

Psalm 67

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[0 : 00] Well, I don't know if you're aware of this, but it's the beginning of football season.

Some of you may care, some of you may not. And you probably will know that this is pretty significantly, though not completely, New England Patriots territory.

There's still a contingent that has pretty strong ties down to that large city to the south, the Jets and the Giants. But I've been fascinated for a long time about a particular phenomenon that I've sort of picked up anecdotally along the way.

There's actually an interview with Tom Brady after he won his second Super Bowl a couple years ago. And you know how there are all these commercials that come up? I think Disney World puts it on like, what are you going to, you've won the Super Bowl, what are you going to do now?

And you know what they say? We're going to go to Disney World. What a great celebration. But you think, seriously, like what happens? And so this guy asked Tom Brady the question, what do you do after you win the Super Bowl?

[1 : 13] He's like, well, you go home, you sleep for a couple days and then you get back to work so you can do it again. And then what happens? Think about Michael Jordan and what his life is like.

He's been immensely successful. But when you read some of the stories about his life now, he is a man who is addicted to trying to continue to experience the height of competitive success that he had when he played professional basketball.

And he's grasping for it. And it's almost sad to me that he continues to live this life hoping for something. And I wonder if we're all like that in different ways.

We're not, obviously, professional athletes. And so the pinnacle or the thing that we set our sights on may not be the same. But I wonder if we all, deep in our hearts, have something out there, a success that we long for, an achievement that we think will be the pinnacle of what we're striving for, something that will actually give us satisfaction and joy in our lives.

And you know, the funny thing about it is when we stop and think about it, we look around what happens with people. We're all seeking this. And yet, I think that the story of human history is that we never reach that point of true satisfaction and of true joy.

[2 : 43] Because the people who achieve those goals end up like Michael Jordan or Tom Brady going, what's next? There's got to be something next. And for those of us who never achieve those goals, you just live your life frustrated that you've never achieved them.

And it feels like we're chasing after shadows, chasing after something that can't actually give us what we want, which is real satisfaction, real purpose, real meaning, real joy in life.

I think that's true in humanity. Do you know, I think there's even a particularly sort of Christian version of this, a particular, and what I think it's what we call being a blessed person, right?

So I'm going to, in the church or in a religious life, I want to be a blessed person. And so I want to see my life be full of prosperity in my work and harmony in my relationships.

And I raise good kids and I'm a reputable person in my society and in my community. And none of those things are necessarily bad, are they?

[3 : 55] But we set our sights on this. And this is what it means to be blessed by God. And this is the pinnacle. This is the life that we're looking for. And in church, it can even have a particularly churchy feel to it.

I want to be well-known in my church. I want to be the Bible guy who knows my Bible really well or my theology. I want to be known as a great servant in the church or a successful minister to other people.

And we set our sights on these things. And you know what? None of these things are necessarily wrong. It's not wrong to want to win the Super Bowl. And it's not wrong to want to serve in the

church and know your Bible.

But I think that if we set our sights on these things, ultimately we find none of these things can actually deliver. None of these will actually do for us what we want them to do.

We're going to look at a psalm tonight. We're in the middle of a series on the book of Psalms. We're actually looking at book two. So Psalms 42 through 72. We're picking selected psalms from that chunk to go through.

[5 : 10] And we're going to be looking at Psalm 67 tonight. It's at page 481 in the Bible in front of you in the pew if you want. But we're going to be looking at Psalm 67.

And as we look at this, what I want, my greatest desire for you is that you will see this psalm points us to a greater joy and a greater satisfaction, a greater sense of purpose and blessing from God than all these things that we've talked about.

So let's look at Psalm 67 together. Let's read it and then I'll pray and ask the Lord to help us as we look at this tonight. Psalm 67.

May God be gracious to us and bless us. Make his face to shine upon us. Let the peoples praise you, O God.

Let all the peoples praise you. Let the nations be glad and sing for joy. For you judge the peoples with equity and guide the nations upon the earth.

[6 : 17] Let the peoples praise you, O God. Let all the peoples praise you. The earth has yielded its increase. God, our God, shall bless us.

God shall bless us. Let all the ends of the earth fear him. Please pray with me. God, we pray you would help us tonight. Help us to understand your word.

Help us to understand the truth of this psalm. And Lord, even more than that, may this psalm be the prayer of our hearts. That you would be gracious to us and that you would bless us.

And Lord, that the nations would know what a great God you are. That they would worship you in gladness and joy. We pray these things in Jesus' name.

Amen. Amen. Amen. So as we look at this psalm, there's one point that I think it has. There's only one point in this whole psalm. So that's the good news.

[7 : 20] If you think we're going to get out early. However, there's one point. There are three implications and two applications. So we'll be here for a little while. But I think it's going to be a rich exploration of this psalm together.

So one point, three implications, and two applications as we explore it. The one point, the main point of this psalm is this. It is in verse four.

At the desire, what the psalmist is calling God's people to see and to recognize and to long for is that the nations would be glad in God and in His saving work.

That they would sing for joy because of what God has done and is doing in the world. Now, you may ask, why do I think this is the point of the passage?

So for some of you who love Bible study, I'm going to give you a few hints. There are some structural reasons that I think why this is the key. Okay. First of all, I started.

[8 : 17] Did you notice that verse three and verse five are the same? Look at them again. They're exactly the same verse. And you just think, why is that there? And one of the options could be it's a refrain.

And surprisingly, the commentators, lots of them say, well, this is a refrain. But a refrain, like in a hymn or a song, you have a verse and a chorus and a verse and a refrain and a verse and a refrain. And there's that kind of a pattern. But that doesn't seem to make sense here. It doesn't fit that because the refrain doesn't, that pattern doesn't fit. So you think, okay, why else is it here? Well, as you look at it again, you realize it's actually bracketing verse four and it's pointing to it.

And actually, there's a structure that sort of, it starts out here in verse one and it points like an arrow to verse four. And verse four is sort of the big idea. And then you see beyond that sort of a mirroring of the same ideas going back.

So three and five are the same. And then verses one and two and verses six and seven actually mirror each other thematically. And I'll show you that as we go along and look at it. And so I think structurally, the psalm points to it.

[9 : 24] Another really neat thing is that Hebrew poetry is usually written in couplets, right? So each verse will have two parts, part A and part B. So if you look at this psalm, verses one, two, and three are all couplets, A, B, A, B, A, B.

And verses five, six, and seven are all couplets, A, B, A, B, A, B. But verse four is A, B, C. And it just sort of stands out. And most of us don't even stop and think about this.

But you know what? If you were Hebrew, if you were reading this or hearing this in the original language, that would strike you. The poetry in the meter would strike you. And so anyway, this is why I believe that this is the central idea.

Not only that, but thematically, there's sort of a continuity that I think runs through it. And we're going to explore that. So the question is, if this is the big idea, that the nations would be glad because of what God is doing, his saving work in the world, why does it need to be said?

Well, the reason is, I think, starting in verse one. Okay? So as we start in verse one, it says, May God be gracious to us and bless us and make his face to shine upon us. Now, if you were a Hebrew, if you were a part of the nation of Israel, these words would resonate like nothing you've ever seen.

[10:43] Because these words were part of a blessing that was given to God's people as they were leaving Mount Sinai after God had given them the Ten Commandments and given them the law, after he delivered them from Egypt before then, through the overcoming the Egyptians, parting the Red Sea, all these great tremendous works of saving his people.

And then he gave them their law. And as they're about to leave, numbers one through ten is the final instructions before they set off to the promised land. And in the middle of it is this blessing given to Aaron the priest to bless the people.

The Lord bless you and keep you. The Lord be gracious to you and make his face to shine upon you. And it's this beautiful blessing.

And these words resonate here. But the psalmist then takes it and says that this blessing is meant to have a purpose.

And he's speaking this because if you read through the rest of the Old Testament, God's people didn't always get this. They thought we are blessed so that we can be prosperous and happy and successful.

[11:57] So that we can live in the promised land and God will give us success in everything we set our hearts to. And we will be satisfied in being blessed by God. And they thought that was the whole point.

When you read the New Testament, Jesus comes right up against this over and over again. That there are people in the first century, first century Jewish people who thought, this isn't, God's purposes can't be for broader than this.

It's about Israel. But this psalm reminds us that this has never been God's intention. You see verse 2? Do you see the so that?

That it begins as a purpose clause. May God bless you. May God do these great things to his people, for his people. These undeserved things.

May he be gracious to you. Why? So that. So that your way may be known on the earth. So that your saving power may be known among all the nations.

[13:04] This has been God's plan from the very beginning. That God would not only work through Israel, but God would work in the whole world. So that they would see what a great God he is.

So that they would see the work of salvation that he is going to do in this world. And praise him. And friends, we know even more than the psalmist what that way of salvation looks like.

Because we have seen God send his very son, Jesus Christ, to take on human form and walk the earth. And to live a life of perfect obedience to God.

And to die for sinners like you and me. Who can never be perfect and never please God on our own. And Jesus came and he died for us. And then he was raised to life so that he might conquer sin and death.

And offer to us forgiveness and eternal life with him. And these are the saving ways. When we get to the beginning of Hebrews, we'll see that God spoke to his people in various times and forms in the past.

[14:17] But now he has spoken finally, fully, completely in his son, Jesus. And this is the high point of God's saving work in all of history. And it has always been God's desire that this great truth would be proclaimed to the ends of the earth.

I'm going to spend a few minutes trying to walk you through the whole of scripture to see this. So if you're the kind of people who doesn't usually take notes, you might want to pull out a pen. Because

I'm going to quote a bunch of scriptures to try and give you a sense of how this theme has been true throughout all of the scriptures.

All right? So here we go. Quickly. Starting all the way back in Genesis. Genesis 12. Right? After some of the great beginning stories of the creation of humanity.

And how humanity rebelled against God. And how ultimately humanity was divided amongst themselves. Because of their rebellion against God.

Out of the story of the Tower of Babel. Where people were given all these different languages. So they could not unite in rebellion against God any longer. God then picks a man.

[15:29] He picks a man, Abraham. And he says. I have called you. And I will bless you. And I will make you the father of a great nation.

And not only will I do that. But as I bless you. I will make your descendants a blessing. To all the peoples of the world.

To all the families. To all the nations of the world. God comes and he says. Abraham, I will bless you. So that you and your descendants may be a blessing.

To the whole world. So then fast forward on. Through all the history of. All the history of Israel. They go to Egypt.

They're enslaved. They're rescued. They're brought up to the promised land. They live in increasing unfaithfulness to God. They are not the people of God.

[16:27] That they're called to be. And yet in the midst of that. God is faithful to them. God says. I have not abandoned you. I have not let you go. My purposes will still.

Be achieved through you. In the world. And in Isaiah 49.6. God predicts. That one day he will send a servant. And that this servant will bring.

Will restore Israel. And will come and bring a renewal of God's people. But he says this in Isaiah 49.6. It is too light a thing.

That you should be my servant. To raise up the tribes of Jacob. To bring back the preserved of Israel. I will make you as a light for the nations.

So that my salvation may reach the ends of the earth. Throughout the whole Old Testament. You see God including people from outside the nation.

[17:26] Right? You look at the genealogy of Jesus. You have Ruth. And you have Rahab. And you have Bathsheba. All of these Gentiles. Who are brought in. These people who are outside.

Who are brought in. To God's people. And here in Isaiah. You see this promise. A servant is coming. One is coming.

And it's too small. That I would simply restore Israel. To its former glory. But I'm going to raise up this one. And he will not only bring renewal to Israel.

But he will be a light to the whole world. And so then. When this servant comes. When Jesus arrives on the scene. You see this theme.

And this idea. Unfold and flower. Before you. And so when Jesus comes. He's constantly. Confounding the religiously. Complacent. Who think by their position.

[18:23] They have a right. To being God's people. And constantly reaching out to people. Who don't deserve it. And who don't know it. And who are looked down. Who are the ones who are not. Blessed in Israel.

The sick. The poor. The needy. And Jesus comes. And he reaches out to them. And he reaches out to people. Outside the tribe. The Samaritan woman.

At the well. In John 4. The Syrophenician woman. Who begs. Jesus. Please. Let me eat from the scraps of your table. And Jesus.

After challenging her. Ultimately says. Yes. I will do this. I will bless you. The Roman centurion. About whom he says. I've never seen any faith in Israel.

Like the faith of this. Pagan outsider. So in the life of Jesus. You see this theme. Happening over and over again. And at the end of his.

[19:19] Ministry. After his life and death. And resurrection. He gives a commission. To his church. To his people. He says. Go. And make disciples. Of all nations.

Baptizing them. And teaching them. All that I've commanded you. And this then. Sets the trajectory. For the rest of. The. The New Testament. In the church.

You see in Acts 17. A striking thing. Acts 17. Paul goes to Athens. And he's preaching. In a very pagan setting. Where there are lots and lots of gods.

In the city. And there's a statue. To an unknown God. He says. What you worship is unknown. I now proclaim to you. And after preaching.

About the God. Who made the heavens. And the earth. And everything in it. The end of the sermon. He says this. The times of ignorance. God overlooked. And ignorance. Isn't a pejorative term.

[20 : 18] He's not speaking badly. He's just saying. What you didn't know before. Now I'm proclaiming to you. So that you know. Now you know. And so now you're no longer ignorant.

The times of ignorance. God overlooked. But now he commands. Not just his people. But all people everywhere. To repent. Because he's fixed a day.

On which he will judge the world. In righteousness. By a man whom he's appointed. And this he's given assurance. By raising him from the dead. The apostle Paul. In his letters.

In Ephesians 3. He says. This is the mystery. That in Christ. God has expanded the scope. So that the Gentiles. Are meant to be a part of the church. Along with God's people.

And it's so hard for us. To imagine. How radical that is. Because my guess is. 99.6% of us here. Are not Jewish. And so we have no idea.

[21 : 15] The sense of privilege. That might be too high. But. But. But we have no sense. Of how radical. A change this was. Because all of us.

Are recipients. Of this blessing. That me. From my Anglo-Saxon. Roots. Can be included. In the people of God.

A God who was worshipped. In Jerusalem. What a great privilege. What a great joy. It is. And of course. The trajectory. Goes on ahead. The verse that I read.

At the beginning of the service. That in Revelation 7. There's this picture. The apostle has a vision. And around the throne of God. In this great arena.

Of worship. Are not just the people of Israel. But people from every nation. From every tribe. From every tongue.

[22 : 11] And they're worshipping God. And they're saying to him. To you be glory. And honor. And praise. And power. And honor. And thanksgiving. And this is the plan of God.

This has always been. The plan of God. In the world. And the psalmist reminds us of this. May God bless us. So that your ways may be known.

On the earth. Your salvation. Among all people. And this is the plan of God. In the world. So that's the point.

That's the main point. Of the passage. I promise. The implications. And applications. Won't take so long. Three implications. From the text. And then two applications. The first implication.

Is this. If this is the plan. Of God. In the world. Knowing God. Is the point. Of his blessing. Right. So verse one.

[23 : 10] Is a prayer. God will you. Will you bless us. But do you see. Some of the things around it. May you be gracious. To us. That is. Will you treat us. In a way. That we don't deserve. And will you make your face.

Shine upon us. And this is indicating. A relational component. God is saying. The great purpose. For God. In the world. Is that we would know.

God. That each of us. Would know God. And be able to relate to him. Face to face. That his face. Would shine upon us. Would be his favor. Towards us.

In relationship. We see this. Personal nature. Also reflected. In verse six. Where he says. The earth has yielded.

Its increase. That is. Like Jesus says. God has blessed. The whole world. The rain falls. On the wicked. And the righteous. He makes no distinction. In his common grace. Blessing. But then.

[24 : 08] The second half. Of verse six. Do you see it? He says. God. Our God. Will bless us. And there's this sweetness. And this tenderness there.

Where the psalmist. Is not saying. Oh this God. Who's just sort of far off. But God who. The one who has made us. His. And so.

Knowing God. Is. The point. Of blessing. All of the blessing. That he brings in the world. Is so that we might know him.

And there's a sting in this. Isn't there? Because. I don't know if you are like me. But. I want God's blessing. To be about me.

I want God to bless me. So that my life. Is a little bit more prosperous. A little bit easier. A little bit more successful. I want my kids. To be a little bit more.

[25 : 02] Well behaved. Et cetera. Et cetera. That's what I. I want God to bless me. So that that will happen. And this point says no.

God's blessing is so that we. Would know God. And of course. This is not just an individual thing. That I would know God. But the second implication.

Is that this goal. Is not. Is for. All of the peoples of the world. We've just spent a lot of time. Unpacking that. But I want to. Come back to it again. Because. These words.

It's almost a technical term. All the peoples of the earth. Are all the nations. You see it in the revelation. Where it talks about. Every tribe and tongue. It seems that when God.

Scattered the people. In Genesis 11. He looked ahead. To the picture in revelation. And he said. My glory will be magnified. Through language. And culture. And diversity.

[26 : 00] And I have created a world. With this incredible richness. So that they. Will respond to me. From every tribe. And tongue. And language. And worship me.

And this means. That the God of the Bible. Is no tribal God. He is not just the God. Of this people. And not of that people. He is not just a local deity.

Like many of the gods. Around Israel. At that time. Who would be a God of a place. Or a God of a harvest. He is the God. Who created the heavens. And the earth. He is a God.

Who created all things. And he calls. All of his creation. To turn to him. In worship. And praise. We live in a world today.

In a pluralistic world. Where it's very easy. To think that. God may be interested. In collecting the people. Who have. Don't really have. Religious tradition. Or who are going through.

[27 : 01] Some kind of crisis. But you know. If you're in your own. Faith tradition. Bless you. We're really glad you're there. And friends. We need to treat one another. With immense respect.

And we need to honor one another. God is not wanting to. Impose upon us. And yet. And yet. He calls.

All people everywhere. To repent. His plan. In the world. Is that people. Is that people. From every tribe. And tongue. Would turn to him. And honor him. And worship.

Him. He is not just the God. Of the West. And this is a remarkable thing. If you actually. Opened. Your eyes.

And looked. And could see. What God is doing. In the world. The greatest growth. In the church. The biggest things. That God seems to be doing. In exalting Jesus Christ. In the world.

[27 : 57] Isn't happening here. It's not happening in America. It's not happening in Europe. It's happening in the rest of the world. One of the greatest blessings. That I can think of.

In the last 10 years of my life. Is sitting with a group of brothers. Believers in China. As they lived. Going to underground churches.

Seeking to live their. Out their faith. In a culture. In a country. That is. Generally. Hostile. To their belief. And yet. They're not thinking about.

Just surviving. These men and women. Were praying. And plotting. And planning. To take the gospel. To Central Asia.

And to the Middle East. And to places where. Honestly. My white skin. Does me no good. In trying to be a herald. Of Jesus Christ. And their longing.

[28 : 53] To be a part of this. To reach. What's called. The 1040 window. One of the greatest. The greatest. Unreached. Peoples. In the world. And God is doing this.

So that's the second implication. Is that the. The purpose of God. Is to reach. The extent. Of all peoples. Everywhere. And the third implication.

Is this. And that is that. God is not. Simply doing this. Because. He's a cultural hegemon. Because he really wants to be. The top dog.

And squash. All of the rivals. That's not actually. His purpose. He is not. Working. To impose himself.

So that people. Out of fear. Or out of mere duty. Will respond to him. So that they don't get. Slapped. On the hand. In judgment. But verse 4.

[29 : 52] Reminds us. That to know God. Is to make us glad. And to fill us. With songs. Of joy.

Verses 3 and 5. Tell us that. That all the peoples. Of the world. Are to praise him. What are the things. That you pray. That the things. That you see. To be so intrinsically.

Beautiful. Or lovely. Or valuable. That you can't help. But say. What an amazing. Thing that is. God doesn't come.

And ride roughshod. Over his world. But God. Powerfully works. To win our hearts. So that we would be filled. With joy.

And gladness. In him. This is a joy. Of a people. Who have lived. Under oppression. When their savior.

[30 : 51] Rides. And sets them free. From all that they've. Experienced. This is the joy. Of a child. Rescued. And returned. To his father. Out of the hands.

Of a kidnapper. This is the joy. Of a bride. Reunited. After a long. Forced separation. From her bridegroom. This is the joy.

That God has called. The world. To know. In him. It's what Jesus said. Would come. When he said. My prayer to you. Is that.

My joy. Would be in you. And that your joy. Would be complete. It is the joy. That the apostle. Peter writes about. In the first chapter. When he talks about.

The great things. That God has done. In causing us. To be born again. To a living hope. And then at the end. He says. Though you have not seen him. You love him. And though you do not see him now.

[31 : 47] You are filled with this joy. That is inexpressible. And full of hope. Obtaining. For your souls. The outcome of your faith.

Your salvation. This. Is the joy. That God has for us. And this is what. His great plan. For the world. Is for us. Is that we would. Call the nations. And that we would be caught up. In this great thing.

That God is doing. Of finding joy in him. So those are three implications.

That knowing God. Is the purpose of blessing. That the nations. Are the goal. Of all. Of that blessing. But that the outcome. Is joy.

And gladness. And songs of praise. And worship. So two applications. What does this mean for us?

[32 : 48] Firstly. It means this. It means that our greatest joy. Is meant to be found. In God. And his plans. For the world. Not us.

We are not. We are not meant to be. The end of the line. Of God's blessing. We are not meant to be. A pool. In which the streams of God.

Blessing flow into. But not out of. That creates a very stagnant. Smelly pool. A lot of the time. But we are meant to be.

A refreshing pool. Into which the. The stream of God's blessings flow. And out of which. The streams of God's blessing. Will flow to others.

God calls us. To be a conduit. To be a. A display case. If you will. Of God's blessing. In Jesus Christ.

[33 : 48] So that the world. Would see. What a great God. We serve. An amazing thing. Is that we find. Our greatest joy. And satisfaction. And purpose. In this.

Not because. We are the center of it anymore. God. Overrides. Our self-centeredness. And our concern. About taking care of ourself. And he says. If you will look. Outward. And look upward. That is where you will find. The thing that you are looking for. And that is worth setting your life on. Your hopes. Your aspirations.

Your dreams. On God. And his plan. In this world. And on knowing him. You know.

There is a man in our church. That I have seen this happen in recently. It has been really fun. To see it happen. He came to me a little while ago. And he said. You know. For the last couple of years. I have just been.

[34 : 41] I have kind of been living the American dream. I have got a good job. I have got a good family. They are doing well. We moved into a bigger house. We are really comfortable. But for the last couple of years. I have struggled.

I just. What is it all for? What is the purpose of all this? And I have been frustrated. And empty. And just despairing. About.

Am I just going to do this. Until I die? Why? And then he came. Across. The truth. Of what we have been preaching tonight. That the nations will be glad in God.

And that we are meant to be caught up in this. And it changed everything. He realized. That. His. Chief end. Of course. As the Westminster Catechism says.

Is to glorify God. And to enjoy him. Forever. Forever. And you know what? It has changed everything. It has changed his time. He is now available. He is spending the capital of his time.

[35 : 43] In knowing God. And being involved in our church community. And being involved in ministry. And being. Heading out to conferences. When he has a chance to learn. And to grow. And to see more.

It has changed his finances. As he is thinking about. What do I do with all this blessing. That God has given me. How do I use it. Not just for my. Like greater. Building of barns. And accumulation of wealth. But how do I use this. For the glory of God. It has changed his future plans. He said. I have a successful. Career. But. But I am willing to leave it all tomorrow. If God can show me.

That he wants to use me. Somewhere else in the world. And you know. He knows that. God may not take him anywhere. God may want him to be. Faithful. And remain where he is. But all that he is doing. Is now. Released to be used. For God's glory. And he started speaking. To his co-workers. With much greater freedom. About Christ. This.

[36 : 39] This. Church job. Of. Doing evangelism. And telling other people. About Jesus. Isn't a job anymore. It's a joy. Because he just overflows.

About the wonderful things. That God is doing. In his life. He no longer pursues. A life of prosperity. And ease. But he is pursuing. God's purposes.

And my prayer is. That that would be true. For you. And for me. So that's the first application. The second application. Is this.

That. Individually. And corporately. We are called. To be a part. Of God's great work. In the world. We are called. To look at the world. And to see what God is doing. And to be.

A part of it. Probably. Many of you. Don't know. Because in the evening service. We don't go downstairs. But downstairs. In our fellowship hall. There is a bulletin board.

[37 : 34] That has pictures. Of the missionaries. That we support. As a church. And if you want. I'll go downstairs. And turn the lights on. So you can go see. Who those people are. And you can learn.

A bit about their ministry. So that you can begin. To pray for them. So that you can begin. To know. What God is doing. In other parts of the world. That's one way.

To begin to be involved. In what God is doing. Another way. Is to pick up your newspaper. I don't know. Have you been reading the papers? Can you imagine. What your brothers and sisters. In Egypt. Have endured. This week.

It's been a terrible week. Churches have been burned. The whole country. Country seems to be in uproar. Friends.

Pray for them. Let your newspaper. Guide your prayer. And ask that God. Would be glorified. In the world. Learn to be a discerning reader.

[38 : 33] To see through. Some of the mess. Of our media. And to perceive. And to ask. For God. To show you. What he's doing. Pray for the growth.

Of the church. In trial. And in prosperity. In the rest of the world. Be involved in that. Think through. Your finances. What are you doing.

With your money. Are you hoarding. And trying to build. A great retirement account. For yourself. Or are you thinking. How can I take. What God has given me. So that I can use it.

For his glory. And for the spread of his fame. To the whole world. How about going. As far as I know.

Trinity has not sent. A short term missions trip. From our church. In the last 10 years. Maybe longer than that. Friends. This needs to change.

[39 : 27] Not because short term missions. Is the be all end all. Of everything. But we need to be involved. And we need to know. How to partner. Some of our missionaries. Are not people from America. They're people from other parts.

Of the world. We need to figure out. How we can go. And encourage. These. Servants. We need to figure out. How we can go. And partner with them. In the ministry. That they are doing. In other places.

We need to figure out. How we can go. That means. We need to clear our schedule. We need to find the money. And even if it's not.

The most efficient. Or the most effective way. We need to pray. That God would make a way. For us. To see his heart. And to be captured by it. God. God.

And finally. Some of you. May be called. God may be calling. Some of you. Here tonight. To lay aside.

[40 : 23] Your career plans. And your aspirations. To lay aside. The security. Of whatever you perceive. To be your security. Here in America. In the. Everyday life. Here. And to go.

To go to a different culture. Where the language. Will always be a second language. Where life will always be. A little bit harder to live. Where you'll always be. Learning more about the culture.

And yet. In the midst of that. What looks like foolishness. In the world. God. Has used people. Over and over again. To take the good news. Of Jesus Christ.

To people. Who've never heard it. Or don't know it. Or don't have exposure to it. And friends. We all need to ask ourselves. A question. Would God want. To do that with me.

And he might send you. As a full time missionary. He might send you. As a vocational tent maker. But instead of setting your goal. On moving to. New York.

[41 : 17] Or Chicago. Or Boston. Maybe you should set your sights. On moving to Abu Dhabi. Or Delhi. Or Shanghai. To do the work.

That he's called you to. So that you can be a part. Of building his church. Somewhere in the world. And finally. I said that last time.

Didn't I? Finally again. Recognize that we live. In one of the most. Remarkable. Small cities. In the country. Because you know what? The whole world.

Comes here. The whole world. Comes to New Haven. Because. Of Yale University. And the academic. Opportunities there.

Because we're a refugee. Resettlement city. For the. U.S. State Department. People come here. From all over the world. From places. Where you can't even go.

[42 : 12] As an American. Or as a missionary. And so. We can be a part. Of reaching the nations. By shopping. At Stop and Shop.

And simply. Walking down. The ethnic food aisle. And seeing. Who's shopping there. And striking up. A conversation with them. By recognizing. The diversity.

Of your neighbors. And reaching out to them. And getting to know them. And seeing that. God may have positioned you. To reach a part of the world. That you would never go to.

Simply because you live in New Haven. Because you're here for study. Or for work. And he's going to allow you. To rub shoulders. With people from all over the world. It's why we have a French speaking fellowship.

That meets once a month. And a Spanish speaking fellowship. And we're hoping to have a Mandarin speaking fellowship soon. Because we recognize that. Even if language is a barrier. There's something that you can invite people to.

[43 : 09] As you meet them. Where they can begin. To hear. About the glorious things. Of what God has done. In Jesus Christ. Not just for you.

And not just for me. But for the whole world. So let the nations be glad. And let us. Be glad. In all the greatness.

Of what God has done. Let's pray. God we do pray tonight. We pray that you would. Lord. Catch us up.

In. Your purposes. In your plan. In your heart. For the world. God I pray. That. Lord. If you have shown us tonight. Where our hearts.

Are selfish. Where we are. Seeking to find our satisfaction. And joy. In things of this world. And are pursuing them wholeheartedly. God. Will you.

[44 : 05] By your grace. Turn our hearts towards you. That we might repent. And believe. And know that. Your purposes in the world. Are the greatest goal.

That you have given us. And God. We pray that as you do that. Lord. That you would then. Open our ears. And our hearts. To hear your calling. You're calling to go.

You're calling to stay. You're calling to pray. You're calling to. Reach out to those around us. Not because we. Have anything in ourselves. But simply because.

Of the great thing. That you have done in Christ. And the joy. That we have found in it. And God. Will you equip us. Lord. With our stammering tongues.

And our. Fearful hearts. Lord. Will you. Give us. Lord. The ability to do. What you've called us to. In the moments. Lord.

[44 : 58] For your glory. And for our joy. We pray these things. In Jesus name. Amen. As the. Worship team.

Comes forward. We're going to. Respond with songs. Songs of praise. Songs that. That. Fulfill this. Verses three and five.

Let all the nations. Let all the peoples. Praise you. Songs of joy. And I just want to ask. You. To. To sing these songs. And as you're. Look. Thinking about it.

I want the words. That you sing. To reflect. The reality of your heart. And if you're finding. That's hard. Because you recognize. My heart is not there. Then spend a little bit of time.

Just praying. And asking God. To change your heart. And then join in. Because sometimes. We need to open our mouths. And to sing these things. So that God can use that. To capture our hearts.

[45 : 53] So. Let's continue to worship. God tonight.