

# Psalm 67

**Introduction** – In his book titled after this Psalm, “*Let the Nations be Glad*” Piper writes, “*Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever.*” This short Psalm is both an exhortation to everyone to “praise God!” and a declaration that God intends to bless the nations in such a way that in fact they will. Spurgeon ends his commentary on the last verse with, “*And all the ends of the earth shall fear Him. The far off shall fear. The ends of the earth shall end their idolatry and adore their God. All tribes, without exception, shall feel a sacred awe of the God of Israel. Ignorance shall be removed, insolence subdued, injustice banished, idolatry abhorred, and the Lord’s love, light, life, and liberty, shall be over all, the Lord Himself being King of kings and Lord of lords.*” We could stand to have such an optimistic view of an expected, efficacious spread of the gospel and the rule of our Lord and Savior upon the earth today. We need such hope today.

**Overview of the Psalm** – We come to God as sinners and so we begin with a prayer for mercy; and we come needy, so we pray for His blessing (v1). But not just for ourselves, we want the people of God blessed so that His ways will be known, that is, His saving power, and that it would be known among all nations (v2). Let all the people praise God (v3). The central prayer is here in the middle of the Psalm: God would have us pray that the nations would sing for joy because God is God and governs the nations righteously (v4). So again, let all the people praise God (v5). The answer to this prayer will be the fruitfulness of God’s blessings (v6) which will culminate in all the ends of the earth fearing Him (v7).

**The Priestly Nation** – The story of the salvation of the world has always been the story of the salvation of all the nations of the world (Gen 12:3, Psalm 22:27-28, Zech 9:10, Acts 13:46-48, Rev 15:4). The story of the salvation of the world was never just a story of God choosing Israel – stop. The Jews were chosen by God to be a priestly nation to the nations. And while they failed miserably, culminating in the rejection of the very Messiah they were to provide for the nations, God accomplished all that He intended through them. God cut them out as a nation because of unbelief in Messiah Jesus while saving a remnant (Rom 11). The Christian church today is the New Israel, believing Jew and Gentile together, the priestly people of God and His spiritual temple (1 Pet 2:4-5). The point of all of this, as the psalm-singer writes, is to let “*all the nations be glad,*” glad, that is, in their salvation through Jesus Christ (Acts 4:12).

That salvation is for the Gentiles who had rejected God as well as the Jews who had rejected their Lord – and it is all the mercy of God (Rom 3:23-24, 11:11-12, 28-36).

**The Shining Face of Our Merciful God** – God’s blessing, mercy, and salvation are described as His Face shining upon us (v1, Num 6:24-26). “God’s face to shine” meant salvation (Ps 31:16) and turning us back to Him (Ps 80:3, 7, 19). While in exile, Daniel prayed for God to shine His face upon backslidden Israel and His desolate sanctuary (Dan 9:17-19). The God who commanded light to shine out of darkness has shone in our hearts to give the light of knowledge... “*in the face of Jesus Christ*” who is the light of life (2 Cor 4:6, John 8:12).

The psalm-singer is asking for mercy (v1) and knowledge (v2) to shine (to reveal, to be a light beam) so that all peoples would turn and praise Him (v3). If God does not make us walk in His ways, we will walk in our own ways, and our ways are full of darkness. We are blind and lost without the light of the world. Walking in those ways, in that darkness, does not end in just rejecting the knowledge of the light of the world – it ends in the rejection of all knowledge. The experiment called “secular humanism” no longer knows what truth is, declaring what is good to be evil, and evil to be good. We don’t know what it means to be human. We don’t know the difference between a boy and a girl. We have been struck with a judicial blindness. And only God can bring us out into the light and so the psalm-singer prays that God would do so that we might see that He judges righteously and governs rightly (v4). Only when God gives this light do we see His ways as sweet and good (Psalm 1:1-3).

**Confidence in Answers to This Prayer** – Again the psalm-singer prays, “*Let the peoples praise You, O God; Let all the peoples praise You*” (v5). If God were to answer this prayer and the nations would live according to His ways, “*the earth shall yield her increase*” (v6). Sin first laid a curse on the soil and so there is a personal relation between moral and physical evil, consequences, abundance or barrenness. This is not only regarding the physical world (ignore gravity and step off the ledge), but in the spiritual and moral world (deny the Lordship of Jesus Christ and step into chaos). This is why we must declare the authority of Christ over all heaven and earth, discipling the nations (Matt 28:18-20). This is why we are to pray, “*thy kingdom come, Thy will be done, on earth as it is in heaven.*” This is to pray, “*Let the peoples praise You.*”

But will God answer such a prayer? If not, why would He put such prayers in His Word to be sung for centuries by His people? It is true that He carries, but will He answer? Verse 7 – “*God shall bless us, and all the ends of the earth shall fear Him.*”

*“David was not a believer in the theory that the world will grow worse and worse, and that the dispensation will wind up with general darkness and idolatry. Earth’s sun is to go down amid tenfold night if some of our prophetic brethren are to be believed. Not so do we expect, but we look for a day when the dwellers in all lands shall learn righteousness, shall trust in the Savior, shall worship thee alone, O god, and “shall glorify thy name.” The modern notion has greatly damped the zeal of the church for missions, and the sooner it is shown to be unscriptural the better for the cause of God. It neither consorts with prophecy, honors God, nor inspires the church with passion. Far hence be it driven” – Spurgeon.*

**“Oh, Let the Nations Be Glad and Sing for Joy”** (v4) – This is the cry of the psalm-singer and the Great Psalm-singer. It is not simply that we would bow the knee in submission, but that we would also rise in the triumph over our sin and condemnation with great rejoicing as we live according to light shone in our hearts (Rom 8:1-2). What we often do not realize is how much that joy grows as more come into the kingdom with us. To want joy, rightly understood, is to want Jesus Christ glorified. And to want more joy is to want Jesus Christ more glorified and glorified by more. That starts in your own heart, individually, sincerely, and is the work of the Spirit of God. But you know the difference in singing with joy by yourself and singing with joy in a throng of believers given over to the glory of God. What will it be like to be with an innumerable company singing with joy before the Lamb? While that final consummation will occur at the Resurrection, He has promised the church triumphant will see His glory cover the earth as the waters cover the sea in this gospel age of hope. Sing this song of hope, praying this song with faith that all nations, all peoples, all lands would come to Christ.

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*Dave Hatcher – February 22, 2026*