


An uncertain glory in tamil

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The title of this psalm is to the chief musician. On a gath instrument. A psalm of the sons of Korah. These sons of Korah were Levites, of the family of Kohath. From the time of David they appear to have served in the musical aspect of the temple worship (2 Chronicles 20:19). The Korah led a rebellion of 250 community leaders against Moses during the wild days of the Esodu (numbers 16). God judged Korah and her leaders and they all died, but the sons of Korah remained (Numbers 26:9-11). Perhaps they were so grateful for this mercy that they became notable in Israel to praise God. Charles Spurgeon said that Psalm 84 was entitled "To be called the pearl of the Psalms. If the twenty-third is the most popular, the one hundred and third the most joyful, the one hundred and nineteenth the most profoundly experiential, the fifty-first the most lamentable, this is one of the sweetest of the Psalms of Peace. A. A. Desire for the House of God. 1. (1-2) desire for God and his house. How adorable is your tabernacle, O lord of the guests! My long soul, yes, even faints for the judgments of the Lord; My heart and my flesh cry out for the living God. a. How lovely is thy tabernacle: one or more of the sons of Korah composed this psalm in the days of the tabernacle. It is also possible that the author referred to the temple in a historical, picturesque way. The affection is clear; He loved the house of God, whether it was in a tent or a permanent building. She thought he was beautiful, adorable. How it is beautiful is more exactly how it is ~ How dear" or "How loved"; is the language of love poetry. A" (Kidner) II.Ā" ā "It does not tell us how adorable they were, because it could not. His expressions show us that his feelings were inexpressible. A" (Spurgeon) b. My Soul Longs: The Psalmist's appreciation for the house of God was not simply because it was beautiful. His soul longed for the house of God, and even fainted when he denied the privilege of meeting God among his people. That was a deep feeling. Not all love is so great as to make you desirous. Not every desire is as beautiful as fainting. II. ā" "I rather - although the expression may sound harsh to some ā" called this ā" "asetette for God "that" the love of God ". [The appetite for God] has all the cheerful spontaneity of a natural desire, even physical, desired. (Lewis, cited in Vangemeren) c. My heart and flesh cry out for the living God: the house of God was dear and desired by the Psalmist because it was where he met God. Everything inside him is ā ~ "heart and flesh ā" longed for God and his house. I. Cry Out: Ā ā ~ "The word in question indicates a loud cry, not necessarily joyful (cf. Psalm 17: 1; Lamentations 2:19). Ā" (Kidner) II. Ā" "Crieth out loud, as a child when hungry cry every takes off of him, feet of hands, face, all cry; And then the mother comes together Everyone, then flies and embarrasses; So here. A ĉ ā, ~ (Trapp) III. This speaks to those who are leaders in God's house today. More than offering to offer Social connections, entertainment, excitement or self-improvement, must make places and meetings where people meet the living God. IV. This speaks to all those who come to God's house today. They must come without primary focus on programs, social connections, entertainment, excitement or self-improvement; They must come with the primary focus and the expectation of meeting with the living God. v. The emphasis on the meeting of the living God prevents tabernacle or temple in the wrong way. The temple as a place could be seen incorrectly (as in Acts 7:48, 7:54). The psalmist considers him here in his best way; the place to meet with the living God. vi. ā ĉ "It was not a superstition in this love. He loved the house of God because he loved the God of the house. His heart and flesh cried, not for the altar and the candlestick, but for his God. »(Spurgeon) VII. The living God: "This name is more than a contrast with the gods of the Gentiles. Fold the reason for the wishes of the Psalmist. Ā ĉ (Maclaren) 2. (3-4) Satisfaction in the Room of God. Even the sparrow has found a house, and the washer is a nest for itself, where it can lay its young ... also your altars, or lord of the hosts, my king and my God. Blessed are those who dwell in your house; You'll still be praised. Selah a. The sparrow also found a house; perhaps the psalmist saw the birds - the passer and the swallow ā ĉ "that had made a nest, living at the house of God, in view of the altar itself. Considered those blessed birds, living in the tabernacle. I. ā ĉ "The writer of this psalm had a peculiar familiarity with the temple. He had seen it with loving eyes, and seen the birds that find rest and shelter there. »(Morgan) II. Boice offered that the passer is an example of a small bird meaning and swallow is an image of restlessness. Similarly, the insignificant can find his place in the house of God, and the restless man can find his rest (nido) there āĉ "near the altar of God. III. ā ĉ "Evidently the design of this passage for intimate to us, that in the house, and at the altar of God, a faithful soul finds freedom of care and pain, tranquility of the mind and joy of the spirit; Like a bird that had secured a small villa for the reception and education of its young. »(Horne) IV. āĉ "You and I, dear friends, will be wise if we do it as this passer; For her she found a house for herself because she sought it, she found it because she was there all ready for her, and she found it appropriate so that she became her own. So we can appropriate the Lord Jesus Christ, from an act of faith, and thus makes it our own! Ā ĉ (Spurgeon) v. My king and my God: āĉ œThe double āĉ ~ MyĀ » is very valuable; He establishes his God with both his hands, as he decided not to let him go until the requested favorito the length agreed. Ā ĉ (Spurgeon) b. Blessed are those who dwell in your home: the psalmist passed by the enlivening of the birds that live at theto envy the priests who had rooms in the house of God. He felt they could live a life of constant praise (who will still praise you). Me, Praise again: "It is not enough to praise Him, it must be praising Him again, before He makes a beatitude; and though praising God is an easy matter, but praising Him again, a busy job will be found". (Baker, quoted in Spurgeon) B. Finding strength for the pilgrim's journey. I. (5-7) Strength for him who is far from the house of God. Blessed is the man whose strength is in You, whose heart is on pilgrimage. As they cross the Baca Valley, they do it one spring. The rain also covers it with swimming pools. They go from strength to strength; each one appears before God in Zion. a. Blessed is the man whose strength is in You: The man who finds his strength in God is also the one whose heart is on pilgrimage. He does not necessarily rely on himself or the world, but considers himself a visitor, a traveller, a pilgrim in this world. His true strength and treasure are in the world to come. Me. This strength and the heart of a pilgrim are exposed by love for the house of God. There they meet with God, together with other pilgrims, and gain strength in God together as they meet. There. Love and desire for God's house are not intended as an escape from the world, but as a preparation for life in the world. Iii. Strength is in Her; "If she cannot be in Zion, she can be with God; if she cannot enjoy sweetness, she can find strength". (Kidner) b. As they cross the Valley of Baca: The heart of the house of God has provided wisdom and strength for life lived away from the house of God. A difficult place (like the Baca Valley) has been turned into a spring, with rain and water pools. Me. The meaning or significance of the Baca Valley is uncertain. Commentators usually suggest that Baca speaks of tears and tears, or of drought and dryness. There are also thoughts of difficulties and problems. There. Baca is a "name derived from a verb meaning "to feel." (Horne) Horne went on to explain: "This present world is to us this valley of weeping; as we pass through it we are refreshed by the streams of divine grace, which flow down from the great fountain of consolation". iii. The Kidner gives the other way: "Baca...is thought to mean a tree or a shrub growing in arid places; hence the new English Bible, "the thirsty valley". iv. "The Valley of Tears, as this valley might be called, because of the problem or harassment that travelers have found there because of drought, or otherwise.ā (Poole) c. They go from strength to strength: With the bliss expressed by much water in an otherwise dry place, the pilgrim lives in strength and strengthens himself. The rich relationship with God is a supply of infinite strength for the journey, even in difficult seasons. Me. In a normal trip (especially difficult), the usual pattern is to go from weakness or fatigue. Not so with those whose strength is in God ā ~ "they go from strength to strength. II. Ā ā "The furthest travels that way, instead of being weak and tired, as the travelers in such cases [should] be, they grow stronger and stronger". (Poole) III. Ā ā "We proceed from one degree of grace to another, gaining the divine virtue through all stages of their probation. »~ (Clarke) d. Everyone appears before God in Zion: the journey has a destination ā ~" Zion, the city of God. Love and desire for the house of God will bring everyone to his destination, appear before God in Zion. I. ā" "Not just to be in the assembly, but to appear before God was the object of every Israelite devotee. He would do God which was the sincere desire of all those who in these days mingle in our religious gatherings. Unless we realize the presence of God that we have done nothing; The simple meeting together is nothing of value.ā ~ (Spurgeon) 2. (8) The prayer of the pilgrim. O Lord God of hosts, hear my prayer; Give ear, O God of Jacob! Selah a. God of hosts, hear my prayer: this song of the sons of Korah was more than a declaration; It was also a prayer. It was a reason for abundance spoken of by the water supply. It was a plea for strength that continues and builds. B. Give ear, O God of Jacob: the psalmist founded his reason in the long history of God dealing with His people's covenants. That same God blessed and was faithful to Jacob will also be faithful to his people today. This is worthy of meditation ā ~ "therefore the insertion of the second selah of the Psalm. C. Overcoming the greatness of God and His house. 1. (9) Ask for God's attention. O God, behold our shield, and behold the face of thy anointed. a. O God, this is our shield: let's take the shield here as a reference to a literal shield, which was Israel's main means of defense. The psalmist asked God to see what Israel did wisely to defend itself. B. Look at the face of your anointed one: let us take your anointed one as a reference to the king of Israel, who was specially anointed for his office. Although the Psalmist first had DAVID (or possibly Solomon) in mind, it also points to the Messiah, the last anointed. 2. (10-12) The Greatness of God and His House. A day in your courts is better than a thousand. I would rather be a porter in the house of my God than dwell in the tents of wickedness: for the Lord God is a sun and a shield. The Lord will give grace and glory. No good detracts from those who walk straight. O Lord of hosts, blessed is the man who trusts in thee! a. A day in your courts is better than a thousand: the psalmist began with love and desire for the house of God, and now he returns to his thoughts. The time spent in the house of God was better and more precious time spent elsewhere. I. āĉ "To the statement comparable to Paul āĉ œ All things but lossesāCTM (Phil. 3: 8. King James version), or up to AsafāĀ ~ that I have in paradise, but you? ' '73:25). Ā" (Kidner) b. I would rather be a porter in the house of my God: this was another expression of the psalmist's love and desire for the house of God. Living a luxurious life in the elegant tents of wickedness meant nothing to him; rather, he preferred to serve humbly in the house of God. I. "Sometimes we read it as if there was something heroic in the choice, a pinch of sacrifice in the decision. There's nothing like that. The singer was a man of profound common sense. (Morgan) ii. "To carry burdens and open doors to the Lord is more honor than to reign among the wicked. Every man has his choice, and this is ours. The worst of God is better than the best of the devil. (Spurgeon) iii. Doorkeeper: "How were the Korahites, to whom this psalm was entrusted, and for whose encouragement this psalm could be uttered. The doorman is the first to enter, the last to go out". (Trapp) iv. Ā" There may be a reference to the function of the gatekeepers of the Korahites, in that touching choice of the Psalmists, rather to lie on the threshold of the Temple than to dwell in the tents of wickedness." (Maclaren v. "Who now prefers the worship of God to the company of a gentleman, cheerful, honorable and noble, to the merry parties, to the public performances, to the stage, to the oratory or to the ball! Reader, would you rather be in your closet, wrestling in prayer, or reading the Scriptures on your knees, than in any of the above places? Ā" (Clarke) c. For the Lord God is sun and shield: the psalmist explains the goodness and blessing that come to the pilgrims who love and long for the house of God. They enjoy God as a source of blessing (sun) and defence (shield). They receive His bountiful grace and glory. I. "This is the only place in the Bible where God is explicitly called "sun." It is because He enlightens us and is the splendor of our days". (Boice) ii. "A sun for happy days and a shield for dangerous ones. A sun on it, a shield around it. A light to indicate the way and a shield to avert dangers. (Spurgeon) iii. How God adapts to our needs! In darkness He is a Sun; in muggy noon He is a Shield; in our earthly pilgrimage He gives grace; when the morning of heaven rises, He will give glory. He adapts to every variable circumstance of life. It becomes what the need of the moment demands. Ā" (Meyer) d. The Lord Will Give Grace and Glory: The link between the grace of God and His glory was then the thought of the apostle Paul: We have peace with God through our Lord Jesus Christ, by whom also we have access by faith to this grace in which we are, and rejoice in hope of the glory of God (Romans 5:1-2). I. To say, grace will put him in the future. It means there is more grace for God to give and more grace for us to receive. It also means that grace is something which God will give, and will not sell. ii. The is the first gift of God, and glory is His last gift. "Golden never comes without grace." »First, but grace is never without glory it is ultimate; The two things are linked together, and ā ĉ œIt that God has joint, the man does not separate it. " (Spurgeon) He will not entitle anything good: to those who walk rightly a promise was made: they will receive all the good that God has for them. The nature of this promise is appropriate in the ancient alliance, where God promised direct blessings for obedience and curses for disobedience. Under the new covenant, the believer receives God's good things based on the Bontā of Jesus, and then walks rightly. I. What does the text say? He doesn't say, "I would force all my children to enjoy every good". No, but Ā «No good thing neghero Ā». There are thousands of mercyards we don't enjoy, not because they are denied, but because we don't take them "(Spurgeon) II. "Because God is what is, and what he gives himself, is the highest wisdom to take it for our true good, and never let him go." (Maclaren) I. Blessed the man who trusts in you: the greatness and the goodness of God bring the psalmist to experiment and proclaim the bliss to trust in God. I. Ā «The essence of pity lies in the submission to the great king, who will grant his blessings to those who find their shelter in Him" (Vangemeren) (C) 2020 the permanent word Biblical comment by David Guzik Ā «EWM @ enduringword.com Ewm@enduringword.com

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