessing might flow through them to all the nations of the earth.

B. A Prayer for God’s Blessing (Ps 67:1-2, 7)

Psalm 67 is a chiasm, beginning and ending with its recollection of the Abrahamic Covenant. The psalmist amplifies the Abrahamic Covenant with the Aaronic blessing (cf. Num 6:24-26). John Calvin reminds us of God’s intent to bless His people:

There are very many and very clear promises that testify that God’s singular providence watches over the welfare of believers: ‘Cast your care upon the Lord, and he will nourish you, and will never permit the righteous man to flounder’ (Ps 55:22). For he takes care of us. ‘He who dwells in the help of the Most High will abide in the protection of the God of heaven’ (Ps 91:1). ‘He who touches you touches the pupil of mine eye’ (Zech 2:8). ‘I will be your shield’ (Gen 15:1), ‘a brazen wall’ (Jer 1:18); ‘I will contend with those who contend with you’ (Is 49:25). ‘Even though a mother may forget her children, yet will I not forget you’ (Is 49:15). Indeed, the principal purpose of Biblical history is to teach that the Lord watches over the ways of the saints with such great diligence that they do not even stumble over a stone... because God has chosen the church to be his dwelling place, there is no doubt that he shows by singular proofs his fatherly care in ruling it.’ (Inst., I.xvii.6)

C. So the nations shall fear the name of the Lord (Ps 102:12-15 cf. Ex 18:10-11)

“But You, O LORD, shall endure forever, And the remembrance of Your name to all generations. You will arise and have mercy on Zion; For the time to favor her, Yes, the set time, has come. For Your servants take pleasure in her stones, And show favor to her dust. So the nations shall fear the name of the LORD, And all the kings of the earth Your glory. (Ps 102:12-15)

III. Summons to the Nations

We said that Psalm 67 is a chiasm. The “bread” of the psalm is the Abrahamic Covenant; the “meat” is a summons for all nations of the earth to enter into the blessings of worship.

“Let the peoples praise You, O God; Let all the peoples praise You. Oh, let the nations be glad and sing for joy! For You shall judge the people righteously, And govern the nations on earth. Selah Let the peoples praise You, O God; Let all the peoples praise You. Then the earth shall yield her increase; God, our own God, shall bless us.” (Psalm 67:3–6)

God has promised that He is going to bless His people and to make His people the means of blessing the world.

IV. Fulfillment for the Nations (cf. Ps 110:1-2; Acts 2:29-36; Rev 1:4-5)

The NT declares that the day the psalmist anticipated has been inaugurated with the death and resurrection of Jesus. God has installed Jesus as Ruler over all the earth.

“Grace to you and peace from Him who is and who was and who is to come, the Almighty, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.” (Rev 1:4-5)

Jesus is Lord. He rules _____ over the kings of the earth. Notice that this is the very point which Peter makes on the day of Pentecost. Peter announces:

“Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, he, foreseeing this, spoke concerning the resurrection of the Christ, that ‘His soul was not left in Hades, nor did His flesh see corruption.’ This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. For David did not ascend into the heavens, but he says himself: ‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool’ (cf. Ps 110:1). Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”” (Acts 2:29–36)

As the Lord of all, Jesus has poured out His Spirit to bless the Church so that the Church might bless all the nations of the earth. Note the words of Psalm 110:1-2:

“The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.” The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!”

V. Blessed to be a Blessing

VI. Conclusion