

## A PSALM ON THE HEART OF GOD'S PEOPLE

(Psalm 84:1-12)

### Introduction:

1. The Psalms are scripture too. They acknowledge the full spectrum of our emotions and teach us so much about our proper relationship with God.
2. Psalm 84 is one of the twelve Psalms (actually eleven plus Psalm 43 thrown in because of its location) attributed to the "Sons of Korah". Korah was a descendent of Kohath the son of Levi. His family was responsible for carrying, the ark, table, lampstand, altars, etc. of the tabernacle. After Solomon constructed the temple in Jerusalem the service of the Kohathites was changed to being gatekeepers and bakers for the service of the temple. They served in other ways as well (2 Chron. 20:19).
3. We mustn't forget the infamous Korah either. He led a rebellion against the leadership of Moses and Aaron and paid the ultimate price with many of his family (Num. 16).
4. That said, let us consider this wonderful Psalm from the "sons of Korah".

### Discussion:

#### I. The Exegesis of the Psalm.

- A. The Desire of Worshiping God (vv 1-4).
  1. God's people love worshiping God and thus the place where worship is conducted (v1). Lovely not the best translation unless considered figuratively like in the hymn "I Stand in Awe of You" (you are beautiful beyond description; vs. Is. 53:2).
  2. The desire of God's people to worship is so strong that they long for it to the point of passing out (v2; cp. Ps. 42:1).
  3. The people of God desire to assemble with God so much that they envy the animals that have constant access to the temple complex (v3).
  4. Happy/joyous/fortunate are they who dwell in the house of the Lord always praising Him (v4, probably a reference to the Levites; aka the sons of Korah).
- B. The Profit of Living with God (vv 5-8).
  1. Happy/joyous/fortunate is the man whose strength is in God and from God (v5; terrible translation in NKJV. The idea is a man whose ways are always guided to and by Zion; cp. Ps. 119:105).
  2. Passing through desert places, the people of God are watered and water (v6)!
    - a. Baca can be translated "weeping" but many scholars believe that word itself came from a root meaning arid, desert, lifeless.
    - b. Either way the meaning is clear, God's people, no matter where they are, are blessed and are a blessing (cp. Prov. 11:25; Gen. 12:1-3; 30:27).
  3. God's people go from "strength to strength", sufficiency to sufficiency, blessing to blessing (v7). And, they always find their way to God at Zion.
  4. God's people are blessed with the avenue of prayer to their God (v8). They can speak and God hears them (cp. Ps. 34:15)!
- C. The Safety in Trusting in God (vv 9-12).
  1. God's people pray for their leaders (v9).
  2. God's people value the Lord and His service more than the comforts of this world (v10).
  3. God's people understand the value in faithfulness to God: sun (glory) and shield (grace). They also understand the qualification (v11).
  4. God's people understand who God is and how He is (v12).

#### II. The Three Blessings of the Psalm.

- A. Blessed are those who are closest to God.
- B. Blessed are those who get their strength from God.
- C. Blessed are those who put their trust in God.

#### III. The Two Selahs.

- A. There are many thoughts of what “selah” actually meant in ancient Israel. Some think it might have been a pause to contemplate what has been spoken, and some think it might have been a musical interlude. I believe that it was a call for a repetition of the previous line, which would serve to aid contemplation.
- B. So, the main message of the Psalm would be the two selahs = Blessed are those who are always praising God, and blessed are those who pray to God and are heard!

**Conclusion:**

- 1. Compare the message of Psalm 84 and that of the Hebrews author in Heb. 10:19-25. Note the joy of worship/assembly, the advantage to godly living, and the confidence in the face of Judgment.
- 2. Invitation.

**MORE ON “A PSALM ON THE HEART OF GOD’S PEOPLE”**

- 1. Those who are not God’s people.
  - A. They do not desire to worship God.
    - Cain, Jeroboam, the godless, pseudo-Christians.
    - The root is found in Rom. 1:21-25, 28 and summed so well in 2 Pet. 1:9.
  - B. They do not live godly lives.
    - Cain, Jeroboam, the godless, pseudo-Christians.
    - Consider Matt. 7:21-23; Heb. 10:27, 31; Rom. 6:21; 1:28-32.
  - C. They are without hope.
    - Cain, Jeroboam, the godless, pseudo-Christians.
    - They all face/(d) the cold reality of Mark 9:42-50 (vv 49, 50 = Ezek. 43:24; Lev. 2:13 and/or 1 Cor. 3:13).
- 2. Those who desire to be God’s people.
  - A. Love and seek opportunities to worship/serve God (Heb. 10:19-25; Rev. 2:4 [Luke 22:19]; 1 Thess. 5:12-28.
  - B. Prove your love by living God-like lives (Titus 2).
  - C. Be comforted by the knowledge of the truth that we have been given (1 Thess. 4:13-18).