

Psalm 1

- The application turns on the meaning of “blessed.” Two main Hebrew words are used: when God says good things about you, or when you are happy or satisfied. This is similar to the two Greek words: to say good things or to be above the cares of life. This one is “happy or content.” This word always implies that the individual did something to achieve this state.
- The unreligious (not necessarily terrible people, just not God’s people) offer attractive advice. Often, their counsel covers weaknesses in their position with scorn.
- The blessed man “delights” in the law of the Lord and “meditates on it day and night.” His faith is a source of intellectual pleasure. His focus is on the meaning not the rules.
- The blessed man prospers in the end. Those with no interest in faith will not. Obviously, many unreligious people lived comfortably, so the application has more to do with mindset than wealth.
- No New Testament citations. No rabbinical Messianic expectations.

Psalm 2

- Most rabbis considered this psalm Messianic.
 - Verses 1 and 2 was believed to predict opposition by Gentile kings to the Messiah.
 - Verse 4 was believed to predict God’s response to that opposition.
 - Verses 6, 8, and 9 were believed to predict the kingship of the Messiah.
 - Verse 7 was believed to predict the future unity of Israel under the Messiah and the creation of a new covenant.
- Four parts of this psalm are quoted in the New Testament:
 - Verses 1 and 2 were quoted by the early Christians in their prayer asking for what to do about the order from the Sanhedrin “commanded them not to speak at all or teach in the name of Jesus.” They knew the prediction and saw the present predicament as an excellent application.
 - Verse 7 is quoted in Acts 13:33, in the summary of Paul’s sermon in the synagogue in Antioch of Pisidia, to remind his hearers of this Messianic psalm (not just the one line).
 - Verse 7 also is quoted in Hebrews 1:5 to illustrate the superiority of the Son over angels.
 - Verse 9 is quoted in Revelation 2:27, 12:5, and 19:15, reminding the reader of this description of the Messiah. Many have trouble reconciling the activities of national governments with this prediction and the claim to accomplishment by Jesus. The same idea is repeated without the quotation in Romans 13:1 – 7. The confusion occurs mainly because most look for comfort, justice, liberty, and political victory instead of a broken world being used as an incubator for faith. Jesus’ control over the governments of the world may be truly characterized as “a rod of iron.” When governments become a hindrance to His purpose, they are dispatched. Therefore, those that exist are accomplishing something needed for the plan to unfold properly, even if we do not like what they do.
- Other comments:

- We need to stop worrying about how governments treat the church. God laughs at their efforts to overcome its purpose.
- The wise thing to do is surrender (kiss the Son) before being crushed.
- Bottom line (last verse): “Happy and satisfied” are those who have faith.

Psalm 3

- Selah: pause or instrumental interlude
- No New Testament citations. No rabbinical Messianic expectations.
- Theme: The morning prayer of the virtuous man in difficult circumstances.
- Tradition attributes this psalm to David, written as he was fleeing from Absalom (2 Samuel 15 – 18).

Psalm 4

- Cited in Ephesians 4:26.
- No rabbinical Messianic expectations.
- Selah: pause or instrumental interlude. Stringed instruments recommended.
- Perhaps an evening prayer.
- The advice centers around faith and its profit to well-being.

Psalm 5

- Verse 9 is cited in Romans 3:13 as an example of the prevalence of sin. Many have failed to read the context of this psalm before deciding that Romans 3 says that everyone is worthless. The psalmist clearly contrast the righteous and the wicked.
- No rabbinical Messianic expectations.
- Flutes recommended as accompaniment.
- The psalmist asks that the wicked fail and the faithful rejoice.

Psalm 6

- Jesus borrowed verse 8 in Matthew 7:23 and 25:41.
- No rabbinical Messianic expectations.
- Stringed accompaniment recommended (eight-stringed harp)
- The psalmist is asking for mercy and rescue, so something went wrong.
- Argument to God: I can’t praise you if I’m dead.
- Reminds God of his remorse.
- Confident of a positive response.

Psalm 7

- No rabbinical Messianic expectations.
- A plea for rescue from and destruction of enemies
- Confident of his own righteousness (8)

Psalm 8

- No rabbinical Messianic expectations.
- Jesus cited verse 2 to the Pharisees who were indignant that the common people were shouting in the Temple, “Hosanna to the Son of David.” (Matthew 21:16)
 - The common people are compared to “babes.”
 - The Pharisees are compared to the “enemies.”
 - Although the connection to the Messiah cannot be expected of the Pharisees, the worth of man in general is expressed in the following verses, so the Pharisees’ indignation is censured by Jesus as inappropriate at any occasion.
- Paul looked at verses 4 – 6 as applying specifically to Jesus. Perhaps it was a prediction that the rabbis missed, so God did not use it in that way.
 - Hebrews 2:6 – 9 quotes verses 4 – 6, focusing on verse 8, “You have put all things in subjection under his feet,” making the point in 2:9 that Jesus fit the entire description, whereas the rest of humanity did not.
 - 1 Corinthians 15:27 cites verse 6, again focusing on “all things,” that Jesus must reign until all things are subjected, including Death.
 - Ephesians 1:22 also cites verse 6, drawing the conclusion that Jesus is head of the church.

Psalms 9 – 10

- No rabbinical Messianic expectations.
- This one song was separated inadvertently (as evidenced by the sequence of Hebrew letters starting succeeding paragraphs). Fixing the error would have required renumbering 140 psalms, so they left it.
- Romans 3:14 cites 10:7. Many commentators have used the Romans passage to assert that every person “is full of cursing and bitterness,” overlooking that the psalmist also described the righteous in 9:9 – 14 and several times assures the oppressed that God hears them. So Paul’s point in Romans is not that every person is evil, but that a significant fraction are.
- The theme of the psalm is a plea for rescue from the wicked.

Psalm 11

- No rabbinical Messianic expectations.
- No citations in the New Testament
- Theme: I put my trust in the Lord even when the wicked appear to have the upper hand.

Psalm 12

- No rabbinical Messianic expectations.
- No citations in the New Testament
- Theme: (1) The faithful disappear from among the sons of men. But God will hear the helpless.

Psalm 13

- No rabbinical Messianic expectations.
- No citations in the New Testament
- Theme: “How long, O Lord?” and “I have trusted in your mercy.”

Psalm 14

- No rabbinical Messianic expectations.
- Verse 3 is cited in Romans 3:11 – 12 in the list of passages about the evils of people. As with the previous citations, this psalm also references the righteous in verses 4 – 7.
- Theme: A plea for God to defeat the wicked and preserve the righteous.

Psalm 15

- No rabbinical Messianic expectations.
- No citations in the New Testament
- Theme: A description of the attributes of the righteous.

Psalm 16

- Verse 5 was deemed Messianic by many rabbis, albeit by convoluted logic. The explanation focused on the cup in that verse, which cobbled together passages about Passover and several psalms that included cups.
- Verse 9 was understood to mean that the Messiah would teach them how decomposition of the physical body was not the end, that death had no power.
- Verses 8 – 11 were cited by Peter in Acts 2:25 – 28, who assumed that the audience understood that it was about the Messiah, predicting that Jesus would not undergo decay, but rather be resurrected. Peter made a mildly humorous remark (2:29) that the psalmist (David) was not writing about himself, since everyone knew that David’s body decomposed in the normal way. Rather, David was writing about the Messiah, whom David knew would be his descendent, implying that David knew about the resurrection (2:30 – 31).
- Verse 10 was cited by Paul in his sermon in the synagogue in Antioch of Pisidia, making the same points as Peter, that the author decomposed naturally, therefore David was writing about the resurrection of the Messiah.

Psalm 17

- No rabbinical Messianic expectations.
- No citations in the New Testament
- Theme: Attend to my cry, for I am righteous. Save me from my oppressors.
- Verse 8: Apple of Your eye. “Apple” = pupil. Guard me as you would your eyes.
- Verse 15: I will be satisfied when I awake in Your likeness.

Psalm 18

- The heading connects this psalm to the many times when David was delivered from King Saul and other enemies. The same words appear in 2 Samuel 22:1, followed by the same psalm. The psalm appears to have been published late in David's career.
- (3) Popular hymn
- (20 – 24) The Lord rewarded me according to my righteousness...I was also blameless.
- (31 – 32) Some rabbis found reference to the miracles of the Messiah.
- (49) Cited in Romans 15:9 with three other passages to remind Christians that, in the Messiah, the Gentiles were predicted to rejoice. Gentiles are mentioned several times in 43 – 49, but no famous rabbis caught it.
- (50) The Messiah would be of David.

Psalm 19

- No rabbinical Messianic expectations.
- No citations in the New Testament
- (1 – 4) Like Romans 1:19 – 20
- (14) A familiar, oft-quoted verse
- Theme: Creation reveals God; the Law transforms

Psalm 20

- No rabbinical Messianic expectations.
- No New Testament citations.
- Theme: Asking a blessing on another

Psalm 21

- (1) Ancient rabbis assumed that the king was the Messiah.
- (3) The crown of pure gold was assumed to be God's own crown that would be placed on the Messiah.
- (4) Applied to eternal life for the Messiah.
- (5) The Messiah's character is part of salvation
- (7) The faith of the Messiah is attributed to God's support (mercy).
- In general, the whole psalm was considered Messianic.
- But, it is not cited in the New Testament.

Psalm 22

- (15) Some connected this verse with Isaiah 53, describing the death of the Messiah.
- (1) Quoted by Jesus on the cross (Matthew 27:46, Mark 15:34)
- (8) The Jewish leaders cited this to those observing the crucifixion, so they understood the psalm to be Messianic, which perhaps prompted Jesus to cite to same psalm.
- (18) John 19:24 says that this was "fulfilled" in the crucifixion. The reference was transported to Matthew 27:35 by a "helpful" copyist in the Dark Ages.
- (22) Hebrews 2:12 attributes this action to the Messiah, picking out the fact that the Messiah called those who heard Him, brethren. Therefore, He was not ashamed of them.
- (24) Opposite to the doctrine that God turned His face away from Jesus on the cross because He could not look up the sin that was placed upon Him, "He was not despised nor

abhorred the affliction of the afflicted nor has He hidden His face from Him, but when He cried to Him, He heard.”

- (27 – 28) The Messiah will rule all the nations.
- (30 – 31) The Messiah will be remembered throughout the generations.
- Theme: Despite the terrible times of the moment, God will rescue me.

Psalm 23

- (5) Some rabbis saw this as a great feast to be realized in the time of the Messiah.
- No citations in the New Testament
- Theme: Trust in God.

Psalm 24

- No rabbinical Messianic expectations.
- (1) Quoted in 1 Corinthians 10:16 as a reminder that all foods belong to God, so not to worry so much about whether it had been sacrificed to an idol.
- (3 – 4) The concept of standing in the holy place in heaven was not originated in the New Testament.
- Theme: God is in control and the righteous may participate.

Psalm 25

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (1 – 7) Familiar hymn.
- Theme: Asking for a blessing.

Psalm 26

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Asking for a blessing.

Psalm 27

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (13) A remarkable sentiment.
- Theme: An expression of confidence in God and asking for a blessing.

Psalm 28

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Asking for a blessing and that the schemes of the wicked would fail.

Psalm 29

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praise God.

Psalm 30

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Thanksgiving for past and future rescues.
- (9) Like 6:5 – I can't tell others about you if I'm dead.

Psalm 31

- (19) Some ancient rabbis taught that this goodness would be realized in the time of the Messiah.
- (5) See Luke 23:46, Jesus' last words from the cross. A reasonable assumption is that Jesus intended to convey the entire thought of the psalm, not just one line.
- (5) Acts 7:59, Stephen made a similar, although not exact, statement as he was being stoned.
- Theme: An expression of trust and a plea for more help in times of trouble.

Psalm 32

- No rabbinical Messianic expectations.
- (2) Romans 4:7 – 8, Paul cites this psalm as an example of the attitude (above the cares of this life) of those who are forgiven, and that the psalm implies that forgiveness is because of faith, not works. The psalm does not mention righteous actions, but being "upright in heart" (11), "in whose spirit is no deceit (2). Confession leads to forgiveness (5). Trust leads to mercy (10).
- Theme: Thanksgiving for forgiveness; exhorting others to do the same.

Psalm 33

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praising God through remarks on God's works.

Psalm 34

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Attributed to the time when David feigned madness at Gath (1 Samuel 21:10 – 15)
- (4) What Greg said after his baptism.
- (8) 1 Peter 2:3, Peter borrows the figure of speech.
- (12 – 16) 1 Peter 3:10 – 12
- (20) John 19:36, John may have been referencing Exodus 12:46 or Numbers 9:12, referring to the Passover lamb, but this psalm is more likely due to the clearer application. The psalm asserts that God will guard the righteous. John's point was that the image used in this psalm was set up to illustrate that Jesus' execution was not a defeat but a rescue.
- Theme: Remember how God rescues the righteous.

Psalm 35

- No rabbinical Messianic expectations.

- (19) The same line appears in Psalm 69:4 and 109:3. Jesus used it in John 15:25 as an illustration that the condemnation of His earthly enemies was just, and that He would be rescued.
- Theme: A plea for rescue.

Psalm 36

- (9) The Light was understood to be the Messiah as in Isaiah 60:1 – 3.
- (1) Romans 3:18, another of the descriptions of the wicked, not a description of all men because the righteous are described in this psalm also.
- Theme: A request that the wicked fail and the faithful succeed.

Psalm 37

- No rabbinical Messianic expectations.
- (11) Matthew 5:4, Jesus did not make this stuff up. See also (9) and (22)
- Theme: Don't fret over the wicked; trust God.

Psalm 38

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Rescue me from this disaster of my own doing

Psalm 39

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (12) Similar thought to 1 Peter 2:11
- Theme: Rescue me from this disaster of my own doing.

Psalm 40

- (7) The Messiah was believed to be the one of whom was written in the scroll of the book.
- (6 – 8) Hebrews 10:5 – 9, Paul uses the common understanding of the psalm to show that the Messiah would usher in a new covenant that would be the reality of the illustrations provided in the Law.
- Theme: A plea for rescue from the wicked resulting in praise of God.

Psalm 41

- No rabbinical Messianic expectations.
- (9) John 13:18, Jesus used this description of wicked enemies concerning Judas. Assuming that Jesus intended the whole psalm, Jesus is expressing confidence in God, that He will be delivered from those who speak evil, that God will be merciful, that He will triumph.

Psalm 42 – 43 (inadvertently split)

- Beginning of Book Two. Psalms originally was on five scrolls.
- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (1) Familiar song.
- Theme: A plea for help in the face of revilers and scoffers.

Psalm 44

- No rabbinical Messianic expectations.
- (1 – 8) Remembering the power of God that brought Israel to the Promised Land.
- (9 – 16) But now our enemies are overpowering us.
- (17 – 22) We have not forsaken God nor turned to other gods.
- (23 – 26) A plea for redemption.
- (22) Romans 8:36 Paul does not use “fulfilled” when introducing this citation. Rather, he is invoking the theme of the psalm as applicable to the early Christians. They remember the great works of God. But, they are being persecuted severely. They have not forsaken God. So they plead for help. Paul’s conclusion is that nothing can separate us from the love of Christ, and that we are more than conquerors. Although the last part of the psalm is not directly referenced by Paul, we may assume that this is not only encouragement to Christians under persecution, but also a plea for help.

Psalm 45

- The entire psalm was considered Messianic by most; the king is the Messiah.
 - (2) Blessed forever
 - (3) Glory and majesty
 - (6) Your throne is forever and ever
 - (7) God has anointed you
 - (16) Your fathers shall be your sons (like Matthew 22:44 citing Psalm 110:1, the Messiah calls the ancestors His children. Since the rabbis had been dealing with this for centuries, Jesus point silenced His critics.)
- (6) Hebrews 1:8 – 9: Paul cites this psalm, widely accepted as Messianic, to show that the promises for the Messiah were far greater than the references to the angels.
- Theme: Extolling the character of the Messiah.

Psalm 46

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Extolling the abundant help of God.

Psalm 47

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Extolling the abundance help of God.

Psalm 48

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Extolling the abundance help of God.

Psalm 49

- No rabbinical Messianic expectations.
- No direct citations in the New Testament
- (17) 1 Timothy 6:7 The same words are used
- Theme: God will redeem my soul from the power of the grave, for He shall receive me.
- Contrast of the wise versus the foolish

Psalm 50

- (2) Some rabbis saw the Messiah in “Out of Zion, the perfection of beauty, God will shine forth.”
- Hebrews 13:15 paraphrases the whole psalm, but no direct citations may be found in the New Testament.
- (10) “The cattle on a thousand hills...” implies all hills, not exactly 1000.
- (1 – 6) Gather My saints together to Me
- (7 – 15) I need nothing of yours; Call upon Me and I will deliver you.
- (16 – 23) To the wicked I say that I will rebuke you.
- Theme: Praise God and He will show you salvation.

Psalm 51

- No rabbinical Messianic expectations.
- (4) Romans 3:4 Paul cites this psalm to show that the evils of people serve to highlight to blameless nature of God. In Romans, Paul’s point is that the faithlessness of the majority of Israel served the same purpose.
- (5) Literally, “in sin my mother conceived me” means that David’s mother was a sinner. Recognizing the parallelism, the psalmist is saying that he was born into a sinful world.
- (7) Branches of hyssop were used to sprinkle blood on items to be purified or sanctified. Sacrifices were washed with water. The cleanness ritual required bathing.
- (10 – 12) The psalmist recognized the role of the Spirit
- (12) Restore to me the joy of your salvation. The psalmist did not ask for salvation to be restored, just the joy.
- (16 – 19) The psalmist recognized the meaning of the symbolism of sacrifice.
- Theme: A pray acknowledging sin and asking for cleansing, not just forgiveness.

Psalm 52

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- The heading refers to 1 Samuel 22:9, the story of Doeg the Edomite.
- Theme: “Why do you boast in evil?” Ends with “I trust in the mercy of God.”

Psalm 53

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Most likely written during the time when David surrendered Jerusalem to Absalom, being unwilling to fight. The fools (v1) are those remaining in Jerusalem, corrupt and oppressing the people. The Captivity (v6) is not by Assyria or Babylon, but the self-imposed exile of David and those loyal to him (2 Samuel 15 – 18).

Psalm 54

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- The heading refers to 1 Samuel 23:19
- Theme: A plea for vindication and showing confidence that God will do it.

Psalm 56

- No rabbinical Messianic expectations.
- (11) Similar to Hebrews 13:6, but the citation is more likely from Psalm 118:6.
- The heading refers to 1 Samuel 21:11 – 15, when David feigned madness to prevent being captured in Gath.
- Theme: A plea for rescue and an expression of confidence in God.

Psalm 57

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- The heading refers to 1 Samuel 24:3 – 7 when Saul went to relieve himself in the cave in which David and his men were hiding. David cut off a corner of Saul's robe to prove that he could have killed him but would not.
- Theme: An expression of confidence in God.

Psalm 58

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: An expression of confidence that God will defeat the wicked.

Psalm 59

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- The heading refers to 1 Samuel 19:11, when Saul sent men to murder David at his home.
- Theme: A plea for deliverance and an expression of confidence in God.
- (4) David is certain this is not his fault.
- (6 – 14) Those who seek his life are compared to a pack of wild dogs.
- (11) Do not slay them, lest my people forget.

Psalm 60

- (7) Some rabbis found Messianic reference due to “Judah is My Lawgiver.”
- Not cited in the New Testament.
- The heading refers to 2 Samuel 8:1 – 14 and 1 Chronicles 18:1 – 13 which describe David’s rapid conquest of surrounding territory that brought Israel to the Promised Land dimensions.
- Theme: Although victorious, the fighting was hard, not without casualty as in history. David pleads for God’s help because “the help of man useless” (11).

Psalm 61

- (6 – 8) Some rabbis found the Messiah here due to “his years to many generations, he will abide before God forever.” Some were more fanciful, explaining that:
 - A day to God is 1000 years for man (Psalm 90:4, maybe).
 - God told Adam, “In the day you eat of it, you shall surely die.”
 - Adam gave 70 of his years to David, dying at 930, therefore one day in God’s time.
- Not cited in the New Testament.
- (2) Hymn lyric
- Theme: A plea for guidance

Psalm 62

- No rabbinical Messianic expectations.
- (12) Cited in Romans 2:6 as an Old Testament reference to justice at Judgment Day. This verse may also have been in mind when Paul wrote 2 Timothy 4:14.
- God is described as the psalmist’s salvation, hope, and glory, not unique to the New Testament.
- Theme: A declaration of hope.

Psalm 63

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- The heading recalls 1 Samuel 23:14 – 26:25 when David was fleeing Saul in the wilderness of Judah.
- Many familiar song phrases.
- Theme: Recounting the joy of remembering God’s help.

Psalm 64

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: An appeal for preservation from the wicked ending with “The righteous shall be glad in the Lord.”

Psalm 65

- No rabbinical Messianic expectations. Not cited in the New Testament.
- (3) “As for our iniquities, You will provide atonement for them.”
- Theme: Praising God the Creator. (5) of all the far-off seas.

Psalm 66

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praising God (1 – 9, 16 – 20) after deliverance from great affliction (10 – 12). I will pay my vows (13 – 15).

Psalm 67

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: That Your way may be known among all nations.

Psalm 68

- (31) Some rabbis found a reference to the Messiah in verses 28 – 32, specifically that foreign kings, including Egyptian, would bring gifts.
- (18) Ephesians 4:8 – 10 Paul assumed that, if God ascended on high, He must have first descended. Therefore, it refers to Jesus. However, the third line has been altered such that the meaning is reversed. In the psalm, God receives the gifts. In Ephesians, Jesus gives the gifts. However, Paul probably was referring to verse 19, the benefits given daily in apostles, prophets, evangelists, pastors, and teachers.
- Theme: Let the wicked fear and the righteous rejoice.

Psalm 69

- No rabbinical Messianic expectations. Although God may have intended this to be predictive, the fact that the rabbis did not understand it that way did not stop the writers of the New Testament from using it. Note the variety of citations below.
 - Should the rabbis have found this Messianic?
 - This would not be a big miss, because nothing implies an eternal king or kingdom, or ruling the nations.
 - This would be more like Psalm 22. Perhaps God laid out multiple psalms about the righteous enduring persecution so that the people would understand at least one. The ideas of both psalms could apply to any faithful person. The fact that so many details matched up with the death of Jesus should have been a wake-up call to those present as well as predictions to be announced later.
 - If we judge it Messianic, how do we explain verse 5?
 - The word translated “sins” is used 18 times, whereas all the other words for sin are used hundreds of times each.
 - Note the parallels, “You know my foolishness” and “Let not those who seek You be confounded because of me.”
 - This paragraph is heavy with sarcasm.
 - The Hebrew word, based on the other occasions, leans more to transferred guilt. For example, the sins of the priests are imputed on the nation in general.
 - Therefore, verse 5, without the figurative speech, might say, “O God, You know how my behavior has seemed foolish to the people, how my choices may have driven some away.”

- (4) John 15:25 – Jesus said that being “hated without a cause” was fulfilled (an illustration prepared beforehand) in Him. Many faithful people in the Old Testament were similarly hated.
- (9) John 2:17 – On the occasion of Jesus’ first cleansing of the Temple, the disciples made the application of this psalm to Jesus, even if the majority of rabbis did not. The application was obvious to them because they were spiritually aware and knowledgeable.
- (9) Romans 15:3 – Paul cited this psalm as referring to Jesus, noting that those who were enemies of God were those responsible for His persecution. Paul suggested that all Christians should be characterized by this psalm.
- (21) Matthew 27:34, 27:48, Mark 15:23, 15:36, John 19:29 – 30 – This close parallel with the psalm was not cited as a prediction, and is missing from Luke.
- (22) Romans 11:9 – 10 Paul applied the psalm to the low response rate among Jews, that their continuing blindness before 70 AD was a punishment for rejecting the Messiah. Paul went on to point out that this time of blindness was not permanent, and was used by God to push the gospel out to the Gentiles.
- (25) Acts 1:20 – The disciples applied the punishment requested by the righteous upon the adversaries to apply specifically to Judas as well as Israel in general. The land Judas bought (that which would be passed to his descendants) became uninhabitable due to being defiled by Judas’ blood being spilled upon it.
- Theme: A plea for rescue and vengeance against enemies.

Psalm 70

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: A short version of Psalm 69

Psalm 71

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (6) A counterpoint to the “born sinful” argument.
- Theme: A plea for rescue and vengeance against enemies from the viewpoint of an older person.

Psalm 72

- Not cited in the New Testament.
- The entire psalm was generally regarded as Messianic.
- (17) Yet, no New Testament writer quoted it.
- Theme: In praise of the future Messiah.

Psalm 73

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (15 – 17) Turning point from jealousy to hope.
- Theme: Jealousy of the prosperity of the wicked resolved

Psalm 74

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (3) Written in response to damage to the Temple, which could be Babylon (2 Kings 24:13) or Syria (1 Maccabees 1:21 – 25, 2 Maccabees 1:8, 6:1 – 11).
- (9) No prophets – since Jeremiah and Ezekiel were active during the time when Babylon destroyed the Temple, this description leans toward the time of the Maccabees when there were no prophets (between Malachi and John the Baptist). The 70-weeks prophecy of Daniel (9:24 – 27) apparently was not considered specific enough.
- Theme: Remember the faithful poor in this time of desolation.

Psalm 75

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: The righteous will succeed and the wicked fall.

Psalm 76

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praising God for vanquishing an enemy, probably Assyria at Jerusalem.

Psalm 77

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: In a time of trouble, remember the great works of God.

Psalm 78

- No rabbinical Messianic expectations.
- (2) Matthew 13:35 An illustration of how God's words should be taught, in parables and riddles. Modern Christianity tends to dissect the sentences rather than convert the point into an illustration or a question.
- (24) Historical reference cited in John 6:31, but could be Exodus 16:4, 16:15, or Nehemiah 9:15.
- Theme:
 - (3 – 7) Remember that we were charged with teaching the next generation.
 - (8 – 11) The Northern Kingdom forgot and turned back.
 - (12 – 55) History of the Exodus and Wilderness periods.
 - (56 – 66) History of the Judges period.
 - (67 – 72) God's choice of Judah to lead.

Psalm 79

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Probably referring to the destruction of Jerusalem and the Temple by the Babylonians.

- (5) How long? Jeremiah 29:10 answered this. Perhaps the letter to Nebuchadnezzar had not been made known to the psalmist yet when the Temple was destroyed. If Jeremiah's writings were published as a single scroll, then the 70 years prophecy would not be common knowledge until well after the destruction.
- (9) "Provide atonement for our sins." Faithful Jews should have known that the Messiah would somehow satisfy justice for them, that the rituals of the Law were insufficient.
- Theme: A plea for rescue and restoration.

Psalm 80

- (17) Many ancient rabbis believed the "man of Your right hand" and the "son of man" to refer to the Messiah.
- Perhaps from the period just after the division of the kingdom (references to Ephraim, Benjamin, and Manasseh, verse 2), praying for reunification.
- (8 – 13) Israel characterized as a vine transplanted from Egypt to the Promised Land, now broken and oppressed.
- Not cited in the New Testament.
- Theme: A plea for restoration.

Psalm 81

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: A message from God reminding Israel of past protect, present idolatry, and potential rescue.

Psalm 82

- No rabbinical Messianic expectations.
- (6) John 10:34 Jesus cited this line to make the point that the Scriptures already referred to the faithful as "gods." So, for Jesus to refer to Himself as the Son of God should not be a problem for them. Jesus went on to direct their attention to His miraculous works. His works gave Him credibility, so they should not argue with His word choices.
- Theme: A reminder from God to do the right thing because you are important.

Psalm 83

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Probably from the period at the beginning of David's reign because of the nations listed in verses 6 – 8, all of whom David subdued.
- (9 – 13) A review of several victories from the time of the Judges.
- Theme: A plea for military victory over hostile neighboring countries.

Psalm 84

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (10) Striking comparisons.
- Theme: Praising the Temple and the work of God.

Psalm 85

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praising God for restoration from captivity (1 – 3) although prosperity has not returned (4 – 7) yet, but hope in the ways of God continues (8 – 13).

Psalm 86

- No rabbinical Messianic expectations.
- Not cited in the New Testament, although Revelation 15:3 – 4 is similar, but that passage probably was quoted from elsewhere.
- Theme: A prayer by a poor but faithful person who is confident of God's help against his enemies.

Psalm 87

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (7) Not part of the psalm, but instructions to the players.
- Theme: Extolling the benefits of being born of Zion.

Psalm 88

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: A plea for rescue from one afflicted and about to die.

Psalm 89

- Considered Messianic.
 - (4) Your seed I will establish forever.
 - (27) I will make Him my firstborn
 - (28) My mercy I will keep for Him forever.
 - (29) His seed I will make to endure forever and His throne as the days of heaven.
 - (30 – 36) If David's descendants forsake God, God will punish them but not abandon them so that the Messiah can still come.
- (38 – 48) Acknowledging that Israel is in the time of punishment.
- (49 – 52) A plea that God relent of that punishment.
- (27) Highest of the kings of the earth – like Revelation 1:5.

Book 4

Psalm 90

- Considered Messianic, although the connection is tenuous. The end of the present distress will be when the Messiah comes.
- (4) Similar to “a thousand years is as a day” (2 Peter 3:8)
- (6) Similar to Isaiah 40:6 – 8, 1 Peter 1:24 – 25, but not the same.
- Theme: In the midst of trials, a plea for wisdom, mercy, and joy.

Psalm 91

- No rabbinical Messianic expectations.
- (11) Like Hebrews 1:14, angels serve the faithful.
- (11 – 12) Quoted by Satan in Matthew 4:6 to tempt Jesus to jump off the pinnacle of the Temple so that the Father would be forced to rescue Him. Jesus called this temptation tempting God.
- (13) Similar to Jesus' reply to the 70 upon their return from their advance publicity tour (Luke 10:19). Jesus said nothing could hurt them.
- Theme: The security of those who rely on God.

Psalm 92

- Considered Messianic, but the reasons are far-fetched.
- Not cited in the New Testament.
- Theme: The gladness of those who rely on God.

Psalm 93

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praising the throne of God.

Psalm 94

- No rabbinical Messianic expectations.
- (11) Quoted in 1 Corinthians 3:20 to re-inforce the principle that people cannot be wiser than God, so don't boast except in God. Accept God's instruction and wisdom.
- Theme: An appeal to the foolish (who say that God does not see) to listen to God.

Psalm 95

- Considered Messianic in that if Israel truly repented for even one day (7), the Messiah would come.
- (7 – 11) Quoted in Hebrews 3:7 – 11. Instead of seeing "today" as one day as did the rabbis, Paul saw it as every day (Hebrews 3:13), as long as it is today. The citation was used to warn the Christians that they should not be like those who fell in the wilderness due to unbelief.
- (1) "Rock of our salvation" is in keeping with the long review of the wilderness period.
- Theme: (1 – 7a) Praising God as His sheep. (7b – 11) Don't be like those in the wilderness who were not allowed to enter the Promised Land.

Psalm 96

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (1) Familiar hymn.
- (3) A call to the Israelites to world-wide evangelism.
- Theme: Praise God for several reasons.

Psalm 97

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (1) Most commentators apply this to the Messiah because of “coastlands.”
- (2) “Clouds and darkness surround Him” is an unusual image.
- Theme: The greatness of God over the earth and idols – therefore love the Lord and hate evil.

Psalm 98

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (1) Sing to the Lord a new song – a new song about new victories.
- (3) “He has remembered His mercy and His faithfulness” – perhaps Israel had not been too faithful lately.
- Theme: Rejoice in the Lord.

Psalm 99

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (1) Dwells between the cherubim (above the ark)
- (6) Mentions Moses, Aaron, and Samuel, but no others.
- (8) You were to them God-Who-Forgives thought You took vengeance on their deeds.
- Theme: Exalt the Lord your God.

Psalm 100

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (1 – 2) Several hymns have used these lines
- (4) Another hymn
- Theme: Thanksgiving because the Lord is good.

Psalm 101

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (2, 6) Consistent, not flawless. The Hebrew word is like the Greek word in that regard.
- (2) “When will You come to me?”
- Theme: Promises from the faithful to take the right path, and to take action for what is right.

Psalm 102

- (6) Both birds are unclean and tend to a solitary existence. Perhaps this psalm is from the period of the captivity (see v10, 20).
- (13) “The set time has come” Perhaps referring to Jeremiah’s 70 years prediction.
- (18) “This will be written for the generation to come”
- (16) Some rabbis applied the building up of Zion to the time of the Messiah.

- (25 – 27) Hebrews 1:10 – 12 “To the Son He says...” So the author assumed that this psalm was about the Messiah.
- Theme: Prayer of the afflicted.

Psalm 103

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (2) “Forget not all His benefits” The following verses enumerate the benefits.
- (9) Written in a time of affliction from God.
- (10) But the bad times are considered a lot less than was deserved.
- (12 – 14) Oft-quoted lines
- (15) Like 1 Peter 1:24, but that citation is actually Isaiah 40:6 – 8.
- Theme: Benefits of following God

Psalm 104

- No rabbinical Messianic expectations.
- (4) Hebrews 1:7, the author uses this line as a description of angels.
- Theme: Praising God’s works in nature

Psalm 105

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Historical references to:
 - (6 – 12) Promised Land
 - (13 – 22) Protection of Abraham, Isaac, and Jacob, Joseph in prison, famine in Egypt
 - (23 – 25) Israel moving to Egypt
 - (26 – 36) The plagues in Egypt
 - (37 – 38) The Exodus
 - (39 – 41) Beginning of the Wilderness period with the pillar of fire and cloud, manna, and quail.
- Theme: Praising God’s works through Israel.

Psalm 106

- (44 – 47) Many rabbis found Messianic implications in restoration from captivity.
- Not cited in the New Testament.
- Historical references to the faithlessness of Israel:
 - (6 – 12) At the Red Sea (identifying with it)
 - (13 – 23) In the Wilderness
 - (24 – 27) With the ten spies.
 - (28 – 31) In the Plains of Moab.
 - (32 – 33) When Moses erred in striking the rock rather than speaking to it.
 - (34 – 39) By failing to destroy all the Canaanites.
 - (40 – 43) In the time of the judges.
 - (44 – 46) Resulting in captivity.
- Theme: Save us from among the Gentiles where we are justly captives.

Psalm 107

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Repeated refrain: Then they cried out to the Lord in their trouble and He saved them.
- (23) This line has been used in connection with many books of poetry about the sea and seafarers.
- Theme: Let the redeemed praise God

Psalm 108

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (3) Another reference to spreading the news about the One True God to the whole world.
- (7) Shechem – capital of Ephraim. Succoth – capital of Gad in Gilead.
- (8) Parallel with verse 7 with emphasis added (Judah).
- (9) Casting a shoe is a sign of contempt. Moab and Edom will serve Israel.
- (11) Written early in David's career, when God had not been with Israel for some time.

Psalm 109

- No rabbinical Messianic expectations.
- (3) Similar to John 15:25, although Psalm 35:19 and Psalm 69:4 are better matches.
- (8) Quoted in Acts 1:20 by the disciples as an instruction to replace Judas. Therefore, the disciples understood this psalm to describe Jesus (and others, too).
- (20) Verses 6 – 19 detail what this righteous person wants to happen to his betrayer: death, his children lose everything and have no children (cut off in Israel), and his parents not be forgiven.
- Theme: The persecuted righteous plead that their oppressors be cut off.

Psalm 110

- Considered by nearly all ancient rabbis to be Messianic.
- (1) Cited numerous times in the New Testament
 - Matthew 22:44: Jesus asked the Pharisees about their own belief that this psalm was Messianic. Jesus pointed out that David, who knew that the Messiah would be his descendant, used "my Lord," saying that the Messiah was David's Lord, which would be improper to say of a descendant. They were unwilling to come to the conclusion that the Messiah was God in the flesh, not a military hero as might be gathered from the rest of the psalm.
 - Acts 2:34: Peter raised the question of how a great conqueror could be seated in heaven (at the right hand of God) before He conquered. The conservatives (Pharisees and others) would have to deal with the Messiah not conquering on earth. The liberals (Sadducees) would have to deal with the conqueror being in heaven at all. The resurrection, cited earlier in the speech, trapped both groups into having to admit that Jesus was the One.
 - Hebrews 1:13: Part of the argument that Jesus is higher than the angels, the author asks, "To which of the angels has He ever said..."

- Hebrews 8:1 and 10:12, 1 Peter 3:22: Although not quoted exactly, the idea is present, placing Jesus in Heaven to do His High Priestly work (see v4)
- (4) Hebrews 5:6: This psalm explains how the Messiah can be both priest and king. God promised David that his descendant would be the Messiah, the everlasting King. The difficulty arose from the assumption that the High Priesthood of the Messiah had to be through Levi (or Aaron). But, long before the writer of Hebrews, from David, was the resolution, that not all High Priests are of Levi, such as Melchizedek. So, there should not have been any confusion in the first place.
- Theme: The Messiah will conquer while seated in heaven.

Psalm 111

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praising the works and character of God.

Psalm 112

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praising the benefits to the righteous

Psalm 113

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Recited near the beginning of the Passover meal.
- Theme: Praising God's nature and His help for the poor.

Psalm 114

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Recited near the beginning of the Passover meal.
- Theme: Remembering the escape from Egypt and help in the wilderness.

Psalm 115

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Recited at the end of the Passover meal.
- (17) "The dead do not praise you."
- Theme: Praising the character and promises of God versus the ridiculousness of idols.

Psalm 116

- No rabbinical Messianic expectations.
- (10) 2 Corinthians 4:13 Paul concludes his list of persecutions with this familiar line, which is the same way the psalmist used it.
- Recited at the end of the Passover meal
- Theme: Praising God for rescue from certain death

Psalm 117

- No rabbinical Messianic expectations.
- (1) Romans 15:11 Paul cites this psalm as one of four examples of Old Testament passages in which the Gentiles will hear about and praise the One True God. Only one of the four references the Messiah.
- Recited at the end of the Passover meal.
- Shortest psalm.
- Theme: Instructing the Gentiles to praise the God of Israel for His merciful kindness to “us.”

Psalm 118

- No rabbinical Messianic expectations.
- Traditionally sung as sacrifices were brought to the Temple at major feasts (v 1 – 19) and accepted by the priests (20 – 28).
- (6) Hebrews 13:6 Coupled to Deuteronomy 31:6, 31:6, Joshua 1:5, “I will never leave you nor forsake you.” Therefore, “I will not fear. What can man do to me?” However, Hebrews may cite Psalm 27:1 more closely.
- (22 – 23) Matthew 21:42 Jesus cited this psalm to show the chief priests and elders (21:23) and Pharisees (21:45) that God had predicted that the authorities in the time of the Messiah would fail to recognize Him, and, because of that, the kingdom would be taken from them.
- (24) Familiar song.
- (26) Matthew 21:9, Luke 19:38 The crowd is recorded as shouting this verse during the triumphal entry.
- (26) Matthew 23:39 At the end of His woes to the scribes and Pharisees, probably on His last Tuesday, Jesus says, “You will see me no more until you say, ‘Blessed is He who comes in the name of the Lord.’” The reference could be to the Last Day, but more likely to His post-resurrection appearances because of verse 36.
- Theme: For His mercy endures forever. Remembering past help from God and future confidence.

Psalm 119

- (33) Some found this to be a request from the Messiah. Some find an allusion to this in Revelation 2:26.
- Alphabetic psalm, eight consecutive verses starting with the same letter (8 x 22 = 176) making this the longest psalm.
- Not cited in the New Testament.
- (18) Old hymn
- (105) Amy Grant song.
- Theme: Recommendations to the faithful – how to appeal to God.

Psalm 120

- (7) Some used this verse to characterize the Messiah.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.

- (4) Broom tree (juniper) yields very hot coals due to its density.
- (5) The Scythians (Meshsesh) and Arabs (Amelekites) were particularly warlike.
- Theme: The Lord hears even in dire circumstances.

Psalm 121

- (1) Some found the Messiah in verse 1 because of the hills in Isaiah 52:7 and Zechariah 4:7.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: The Lord keeps you

Psalm 122

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: Peace for Jerusalem

Psalm 123

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: The lowly (those held in contempt by the wealthy) look to God for mercy

Psalm 124

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: Praising God for the rescues of the past and therefore confidence in the future

Psalm 125

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: The Lord protects Jerusalem, the righteous.

Psalm 126

- (2) Many believed that the Gentiles would hear of the works of God for Israel when the Messiah came. But, a more reasonable application is that the surrounding nations saw the return and eventual prosperity of Israel as attributable to their God, especially because other captive nations did not return.
- (1) From the Restoration period, looking back at the “dreams” of the early returnees, such as those with Ezra. They had high expectations.
- (4) Part of the pleas was to bring back more captives. By the time of the Maccabees, the Jewish population of Israel was insufficient for national defense.
- Not cited in the New Testament.

- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: Encouragement to continue in difficult times because of hope in God.

Psalm 127

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: All things must start with the Lord to be fruitful.

Psalm 128

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: Blessed is he who fears the Lord.

Psalm 129

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: The Lord has caused us to prevail.

Psalm 130

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: The Lord shall redeem Israel from all his iniquities.

Psalm 131

- No rabbinical Messianic expectations.
- Not cited in the New Testament, although some find a parallel between verse 2 and Matthew 18:3.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: Humility brings peace.

Psalm 132

- (17 – 18) The references to the horn of David, the Anointed, and a crown led many ancient rabbis for apply this psalm to the Messiah.
- (14) The use of forever prompted some rabbis to apply this to the Messiah.
- Not cited in the New Testament although some find a parallel between verse 17 and Luke 1:69.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: Remember God's promise to David.

Psalm 133

- (3) Many rabbis applied this psalm to the Messiah due to the last phrase: Life forevermore.

- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast.
- Theme: Unity leads to eternal life.

Psalm 134

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Psalm of Ascents – on the way to Jerusalem for a feast (last of 15).
- Theme: Bless the Lord.

Psalm 135

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praise the Lord for His wondrous works in the history of Israel.

Psalm 136

- No rabbinical Messianic expectations.
- (23 – 24) Some find a parallel with Luke 1:48 and 1:71.
- Theme: For His mercy endures forever as seen in creation and the history of Israel.

Psalm 137

- No rabbinical Messianic expectations.
- (8) is the reminder of the future destruction of the literal Babylon, mirrored to some degree in Revelation 18:6 concerning the destruction of Jerusalem which became like Babylon.
- The first few verses were used as the lyrics of a reggae song that has since been re-arranged with a more churchy sound.
- Theme: The captives in Babylon lament their plight.

Psalm 138

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praising God after a rescue.

Psalm 139

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Oft quoted lines:
 - (2) You know my sitting down and my rising up (1 – 6)
 - (7) Where can I go from Your Spirit? (7 – 12)
 - (14) I am fearfully and wonderfully made (13 – 16)
 - (16) In Your book they were all written, the days fashioned for me when as yet there were none of them.
 - Used by many to support the theory that God has pre-planned every event in life, which denies free will.
 - God planned before David was born that, as a prophet, he would accomplish many things. Stretching this to cover all events for all people causes the Bible

to contradict itself by denying that God could be surprised and denying that God was telling the truth when the Scriptures say He changed His mind.

- Theme: God knows all about me; “Lead me in the way everlasting.”

Psalm 140

- No rabbinical Messianic expectations.
- (3) Paul used description of violent, evil men in Romans 3:13. Many mistakenly apply this description to all people. Instead, Paul’s point was that evil people were condemned in the Old Testament, they did not escape judgment because “our unrighteousness demonstrates the righteousness of God.” (Romans 3:5).
- Theme: A prayer for deliverance from evil and confidence that God preserves the faithful.

Psalm 141

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (3 – 4) A prayer that God prevent the psalmist from doing evil.
- (5) Viewing the rebuke of the righteous as a blessing.
- Theme: A prayer from rescue from myself and from others.

Psalm 142

- (7) Some rabbis found a reference to the resurrection of Israel is the time of the Messiah.
- Not cited in the New Testament.
- (4) One’s advocate stood at one’s right hand.
- Theme: A prayer for deliverance from evil.

Psalm 143

- No rabbinical Messianic expectations.
- (2) “For in Your sight, no one living is righteous.” The same idea may be found in Romans 3:20 and Galatians 2:16. Using this explanation from Paul, the psalmist is acknowledging that no one is righteous in a law sense: judgment. But, God may be entreated to help in several arenas: distress, being overwhelmed, deliverance, learning to do the desires of God, rescue from trouble, mercy through defeating enemies
- Theme: A prayer for deliverance from evil.

Psalm 144

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (3) The words appear in Hebrews 2:6, but that citation is actually from Psalm 8:4 – 6.
- Theme: David asks God to train him for war and to participate in Israel’s battles that the country may prosper.

Psalm 145

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Familiar lines: 3, 8, 13,

- Theme: Praising the great works of God.

Psalm 146

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (8) Similar to Jesus' response to the disciples of John the Baptist in Matthew 11:5, but other Old Testament passages fit Matthew better.
- Theme: Praising God for His wonderful works.

Psalm 147

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- Theme: Praising God for His help for Israel in agriculture and environment.

Psalm 148

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (3) Familiar hymn
- Theme: Praise God for creation.

Psalm 149

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (6 – 9) Following praising God, the psalmist praises the task of Israel, to punish other nations.
- Theme: Praise God who takes pleasure in His people

Psalm 150

- No rabbinical Messianic expectations.
- Not cited in the New Testament.
- (3 – 5) Like 149:3, praise was often accompanied by cornet, lute, harp, timbrel, stringed instruments, flutes, and cymbals, plus dancing.
- Theme: Praise God for His greatness and great works.