

Part 2 – Great Joy in Zion

In part 1 we learned that the subject/title of this great Psalm (or Song) is “*The Blessedness of the Dwellers in Zion*”. And the reason for this title is because it was written (by a descendant of Korah) for the *great* event when the Ark of the Covenant was taken up to Zion (in Jerusalem) when David was king (2 Sam 6:12-19; 1 Chron 15). And while Psalm 68 spoke about the setting out of the *procession* of the Ark of the Covenant, and Psalm 24 spoke of the *entrance* up to Zion, and then Psalm 25 spoke of *the worship itself*, this Psalm 87 speaks of the *joy of the entrance* of the Ark, with dancing’s and shouting’s. And when we get to Psalm 105, we’ll learn about the subsequent celebrations of the event. And there was *much* to be joyous about; for, the Ark of the Covenant coming to dwell at Zion (Jerusalem) symbolized *God’s presence (and His glory)* coming to dwell at Jerusalem. Therefore, Jerusalem had not only become the capital of Israel in regards to *civil* laws, but it was also now focal point of *worship* for Israel. Thus, Jerusalem truly was the *most important* city in Israel; not only because king David dwelt there (where the people went to for judgment) but also (and more so) because the Lord (YHVH) Himself dwelt there too (where the people went to for worship). And that’s why the Psalmist declared that the Lord (YHVH) loves the ‘gates’ (which are symbolic for judgment) of Zion. Justice and righteous judgment were first *fully* established, for all of Israel, during David’s reign (1 Chron 18:14). And one of the first thing he did when he was anointed king over *all* of Israel was to conquer Jerusalem and make it the capital of *all* of Israel. And not long after that, he moved the Ark of the Covenant to Zion too; again, making it *the* place of worship for Israel. And that’s *why* the Psalmist also said that ‘glorious’ (honorable) things were spoken of Zion. Indeed, Zion had the *great* honor of housing the Ark of the Covenant, which was symbolic of God’s presence and glory. And there truly was (and is) no greater ‘honor’ (glory) for *any* city than *that!* But, as the ‘selah’ at the end of the prior verse taught us, the Psalmist is not done speaking of ‘glorious’ things that will happen in Zion...

Psalm 87

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

Now, this verse is difficult to understand, due to the English translation. So, let’s do our ‘duty’ to rightly divide (to dissect [expound] correctly, #3718) God’s Word, as 2 Tim 2:15 tells us to. First off, when you look the words ‘**I will make**’ up in your Strong’s Concordance, you’ll see they are *all the same Hebrew word zakar* (#2142), which is a primitive root that means *to mark* (so as to be recognized), i.e. *to remember*. But, by implication, it can also mean *to mention* (#2145). It’s been rendered many other ways, including *make mention of, recount, record, remember* and *think on*. And then the word ‘**Rahab**’ means *Rahab* (i.e. *boaster*) but it’s also an *epithet of Egypt* (#7294) and is used this way (for Egypt) also in Ps 89:10 and Isa 51:9. And then the word ‘**Babylon**’ means *confusion; Babel* (i.e. *Babylon*), including *Babylonia and the Babylonian*

empire (#894). And then the words ‘**to them that know me**’ are all the Hebrew word *yada*’ (#3045), a primitive root that means **to know** (properly, **to ascertain by seeing**); *used in a great variety of senses*, figuratively, literally, euphemistically and inferentially (including **observation, care, recognition**; and causatively, **instruction, designation, punishment**, etc.). And the word ‘**behold**’ means ‘**lo!**’ (#2009). And then the word ‘**Philistia**’ means **rolling**, i.e. **migratory**; **Pelesheth, a region of Syria** (6429) and it’s also been rendered as *Palestina, Palestine, Philistia, Philistines*. And then ‘**Tyre**’ (a.k.a. Tyrus) means **a rock**; Tsor, **a place in Palestine** (#6865). And then ‘**Ethiopia**’ is the Hebrew word **Kuwsh** (#3568), which means **Cush** (or **Ethiopia**), *the name of a son of Ham, and of his territory; also of an Israelite*. And then the word ‘**this**’ means **this** or **that** (#2088) while the word ‘**born**’ means **to bear young**; causatively, **to beget**; medically, *to act as midwife*; specifically, **to show lineage** (#3205). And then the word ‘**man**’ is actually not in the original Hebrew manuscripts; it was added for ‘better readability’ (#9999). And lastly, the word ‘**there**’ is **a primitive particle** that means **there** (*transferring to time*) **then**; often **thither**, or **thence** (#8033).

So, perhaps you can see why the translators had difficulty in figuring out how to accurately translate this verse! Several words have *more* than one meaning, which does make it hard to accurately translate. But, if we take these dissected words in consideration with what the Psalmist has just said, we can make sense of it. So, let’s first look at the words how they are translated (in this verse 4) with the meanings behind them: “*I will make mention of*” (‘mark, remember, make mention’ #2142) “*Rahab*” (Egypt #7294), “*Babylon*” (confusion, Babel, Babylon #894) “*to them that know me*” (‘to know; to ascertain by seeing, observation, care, recognition, instruction, designating, punishment’ #3045): “*Behold*” (lo! #2009) “*Philistia*” (‘rolling, migrating, Philistines’ #6429), “*Tyre*” (‘rock’, Tyrus #6085), with “*Ethiopia*” (‘Cush, Etheopia’ #3568); “*This*” (‘this or that’ #2088) “*man*” (not in the manuscripts; added for ‘better readability’ #9999) “*was born*” (‘to bear young, to beget, show lineage’ #3205) “*there*” (‘there, then, thither, thence #8033).

Next, the *Companion Bible* also has a note on the word ‘Ethiopia’ that says there’s a figure of speech (*Ellipsis* of the verb ‘say’, apx 6), which is when a gap is purposely left in a sentence through omission of some word or words. So, it should be rendered (accounting for the figure of speech, *Ellipsis*) as: ‘*Tyre with Ethiopia [say] this*’. And remember, the word ‘man’ is not in the original language (#9999). Now, let’s take another look at verse 4 with the meanings of the words - *but with some highlighted* – and see if it makes any more sense...

“*I will make mention of*” (‘mark, remember, **make mention**’ #2142) “*Rahab*” (**Egypt** #7294), “*Babylon*” (confusion, Babel, **Babylon** #894) “*to them that know me*” (‘to know; to ascertain by seeing, observation, care, **recognition**, instruction, designating, punishment’ #3045): “*Behold*” (**lo!** #2009) “*Philistia*” (‘rolling, migrating, **Philistines**’ #6429), “*Tyre*” (‘rock’, **Tyrus** #6085), with “*Ethiopia*” (‘Cush, **Ethiopia**’ #3568) [**say**]; “*This*” (‘**this** or that’ #2088) “~~man~~” (not in the

manuscripts; added for ‘better readability’ #9999) “was born” (‘to bear young, to beget, **show lineage**’ #3205) “there” (‘**there**, then, thither, thence #8033) ...

So, the Psalmist is calling for (making mention to) the surrounding nations (north, south, east and west) to *recognize* (acknowledge) that ‘this’ was ‘born’ ‘there’ (in Zion). But, what is being ‘born’ (‘to bear young, to beget, **show lineage**’ #3205) in Zion? Well, the subject of this Psalm has been the Lord (YHVH) establishing Zion as His dwelling place; and therefore, righteous judgment (and hence, true justice) was indeed being ‘born’ there *because* David made Jerusalem the capital of all civil judgments in Israel, as well as Israel’s place of worship. However, *Israelites were not the only ones who could worship the Lord* (YHVH), nor were they the only ones who could *live* in Israel. People from other nations could too, although they were not allowed (at that time) to get as physically close to the Temple as the Israelites. So, the Psalmist is simply calling all nations (north, south, east and west) to recognize that Jerusalem is now the center of worship for those who worship the true God (YHVH). And thus, *the deeper significance* is that our Heavenly Father is truly (through this Psalmist) calling all nations to come to worship HIM at Zion, because **that’s where** He now dwelt (at the time this Psalm was written; not today of course, John 4:23-24). And wherever the Lord dwells, **that’s where all spiritual ‘birth’ comes from.** And, as our Lord and Savior, Jesus Christ, told us: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit* (John 3:5-6). And so, being ‘born of the [Holy] Spirit’ (via the truth that would be taught in Jerusalem, for that’s where the priesthood would also be) is essentially what this Psalmist is calling all nations to come to Jerusalem for! The next verse will further explain...

Psalm 87

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

This verse is another one we need to ‘rightly divide’ (2 Tim 2:15). The words ‘**And of Zion**’ are all one Hebrew word that means ***Tsijon*** (as a permanent capital), ***a mountain of Jerusalem*** (6726), so it’s speaking of **Zion** that we’ve learned about; the subject of this Psalm. And the words ‘**it shall be said**’ are also all one Hebrew word that means ***to say*** (used with great latitude) (#559). And the words ‘**this and that man**’ are also one Hebrew word ‘**iysh**’ (#376) which means ***a man as an individual or a male person***; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation) (#376). And, in Apx 14 II, the *Companion Bible* explains that **this word is used for a great (or mighty) man in contrast with ordinary men**. We saw this back in Ps 49:2 where ‘low’ were called the children of ‘*adam*’ (#120) and the ‘high’ were children of this word ‘*iysh*’ (#376). It cites Ps 62:9, Isa 2:9, 5:15 and 31:8 as other examples. But it also points out that, when God is spoken of as man, it is this word ‘*ish*’ (i.e. ‘*iysh*’) (#376). Examples are Ex 15:3, which says that: *The LORD is a man of war: the LORD is*

his name. And Josh 5:13, which says that: *And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?* However, this word is also used in expressions as ‘man of God’. Examples are: Dan 9:21, where Daniel said: *Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.* Dan 10:5, 12:6-7, and Zech 1:8,10 are a few other examples where ‘iysh’ (#376) are used to refer to a ‘man of God’.

And then the words ‘**was born**’ mean *to bear young*; causatively, *to beget*; medically, *to act as midwife*; specifically, *to show lineage* (#3205), which is the same word rendered as ‘was born’ back in verse 4. And then the words ‘**in her**’ are a *prefixed* (inseparable) *preposition*, sometimes combined with the definite article. It is used: (1) *of place* (never motion, either to or in a place); (2) *of time*; (3) *of the means or instrument*; (4) *of the cause*; (5) *of the rule*; (6) *by (in an oath)*; often *prefixed to verb infinitives* and *translated by "in" or "when"* (#871 a). And then the words ‘**the highest**’ are the Hebrew word ‘*elyown*’ (#5945), which means *an elevation*, i.e. (adj.) *lofty* and, as title, *the Supreme*. So, this is simply another ‘title’ for our Heavenly Father (Yehovah). And, in this ‘title’ the Lord (YHVH) is the ‘possessor of heaven and earth’ (Gen 14:18-20), Who divides the nations ‘their inheritance’ (Deut 32:8). And, as we learned, in Ps 83:18, He is ‘over all the earth’. And lastly, the words ‘**establish her**’ are one Hebrew word that means *to be erect* (i.e. *stand perpendicular*); hence (causatively) *to set up*, in a great variety of applications, whether literal (*establish, fix, prepare, apply*), or figurative (*appoint, render sure, proper or prosperous*) (#3559).

So, this verse tells us that Zion will give ‘birth’ (spiritually) to *mighty* men, and that’s *because* the Most-High God (*‘elyown* #5945) will establish Zion. The *Moffett Bible* renders this verse (Ps 87:5) as: “*But Zion! – her name shall be Mother, for every follower of mind belongs to her by birth*”. In other words, it doesn’t matter what race you are, if you come to ‘Zion’ to worship the Lord (YHVH) – who is the Most High God – then you ‘belong’ to that city *spiritually*. As Peter said in Acts 10:34-35: *Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.* Peter said that, of course, right before he preached, to the gentiles, the Gospel of Jesus Christ, as God had sent him there to do. So, what this verse 5 (in Ps 87) is really referring to is *the Gospel of Jesus Christ*. [Yes, Jesus Christ was taught in the Old Testament: <https://t.me/BibleStudyTruth/1096>]. For, at the time of this writing, Jesus Christ had *not yet* come to earth to atone for the sins of mankind. Therefore, those who wanted to worship the true God, Yehovah, (Israelites and gentiles alike) had to come to where His Tabernacle (Temple) was. Why? Because they were *still* supposed to offer sacrifices *at that time* (although we are not to anymore, Heb 10:10). As Solomon pointed out in 2 Chron 2:5-6, the only reason they needed a physical Temple at that time was truly to offer sacrifices to the Lord (YHVH). That’s why, in John 4, Jesus told the Samaritan woman at

the well that *the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father* (vs 24). Why? Because Jesus Christ was soon going to be THE Great Sacrificial Lamb who shed His righteous blood for the sins of mankind, *forevermore* (Heb 10:10); and that would (and did) fulfil all blood sacrifices for all times (Col 2:14, Eph 2:15). That's why Jesus also told the woman that: *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him*. *God is a Spirit: and they that worship him **must** worship him in spirit and in truth*. Our Heavenly Father is in the 'heavenly' (i.e. spiritual dimension); therefore, He is 'a Spirit' because He's in a *spiritual body* while in Heaven. But, whenever He has come into this flesh dimension, He had to put on a *material* body, just as the other angels who came to earth in service to Him – and even as the *fallen* angels (rebellious against Him) who mated with flesh woman did (Gen 6). And, when the proper time came for the Messiah to come, our Heavenly Father came to earth in a flesh and blood body via Jesus Christ. You can learn more about this in the following studies...

Spiritual and Material Dimensions <https://t.me/BibleStudyDownload/263>

Two Separate People <https://t.me/BibleStudyGodsWord/460>

Was Christ Here On Earth Before His Birth <https://t.me/BibleStudyDownload/485>

Keep God's Word Part 2 of 4 <https://t.me/BibleStudyGodsWord/466>

Therefore, for us to truly worship God (who we cannot see with our flesh eyes because He's in the spiritual realm, i.e. 'heaven') we must worship Him in our spirit (heart and mind) by putting truth in our 'inward parts' (heart and mind) as Jer 31:33, Heb 8:10, 10:16 and many other Scriptures explain. Psalm 50 also taught us how God wants our inward worship (sincere love and obedience) more than outward worship *that is fake* (not sincere). Therefore, today we don't need a physical Temple (or even a Church) to worship the true God (YHVH) in. We simply must *believe* in Jesus Christ, study His Word, allow the Holy Spirit to help us understand the Scriptures and strive sincerely *to obey* them each and every day... for that **is** worshiping God in our spirit and in truth. In other words, putting truth (God's Word) in our spirit (heart and mind) is what truly worshiping God is all about! And *that's* what those blood sacrifices (and other ritualistic ordinances) *symbolized* (foreshadowed).

And remember, back before Jesus Christ came to pay for our sins, the people had to offer sacrifices at the location God (YHVH) told them to. And Zion was clearly His new choice for His Ark to dwell in. We know this from what 2 Chron 21:18-22:19 tells us. And so, because Zion represented the location where the Lord (YHVH) *dwelled*, that's *why* the Psalmist is saying that many mighty men would be *spiritually* born there. In other words, the Psalmist was looking forward to (literally and prophetically) many people coming to Jerusalem (from all nations; north, south, east and the west) to find the truth (worship God) and thus be *spiritually* 'reborn' into a new person, which Paul calls the 'new man' which *is created in righteousness and true*

holiness (Eph 4:24) and *is renewed in knowledge after the image of him that created him* (Col 3:10). In other words, ***Zion was where the people went to learn about God so they could change their inner man by learning the truth.*** It's creating a new heart inside ourself via the help of the Holy Spirit *through faith in Jesus Christ*. But before Jesus Christ came, they *had* to go to Zion, because *that's where the Ark of the Covenant was*. And truly, the 'Highest' Himself (God Almighty, YHVH) did establish Zion as His center of dominion *because that's where He chose to rule from* – not only during the days of David and Solomon - but also when Jesus Christ returns to earth (as Ezek 16 and other Scriptures declare). He's only left Zion *now* because the people who ruled in that city become very corrupted (as the prophets declared). And even now, people who don't even accept Jesus Christ govern that city. So, *Zion won't be restored until the true Messiah (Jesus Christ) returns*. And, as Paul warned us clearly in 2 Thess 2, that won't be until *after* the false Messiah (the antichrist – i.e. Satan himself) comes to earth to rule (for a short time, Rev 12) from (you guessed it) Zion in Jerusalem.

So, the essence of this great 5th verse (in Ps 87) is that Zion will be where people are *spiritually* 'reborn', or said another way, 'saved' *spiritually*. But that's only when the *true* God (who is *the* Messiah, Jesus Christ) rules from there. When the false Christ (Satan) – or anyone who denies the true Jesus Christ - rules from there, that city (and Zion) cannot save anyone because **it's truly only the Lord God (via Jesus Christ) that does the saving**. To reiterate: *a physical location cannot save anyone*. And that's something we must *never* forget. For while the Lord (YHVH) truly does love the 'gates of Zion', that's only *when He rules there*. Or, in the case of David, a man loyal to Him rules from there. Which is why He'll only love the 'gates of Zion' again when the true Jesus Christ finally returns. In Isaiah 56 [https://t.me/BibleStudyBooks_Isaiah/1496], the Lord (YHVH) gives a beautiful call to the gentiles, and to Israel, to repent and return back to Him. And He explains how it *does not matter* what race they are, nor what their 'status' in life is, He will love and accept them **if** they sincerely love and follow Him (i.e. Jesus Christ). And that is essentially what this Psalmist is relaying to us here in this great 'Psalm and Song'...

Psalm 87

6 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

This verse yet is another one we need to 'rightly divide' (2 Tim 2:15). Now, the word 'Lord' here is God's Sacred (and covenant) Name ***Yehovah*** (#3068), which means (the) ***self-Existent*** or ***Eternal*** [<https://t.me/BibleStudyTruth/946>]. While '*Elohim*' (#430) is God as the Creator of all things, Yehovah is **the same God in covenant relation to those whom He has created**. He is especially, therefore, the God of Israel; **and** the God of those who are redeemed, and are thus now 'in Christ'. So, Yehovah is God *in covenant relation to* those who are loyal to Him (*regardless* of their race or nationality) which means accepting Jesus Christ (the *true* Messiah). And remember, back in those days, when they believed that the Messiah *would* come (which the blood sacrifices symbolized: <https://t.me/BibleStudyTruth/1094>) *it was the same as* us believing

He *has* come [<https://t.me/BibleStudyTruth/1093>]. So truly, people believed in Jesus Christ *before* He came... *that's* what having faith in the Lord (*and* His promised salvation through the Messiah) *was*.

And then the words ‘**shall count**’ are one Hebrew word that means *to score with a mark as a tally or record*, i.e. (by implication) *to inscribe*, and also *to enumerate*; intensively, *to recount*, i.e. *celebrate* (#5608). And the words ‘**when he writeth up**’ are also one Hebrew word, which means *to grave*, by implication, *to write* (*describe, inscribe, prescribe, subscribe*) (#3789). And the words ‘**the people**’ means *a people* (as a congregated unit); specifically, *a tribe* (as those of Israel); hence (collectively) *troops* or *attendants*; figuratively, a *flock* (#5971) while the word ‘**this**’ means *this or that* (#2088). And then the words ‘**was born**’ again means *to bear young*; causatively, *to beget*; medically, *to act as midwife*; specifically, *to show lineage* (#3205) while the word ‘**there**’ is a primitive particle that means *there* (transferring to time) *then*; often *thither*, or *thence* (#8033). The *Moffett Bible* renders this verse as: “*The Eternal writes of every nation, in his census, ‘This follower of mind was born in it’.*”

So, when the Lord (YHVH) writes up His ‘list’ of those who were spiritually ‘born in Zion’, He will have *much* to celebrate about! What is being spoken about truly, is the ‘book of life’ (Ex 32:32; Phil 4:3, Rev 3:5). And, as God told Moses, only those who have sinned against Him (and not repented) will be blotted out of it (Ex 32:33). And, as it’s also written...

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Mal 3:16-17

So, our Heavenly Father keeps very *good* records about *all* of His children, good and bad alike. And He therefore *well* knows *who* fears Him, thinks upon His name and strives sincerely to obey Him. And it’s only those people who are in His ‘book of Life’ that will be spared from *spiritual* death, which is our very existence (soul and spirit) being blotted out forever (Ps 37:20, Rev 20:10-15). And, as this Psalm 87 points out, there will be *many* people from all nations, tribes and tongues (i.e. races) who are ‘saved’ (from spiritual death) *because* they worship Him (YHVH) in ‘sincerity and in truth’ (Josh 24:14; Eph 6:24; 1 Cor 5:8). So, the Psalmist (of this 87th Palm) very well could have even seen many people *aside from Israelites* at this great event, when the Ark of the Covenant was being brought to Zion. And truly this *looks forward to* (prophetically) the *many* people (of other races than Israel) who will be *spiritually* saved, through faith in Jesus Christ, as it is written...

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

*2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Rev 7:1-4

These verse document that the *true* tribes of Israel are not lost to God (Amos 9:9), nor have they assimilated into any heathen nations. And truly, most of them are not living in the small nation we now call ‘Israel’, which used to be called ‘Palestine’ before 1947. Most of *true* Israel are in the Christian nations because *true* Israel migrated out of their captivities, as God had *promised* they would (Deut 30:1-10, Jer 23:2-8, Jer 29:10-14, Jer 30:10-11, Jer 31:10-11, Jer 31:35-37, Ezek 11:16-21, Ezek 20:33-44, Ezek 28:25-26, Ezek 34:11-16, 20-24, Ezek 36:22-2, Ezek 37:21-28). And so, as Rev 7:5-8 tells us, there will be 12,000 of each tribe sealed for the ‘great tribulation’. The purpose is, of course, so they can *stand for the truth* (Jesus Christ) and *testify* of the Gospel of Jesus Christ, *to the world*, when the antichrist (who is Satan – Rev 12, 2 Thess 2) comes to the earth (*before* the true Jesus) and claims to be God, the ‘Savior’ of the world [<https://t.me/BibleStudyDownload/345>]. So, as Jesus Christ said, *the gospel must first be published among all nations, for a witness unto all nations, before the shall the end come* (Matt 24:14, Mark 13:10). And that’s why these 144,000 of Israel are sealed (Mth 10:18-22, Mk 13:9-13, Lk 21:12-19). *But then*, after John saw the 144,000 of Israel sealed, *he also saw...*

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes [Rev 19:8], and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Rev 7:9-17

So clearly, it's not *only* those 144,000 of Israel that will make the *first* resurrection (Rev 20:5-6); there are *many* (a great multitude that cannot be numbered) others of *all nations, and kindreds, and people, and tongues* that come out of the great tribulation because they 'washed their robes and made them white in the blood of the lamb'... that means they *repented sincerely* and accepted Jesus Christ - likely from when they heard the *true* Gospel of Jesus Christ being preached by those the two witnesses (Rev 11) and the 144,000 who preached the Gospel of Jesus Christ during the great tribulation [<https://t.me/BibleStudyDownload/331>]. And truly, that is what this beautiful Psalm 87 *prophetically* looks forward to as well! As it is also written...

*5 Hear the word of the LORD, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but **he shall appear to your joy, and they shall be ashamed.***

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

*7 Before **she travailed, she brought forth; before her pain came, she was delivered of a man child.***

*8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? **for as soon as Zion travailed, she brought forth her children.***

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her; all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. [because that's where Jesus Christ returns to reign from]

*14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and **the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.***

Isa 66:5-14

So indeed, Zion will ‘bring forth’ *many* children (spiritually). And not only during the Millennium (after Jesus Christ returns) but also before then, *because the true Gospel of Jesus Christ will be taught when the false Christ (Satan, the antichrist) is on earth pretending to be ‘Christ’ (as Rev 7 declares). As Isa 59:19 also says, So shall they fear the name of the LORD from the west, and his glory from the rising of the sun.* And therefore, *at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:10-11). For, all the earth shall be filled with the glory of the LORD (Num 14:21).*

Now, this verse ends with a ‘selah’ which means to ‘stop and think’ about what has been said (vs 6) with what’s about to be said (vs 7). But, as with the last ‘selah’, this one is also ‘structural’, which means it connects the last repetition of the alternation and thus, completing the Structure as shown in the outline of the Psalm, in the notes on the *Companion Bible*, which you can view here if you don’t have one [<https://t.me/BestStudyBible/6>].

Psalm 87

7 As well the singers as the players on instruments shall be there: all my springs are in thee.

Again, looking up the words in this verse helps us to understand it. The words ‘**As well the singers**’ are all one Hebrew word that means **to sing** (#7891) and the *Companion Bible* adds that this includes *those who shout for joy*. And the words ‘**as the players on instruments**’ is also one Hebrew word, which means (in the context of this verse) **to play** (#2490). And the words ‘**shall be there**’ are in *italics* because they not in the original Hebrew manuscripts; they were added by the translators for ‘better readability’ (#9999). Then, the word ‘**all**’ means **the whole**; hence, **all**, **any** or **every** (#3605) while the words ‘**my springs**’ means **a fountain** or, figuratively, **a source** (of satisfaction) (#4599). The word ‘**are**’ is *not in the original manuscripts* (#9999) but the words ‘**in thee**’ are, and they are a *prefixed* (inseparable) *preposition*, sometimes combined with the definite article (ba-, be-). It is used: (1) **of place** (never motion, either to or in a place); (2) **of time**; (3) **of the means or instrument**; (4) **of the cause**; (5) **of the rule**; (6) **by (in an oath)**; often prefixed to verb infinitives and translated by “**in**” or “**when**” (#871a).

So, the Psalmist concludes this lovely Psalm by declaring that ‘singers’ (the descendants of Korah) as well as those who play instruments (also descendants of Korah) were at this great event, when the Ark of the Covenant was brought to Zion (which is in Jerusalem) when David was king. The *Companion Bible* notes that the words ‘the players on instruments’ (which is

really only one Hebrew word that means *to play* #2490) refers also to those who danced when bringing up the Ark; and it was usually the women who did this (Ex 15:20, Jud 11:34; Ps 68:25). Thus, the Psalmist is relaying the joy *of the entrance* of the Ark into Zion with music, dances and even great shouts of joy from those watching – *which included many other nations aside from Israel*. And the fact that the Psalmist's very last words are 'all my springs are in thee' – meaning the fountain (or source of the springs) are in Zion – shows this Psalmist well understood that the true 'fountain of Life' is derived from our Heavenly Father, of which the Ark of the Covenant symbolized. In other words, the source of salvation – for all nations – comes from our Heavenly Father Himself, which (to reiterate) was symbolized, at that time, by the Ark of the Covenant, which was brought to Zion. And the fact that the true 'fountain of Life' (God Himself, YHVH) was now in Zion (the new capital of the unified nation) gave them *great* joy. And this joy is truly prophetic of the *great* joy those who 'overcome' (i.e. do not bow a knee to) the 'antichrist' (who is Satan) and the 'mark of the beast' (Satan's wicked governing system) will also have when the true Jesus Christ returns to Zion (Jerusalem) to *finally* restore Gods' Law and order on earth (Isa 12, 24:14, 26, 35:6, 42:10-12, 44:23, 49:13, 52:8-10, 54:1-5, 65:14; Jer 31:7-14; Hosea 2:15-23; Zeph 3:14-20; Zech 2:10-13; Rev 14:1-5; 15:1-4). The prophet Jeremiah summed it up rather well when he wrote: *Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers* (Jer 20:13).

Now, this song also has a subscription: *A Song or Psalm for the sons of Ko'-rah, to the chief Musician upon Ma'-ha-lath Le-an'-noth*. And the fact that he reiterates (duplicates) the title of this Psalm is simply to emphasize the great joy of this event, when the Ark of the Covenant was brought to Zion (Jerusalem). And then, as we've already learned from our studies in the Psalms, the words *to the chief Musician* mean 'to He that has the victory' or 'to He that gives the victory' which, of course, is Jesus Christ (apx 64). And, Apx 65 X helps us to understand the meanings of the words *Ma'-ha-lath Le-an'-noth*. For it says that *Ma'-ha-lath* means dancing (see Apx 65 IX) and *Le-an'-noth* means shouting's (and, with the plural of majesty, the *great* shouting). So, these words combined means "The Great Shouting and Dancing", which is the subject of this great Psalm 87. And again, this was *because* the Ark of the Covenant had been brought to Zion (in Jerusalem). Back in verses 2, there was a distinct reference to the other places where the Ark had found a *temporary* dwelling (Shiloh [1 Sam 1:3; 2:14; 3:21], Beth-shemesh [1 Sam 6:13], Kirjath-jearim [1 Sam 7:1], Gibeah [2 Sam 6:3-4], the house of Obed-edom [1 Sam 6:10-12])... but *none* of those places were the dwelling place that *the Lord* (YHVH) *had chosen*. Hence, Zion is celebrated as 'the Mount Zion which He loved' (Ps 87:1-2). So, it was an incredibly joyous time; but not as joyous as it'll be for those who remain faithful to the *true* God (YHVH), *and* the *true* Messiah (Jesus Christ), when our Lord and Savior (Jesus Christ) finally returns to earth (at His Second Advent) to right every wrong *and* bless those who remain faithful to Him...

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Col 3:12-17

AMEN.