

PSALM 87 vs 1

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That choice band of singers: the sons of Korah; they were spared by sovereign grace, when their father and all his company, and all the children of his associates were swallowed up alive (Numbers 27); preserved, we know not why, by the favor of God. It may be surmised that afterward, they were so filled with gratitude that they were driven to sacred music in order that their lives might be consecrated to the glory of God – Charles Spurgeon.



Division: perhaps this strange song lyric was called for by king Hezekiah; who was not known for his wisdom; was it during a time of failing belief? It has 3 small sections: a sacred hymn and a national lyric in honor of Zion, the place of the Flock of God (1–3); it is in Hezekiah's reign that Babylon became prominent, when ambassadors came to congratulate the king concerning his recovery (4-6); and its conclusion (7).

A Psalm of the sons of Korah, A Song.

¹ His foundation is in holy mountains.

² The LORD loves the gates of Zion more than all the dwellings of Jacob.

³ Glorious things are spoken of you, O city of God.

Selah, pause and think about it. Okay, I thought about it: and as the last to graduate in Church Music from USC, a school program that regularly rated in the upper 1-2% in the world; where I often wrote compositions; this is a rather strange song; with very little focus on God, and lots of focus on lots of other things and stuff. Is this in the Bible so that we see the tragic reminder of the loss of faith, that leads to faulty thinking, with an over confidence in slogans? These are the people who claimed: **Emmanuel** “God was with them”... they could not imagine that He having invested so much... would ever forsake them. Is this a pathetic precursor of the songs in our genius 21st century: the generation forewarned who would be lovers of self rather than lovers of God? – R. Keith

⁴ I will mention Rahab and Babylon among those who know me: behold Philistia and Tyre, with Ethiopia; this one was born there.

⁵ And of Zion it will be said, This and that one were born in her: and the Most High Himself will establish her.

⁶ The LORD will record, when He registers the people, this one was born there.

Selah, pause and think about it. Okay, I thought about it a second time. And it's still a garbled mess of a song. I'm still scratching my head. I think our Great God has a sense of humor; and He allows this stuff to occupy the conversation while He deals with real things of great import. This seems to be the composition of a very eager 5th grader; who needs a little more schooling. Even the prolific Charles Spurgeon wrote 14 pages of meaningless commentary on this psalm. When we all get to heaven, I'm going to ask Mr. Spurgeon about it.—R. Keith

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7 The singers and the musicians will be there: all my joyous springs are in You.



/ think about it. This is the only relevant thing I could find related to Psalm 87 in Spurgeon's **Treasury of David**. The meaning of this verse is obscure, partly from its abrupt brevity, and partly from the ambiguity of one word. The word "springs" is, beyond all controversy, to be here taken metaphorically; but interpreters are not agreed as to the explanation of the metaphor. Some understand it as denoting hopes; some affections; and others thoughts, did the idiom of the language admit, I would willingly subscribe to the opinion of those who translate it: melodies or songs. But as this might be unsupported by the usage of the Hebrew term, I am rather inclined to adopt, as most suitable to the subject in hand, the opinion as if the Psalmist had said, I will always be earnestly looking, as it were, with fixed eyes upon you – John Calvin. 1509-1564

This is My Father's World

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I Can Only Imagine

O Come Let Us Adore Him

I Could Sing of Your Love Forever

We Came From Where? | [The Spirit and the Bride Say Come](#)

I'll Dance Like David

The Sheep Hear His Voice And They Follow Him

You Can Depend On Jesus