

PETE BUMGARNER MINISTRIES

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PSALMS

STUDY GUIDE



PSALMS

SCRIPTURE READING

Psalms

I. INTRODUCTION

- A. The Book of Psalms is a collection of prayers, poems, and hymns.
- B. The Hebrew definition of “psalm” is a musical piece or song to be accompanied by an instrument.
- C. The Greek definition of “psalm” is a set piece of music, such as a sacred ode. It may be accompanied with the voice, a harp, or other instruments.
- D. The Book of Psalms consists of one hundred fifty individual psalms.
- E. In the original Hebrew manuscripts, the one-hundred-fifty psalm collection was divided into five books or sections.
 - 1. Book one contained Psalms one through forty-one.
 - 2. Book two contained Psalms forty-two through seventy-two.
 - 3. Book three contained Psalms seventy-three through eighty-nine.
 - 4. Book four contained Psalms ninety through one hundred six.
 - 5. Book five contained Psalms one hundred seven through one hundred fifty.
 - 6. Each of these books or sections closes with a brief prayer of praise.
- F. Seventy-three of the Psalms are believed to have been written by David.
- G. Psalms seventy-two and one hundred twenty-seven are believed to have been written by Solomon.

- H. Psalm ninety is believed to have been written by Moses.
- I. Psalm fifty and Psalms seventy-three through eighty-three are believed to have been written by Asaph's family.
- J. The sons of Korah wrote eleven psalms (42; 44-49; 84; 85; 87; 88).
- K. Psalm eighty-eight is called a contemplation of Heman. Heman was a descendant of Korah, who was a descendant of Kohath. (I Chronicles 6:33)
- L. Psalm eighty-nine is believed to have been written by Ethan the Ezrahite.
- M. With the exception of David, Solomon, and Moses, the other authors who are named were priests or Levites who were responsible for worshipping the Lord with music during David's reign.
- N. Fifty of the psalms do not indicate their author.
- O. The Book of Psalms probably spans a thousand years, with Psalm ninety being one of the earliest and Psalm one hundred thirty-seven being one of the latest.
- P. Some of the psalms were written as a result of experiences; some are prophetic.
- Q. The psalms were written in different styles of Hebrew poetry.
- R. Many of the psalms are written as metaphors.
- S. The word "selah" (SEE-lah) is used seventy-one times in the Psalms. It is a musical command for a prelude, change of voices, or repeat.

II. BOOK ONE OF THE PSALMS

- A. Psalm one is a psalm of instruction. It contrasts the righteous and the sinner, declaring the future of both. (Psalm 1)
- B. Psalm two is a prophetic psalm concerning the resurrection of Jesus and His inheritance of the nations. (Psalm 2)

- C. Psalm three is a psalm of David, expressing his confidence in the Lord, Who would deliver him from his enemies. This psalm is believed to have been written at the time David fled from his son Absalom. (Psalm 3)
- D. Psalm four is a psalm of David, given to the chief musician, requesting an accompaniment of stringed instruments. It is a prayer of thanksgiving exuding confidence in the Lord. (Psalm 4)
- E. Psalm five is a psalm of David, given to the chief musician, requesting an accompaniment of flutes. This psalm denounces those who practice wickedness and exhorts those who put their trust in God to rejoice. (Psalm 5)
- F. Psalm six is a psalm of David, given to the chief musician, requesting an accompaniment of stringed instruments, specifically an eight-stringed harp. This psalm asks for mercy, a prayer that David is certain the Lord will receive. (Psalm 6)
- G. Psalm seven is a psalm of David. He declares his trust in the Lord and requests that the Lord save him from those who persecute him. He concludes with a determination to praise the Lord. (Psalm 7)
- H. Psalm eight is a psalm of David, given to the chief musician, requesting accompaniment on the “instrument of Gath.” This is a psalm of adoration to the Lord and declaration of man’s dominion. (Psalm 8)
- I. Psalm nine is a psalm of David that calls for the judgment of God to come upon the wicked that they may know they are only mortals. (Psalm 9)
- J. Psalm ten speaks of the arrogance of the wicked and calls for God to execute judgment on the wicked so those who are helpless and oppressed may be avenged. (Psalm 10)
- K. Psalm eleven is a psalm of David, given to the chief musician. It advocates trust in the Lord and declares God’s faithfulness to execute judgment upon the wicked. (Psalm 11)
- L. Psalm twelve is a psalm of David, given to the chief musician to arrange accompaniment on an eight-stringed harp. It begins with a cry for help, deliverance from the unfaithful; it concludes with God coming to the rescue of the poor and needy. (Psalm 12)

- M. Psalm thirteen is a psalm of David, given to the chief musician. It opens with questions, as he cries for deliverance from his enemies. It concludes with trust and confidence in the salvation of the Lord. (Psalm 13)
- N. Psalm fourteen is a psalm of David, given to the chief musician. It reveals the sinfulness of man and calls for salvation to come from Zion. (Psalm 14)
- O. Psalm fifteen is a psalm of David that reveals the characteristics of those who will dwell in the presence of the Lord. (Psalm 15)
- P. Psalm sixteen is a psalm of David that emphasizes trust in the Lord. It contains prophecy concerning the death and resurrection of Jesus. (Psalm 16)
- Q. Psalm seventeen is a psalm of David, petitioning the Lord for vindication and protection from his enemies. (Psalm 17)
- R. Psalm eighteen is a psalm of David, given to the chief musician. It is a declaration of deliverance from his enemies through the supernatural power of God. This psalm is first seen in chapter twenty-two of II Samuel. (Psalm 18)
- S. Psalm nineteen is a psalm of David, given to the chief musician. It is a revelation of the message spoken by the heavens and firmament. This psalm emphasizes the word of God and requests help with our words. (Psalm 19)
- T. Psalm twenty is a psalm of David, given to the chief musician. It focuses on trusting in the Lord and expresses desire for those who trust in the Lord to receive their petitions. (Psalm 20)
- U. Psalm twenty-one is a psalm of David, given to the chief musician. It is a psalm of rejoicing and thanksgiving for the goodness shown to him by the Lord. This psalm also declares God's power over His enemies. (Psalm 21)
- V. Psalm twenty-two is a psalm of David, given to the chief musician. This is a prophetic psalm relating to the agony and crucifixion of Jesus. (Psalm 22)
- W. Psalm twenty-three is a psalm of David. This psalm discloses the provision and protection of the Good Shepherd. (Psalm 23)

- X. Psalm twenty-four is a psalm of David, establishing to Whom the earth and its fullness belong. This psalm also gives insight into the “King of Glory.” (Psalm 24)
- Y. Psalm twenty-five is a psalm of David, requesting insight into the ways of God, forgiveness of past sins, and deliverance from his enemies. (Psalm 25)
- Z. Psalm twenty-six is a psalm of David, requesting that the Lord vindicate him, examine him, redeem him, and be merciful to him. (Psalm 26)
- AA. Psalm twenty-seven is a psalm of David that emphasizes trusting, seeking, and waiting on the Lord. (Psalm 27)
- BB. Psalm twenty-eight is a psalm of David that begins with a prayer of petition, then turns to an encouragement of himself in the Lord, and concludes with a request for the Lord to save, bless, shepherd, and elevate His people. (Psalm 28)
- CC. Psalm twenty-nine is a psalm of David that exhorts us to give unto the Lord glory due Him. This psalm also reminds us of the power of God’s voice. (Psalm 29)
- DD. Psalm thirty is a psalm of David that gives thanks to the Lord. (Psalm 30)
- EE. Psalm thirty-one is a psalm of David, given to the chief musician. It exhorts us to trust in the Lord, Who will hide us and strengthen us. (Psalm 31)
- FF. Psalm thirty-two is a psalm of David, reminding us of God’s goodness and mercy. This psalm declares that He blesses those whose spirit is free from deceit by forgiving their rebellion and covering their sins. Those who trust in the Lord will be surrounded by mercy. (Psalm 32)
- GG. Psalm thirty-three commands us to rejoice in the Lord and to give Him praise. It is the Lord Who made the heaven and all its hosts. It is the Lord Who has the ability to thwart the plans of men. Blessed is the nation whose God is the Lord. Armies and great strength do not provide deliverance. The eye of the Lord is on those who fear Him and hope in His mercy. (Psalm 33)

- HH. Psalm thirty-four is a psalm of David, teaching that blessing and praising the Lord are not dependent upon circumstances; they are acts of our will. This psalm also teaches that those who seek the Lord will not lack any good thing. Within this psalm is a prophetic statement concerning Jesus. (Psalm 34)
- II. Psalm thirty-five is a psalm of David, petitioning God to protect him from those who fight against him. (Psalm 35)
- JJ. Psalm thirty-six is a psalm of David, given to the chief musician. In this psalm, we see that the wicked have no fear of God, but the psalmist recognizes the mercy and faithfulness of God and cries for His help. (Psalm 36)
- KK. Psalm thirty-seven is a psalm of David, containing valuable principles. It teaches us the following things: do not fret; trust in the Lord; delight yourself in the Lord; commit your ways to the Lord; rest in the Lord; cease from anger; and forsake wrath. It also reveals that those who wait on the Lord will inherit the earth. (Psalm 37)
- LL. Psalm thirty-eight is a psalm of David, confessing his sin and asking God for mercy. (Psalm 38)
- MM. Psalm thirty-nine is a psalm of David, given to Jeduthun the chief musician. This psalm is a prayer for deliverance from his sins. (Psalm 39)
- NN. Psalm forty is a psalm of David, given to the chief musician. This psalm teaches us to wait patiently for the Lord in Whom we should place our trust. He will deliver us. Verses six through eight are quoted in Hebrews 10:5-9. (Psalm 40)
- OO. Psalm forty-one is a psalm of David, given to the chief musician. The first portion of this psalm declares God's blessing on those who are considerate of the poor. The psalmist then petitions God for mercy, admitting his sin and trusting the Lord to deliver him from his affliction. (Psalm 41)

III. BOOK TWO OF THE PSALMS

- A. Psalm forty-two is believed to be a meditation of the sons of Korah, given to the chief musician. It is a plea to God for deliverance from depression. The psalmist reminds himself to hope in God. (Psalm 42)

- B. Psalm forty-three is similar to Psalm forty-two. It, too, is a plea for deliverance from the depressing oppression. (Psalm 43)
- C. Psalm forty-four is believed to be a meditation of the sons of Korah, given to the chief musician, petitioning God for deliverance from the oppression of the enemy. (Psalm 44)
- D. Psalm forty-five is believed to be a meditation of the sons of Korah, given to the chief musician. It appears to be a prophetic psalm that metaphorically refers to King Jesus and His Bride, the Church. (Psalm 45)
- E. Psalm forty-six is believed to be a psalm of the sons of Korah, given to the chief musician. It teaches that regardless the circumstances, God is our refuge and strength. Verses four through six appear to be prophetic. This psalm closes with the attention on God, Who **will be** exalted. (Psalm 46)
- F. Psalm forty-seven is believed to be a psalm of the sons of Korah, given to the chief musician. It declares the power and might of God. (Psalm 47)
- G. Psalm forty-eight is believed to be a psalm of the sons of Korah, testifying of the greatness of God, Who dwells with His people as their Protector and Guide. (Psalm 48)
- H. Psalm forty-nine is believed to be a psalm of the sons of Korah, given to the chief musician, revealing the futility of riches that can neither redeem nor be taken from this life. (Psalm 49)
- I. Psalm fifty is a psalm of Asaph, declaring God to be the Judge of both the wicked and righteous. In this psalm, God reveals Himself as the possessor of the world and all that is in it, and He guarantees salvation to those who conduct their life in the proper manner. (Psalm 50)
- J. Psalm fifty-one is a psalm of David, given to the chief musician. This psalm is a recognition of sin and a request for purging. It seems that this psalm relates to the sin with Bathsheba and the murder of her husband. (Psalm 51)
- K. Psalm fifty-two is a meditation of David, given to the chief musician. It speaks of God's judgment against the evil man who uses his tongue to bring harm to others. This psalm is probably spoken against Doeg the Edomite. (Psalm 52)

- L. Psalm fifty-three is a meditation of David, given to the chief musician, declaring the unrighteousness of man. In this psalm, a request is made for salvation to come out of Zion. (Psalm 53)
- M. Psalm fifty-four is a meditation of David, given to the chief musician, to be accompanied with stringed instruments. This psalm was written after the Ziphites told Saul where David was hiding. In this psalm, David expresses his confidence in the Lord, believing that He will vindicate him and execute judgment on his enemies. (Psalm 54)
- N. Psalm fifty-five is a psalm of David, given to the chief musician, to be accompanied with stringed instruments. This psalm calls for the destruction of the enemy and expresses confidence in the Lord, Who will answer the prayer. (Psalm 55)
- O. Psalm fifty-six is a psalm of David, given to the chief musician. The predominant message of this psalm is that those who trust in the Lord do not need to fear men. (Psalm 56)
- P. Psalm fifty-seven is a psalm of David, given to the chief musician. It appears to have been written as a result of David's hiding from Saul in a cave. This psalm portrays God as a safe hiding place and, therefore, the God worthy of praise. (Psalm 57)
- Q. Psalm fifty-eight is a psalm of David, given to the chief musician. It is an indictment against the wicked and a call for the judgment of God to come upon them. (Psalm 58)
- R. Psalm fifty-nine is a psalm of David, given to the chief musician. This psalm probably came as a result of Saul sending men to guard the house of David with the intent of killing him. This psalm tells of the protection of God and predicts the coming judgment of God upon those who have devised evil. (Psalm 59)
- S. Psalm sixty is a psalm of David, given to the chief musician. It reveals the predicament of man without God, man's request for God's help, man's confidence in God's faithfulness, and potential victory when man includes God. (Psalm 60)
- T. Psalm sixty-one is a psalm of David, given to the chief musician. It teaches us Who to go to in time of trouble. (Psalm 61)

- U. Psalm sixty-two is a psalm of David given to Jeduthun the chief musician to put to the accompaniment of stringed instruments. This psalm teaches us to wait on the Lord, Who has power and will give to people according to their works. (Psalm 62)
- V. Psalm sixty-three is a psalm of David that reveals his desire for the Lord, a desire that will not be disappointed. (Psalm 63)
- W. Psalm sixty-four is a psalm of David, given to the chief musician. This psalm begins with a cry for protection and ends declaring the joy of the righteous. (Psalm 64)
- X. Psalm sixty-five is a psalm of David, given to the chief musician. It testifies of the powerful God Who watches over His creation. (Psalm 65)
- Y. Psalm sixty-six was given to the chief musician. This psalm reveals the awesomeness of God through the works He has done for men. (Psalm 66)
- Z. Psalm sixty-seven was given to the chief musician. The first verse is a quote from Numbers 6:25. The purpose for God being merciful and blessing us is to reveal His way on earth and His salvation to the nations. This psalm suggests that when God rules, the people will have reason to praise Him, and the earth will properly produce. (Psalm 67)
- AA. Psalm sixty-eight is a psalm of David, given to the chief musician. When God arises to help His people, the enemies scatter. This psalm reveals the faithfulness and awesomeness of God, Who will be praised. (Psalm 68; Numbers 10:35)
- BB. Psalm sixty-nine is a psalm of David, given to the chief musician. This psalm is a cry for deliverance from those who should not even be enemies. There are various verses in this psalm that refer to Jesus and His crucifixion. (Psalm 69)
- CC. Psalm seventy is a psalm of David, given to the chief musician. It is a cry to God for deliverance from the enemy, acknowledging God as the Help and Deliverer. (Psalm 70)
- DD. Psalm seventy-one begins as a prayer for deliverance, then turns to thanksgiving and praise. (Psalm 71)

- EE. Although Psalm seventy-two begins with Solomon's name, it appears that David wrote it. This psalm seems to have a double reference: one to the king of Israel; the other to the Messiah, Jesus. The message conveyed in this psalm is that when God's judgments are given to one, he can rule and judge powerfully and righteously. Psalm seventy-two concludes the second book of the Psalms. (Psalm 72)

IV. BOOK THREE OF THE PSALMS

- A. Psalm seventy-three is a psalm of Asaph. It tells of his discontentment with the prosperity and success of the wicked. After going to the sanctuary of the Lord and receiving understanding about their end, he is no longer discontent, and he realizes the need to draw near to God. (Psalm 73)
- B. Psalm seventy-four is a prophetic poem of Asaph. This psalm describes the destruction of the temple before it occurs. The writer requests that God not forget His people and that He execute judgment on those who have oppressed His people. (Psalm 74)
- C. Psalm seventy-five is a prophetic psalm of Asaph. It opens with praise and immediately turns to prophecy. God declares that at His appointed time, He will correctly judge. It is He Who promotes and demotes. (Psalm 75)
- D. Psalm seventy-six is a psalm of Asaph, given to the chief musician. It tells of the power and awesomeness of God. (Psalm 76)
- E. Psalm seventy-seven is a psalm of Asaph, given to Jeduthun the chief musician. It teaches us what to do when overwhelmed with troubles--remember the Lord and talk of His deeds. (Psalm 77)
- F. Psalm seventy-eight is an instructive poem of Asaph. It speaks of the wonders God performed for the children of Israel and His selection of Judah and David. It also reveals that the wonders and works of the Lord did not keep Israel from turning their backs on the Lord and His instructions. (Psalm 78)
- G. Psalm seventy-nine is a prophetic psalm of Asaph. It tells of God's judgment coming upon His people because of their sins and cries out for atonement. The atonement requested is not because of their goodness, but for His name's sake. (Psalm 79)

- H. Psalm eighty is a prophetic psalm of Asaph. This psalm is written in parable form and calls for God to deliver Israel from His enemies and to revive His people. (Psalm 80)
- I. Psalm eighty-one is a psalm of Asaph, given to the chief musician. It testifies of Israel's refusal to return to God and follow His ways. God wanted to bless His people, but they would not listen to Him. (Psalm 81)
- J. Psalm eighty-two is a psalm of Asaph. It is a rebuke to those who pervert justice and a warning of their destruction. It is also a reminder that men have been given the ability to discern between good and evil. (Psalm 82)
- K. Psalm eighty-three is a psalm of Asaph. It asks God to take vengeance on Israel's enemies so that He may be recognized as the Most High over all the earth. (Psalm 83)
- L. Psalm eighty-four is a psalm of the sons of Korah, to be accompanied by a Gittite harp. This psalm displays a yearning to be in the presence of the Lord and declares blessing to those who trust in the Lord. (Psalm 84)
- M. Psalm eighty-five is a psalm of the sons of Korah. It is a psalm of praise and a request for restoration. This psalm reflects Jesus, the Messiah and Redeemer. (Psalm 85)
- N. Psalm eighty-six is a prayer of David, requesting God to preserve his life, to teach him His way, and to be merciful to him. (Psalm 86)
- O. Psalm eighty-seven is a psalm of the sons of Korah. It refers to those born in Zion and appears to be prophetic. (Psalm 87)
- P. Psalm eighty-eight is a prophetic psalm of the sons of Korah. This psalm is a cry of distress. There seems to be a close correlation between the sufferings in this psalm and the scapegoat of redemption. (Psalm 88)
- Q. Psalm eighty-nine is an instructive and prophetic psalm of Ethan the Ezrahite. It tells of God's covenant with David and the awesomeness of His power. This psalm prophesies of God's first-born Son and His everlasting kingdom. (Psalm 89)

V. BOOK FOUR OF THE PSALMS

- A. Psalm ninety is a prayer of Moses, the man of God. It is a recognition of the brevity of man's life on earth and the need for men to realize that truth. (Psalm 90)
- B. Psalm ninety-one teaches the importance of being covered by the Most High. In His covering are deliverance, protection, and reward. (Psalm 91)
- C. Psalm ninety-two is a psalm for the Sabbath that comes from a thankful heart. This psalm is filled with instructional praise. (Psalm 92)
- D. Psalm ninety-three declares the majesty of God. (Psalm 93)
- E. Psalm ninety-four is a warning to the wicked, declaring that vengeance belongs to the Lord, and He will repay. (Psalm 94)
- F. Psalm ninety-five instructs us to give thanks and to worship God our Creator. Indirectly, it teaches us the importance of knowing God's ways. (Psalm 95)
- G. Psalm ninety-six exhorts us to declare the glory of the Lord. We are admonished to proclaim His salvation and kingdom. This psalm prophesies about the coming of the Lord to judge the earth. (Psalm 96)
- H. Psalm ninety-seven declares the sovereignty of Jehovah. All gods ('elohim) are commanded to worship Jehovah, and the righteous are exhorted to rejoice and give thanks. (Psalm 97)
- I. Psalm ninety-eight is an exhortation for all creation to praise Jehovah. Praise to Jehovah is to be expressed in many different ways. (Psalm 98)
- J. Psalm ninety-nine is an exhortation to worship Jehovah, Who answers the prayers of His servants, forgives their sins, yet judges their deeds. (Psalm 99)
- K. Psalm one hundred admonishes us to give thanks to the Lord. This psalm declares Jehovah as God and our Maker. We are commanded to enter **His** gates with thanksgiving and **His** courts with praise. (Psalm 100)

- L. Psalm one hundred one is a psalm of David. It reveals the type person God wants in His presence, one of integrity and truthfulness. (Psalm 101)
- M. Psalm one hundred two comes from one who is depressed and disheartened. It begins with a recognition of self, then turns to a recognition of the Lord. Some of the verses of this psalm are prophetic. (Psalm 102)
- N. Psalm one hundred three is a psalm of David. This psalm is a reminder to bless the Lord for all He has done for us. It testifies of the greatness of the Lord and the frailty of man. The great God reaches out in compassion to those who choose Him as their Lord. (Psalm 103)
- O. Psalm one hundred four speaks of God's creation, His control over His creation, and the created beings' dependency upon Him. The psalmist concludes with blessing and praising Jehovah. (Psalm 104)
- P. Psalm one hundred five is an overview of God's faithfulness to produce, protect, enlarge, deliver, and establish the nation of Israel. This psalm is recorded in I Chronicles 16:8-36. (Psalm 105)
- Q. Psalm one hundred six begins with a command to thank God for His goodness, then recounts the sins of Israel and the faithfulness of God. Israel repeatedly sinned; God repeatedly punished them, but He never broke His covenant with them. This psalm also ends with praise and thanksgiving. (Psalm 106)

VI. BOOK FIVE OF THE PSALMS

- A. The message conveyed in Psalm one hundred seven is that those who rebel against the Lord will suffer the consequences; however, if they will turn to the Lord, He will deliver them. Four times we are admonished to give thanks to the Lord for His goodness and for His wonderful works to the children of men. (Psalm 107)
- B. Psalm one hundred eight is a song of David. It is a psalm of praise to God our Deliverer, recognizing that our strength comes from the Lord, Who tramples our enemies. (Psalm 108)

- C. Psalm one hundred nine is a psalm of David. This psalm appears to be prophetic in nature, portraying the betrayal and rejection of the Messiah. (Psalm 109)
- D. Psalm one hundred ten is a psalm of David. This psalm also seems to refer to Jesus, the Messiah, Who will rule in the midst of our enemies, while His followers willingly submit to His power. (Psalm 110)
- E. Psalm one hundred eleven is a psalm of praise that declares the works of the Lord to be great, His righteousness to be everlasting, the graciousness and compassion of the Lord, the certainty of His precepts, His redemption to His people, and His name to be holy and awesome. (Psalm 111)
- F. Psalm one hundred twelve reveals the benefits of fearing the Lord. (Psalm 112)
- G. Psalm one hundred thirteen is an exhortation for the servants of the Lord to praise Him Who takes interest in His creation. (Psalm 113)
- H. Psalm one hundred fourteen reveals the awesomeness of God when He delivered Israel from Egypt to take them to the Promised Land. (Psalm 114)
- I. Psalm one hundred fifteen is a contrast between man-made idols and the true God. The admonition to trust in the Lord is written three times. (Psalm 115)
- J. Psalm one hundred sixteen is a praise to the Lord for hearing and answering prayer. The writer expresses his love and devotion for the Lord. (Psalm 116)
- K. Psalm one hundred seventeen is the shortest chapter in the Bible. It is an exhortation for the Gentiles to praise the Lord. (Psalm 117)

- L. Psalm one hundred eighteen tells us that it is better to trust in the Lord than to put our confidence in men. This psalm begins and ends with a command to give thanks to the Lord and reminds us of God's mercy and help for those who dare trust in Him. (Psalm 118)
- M. Psalm one hundred nineteen is laid out in a Hebrew acrostic. There are twenty-two stanzas in this psalm, each containing eight pairs of lines. This psalm centers around the word of the Lord, referring to the word of the God in every verse. (Psalm 119)
- N. Psalm one hundred twenty is a song of ascents. It is a request for deliverance from lying lips and a deceitful tongue. It appears that the psalmist lives among lawless and fierce people. He is a man of peace, but when he speaks, they are for war. (Psalm 120)
- O. Psalm one hundred twenty-one is a song of ascents. It focuses on the Lord Who made heaven and earth. The psalmist is confident of the Lord's power, ability, and protection. (Psalm 121)
- P. Psalm one hundred twenty-two is a song of ascents. In this psalm Jerusalem is declared to be the central place for worshipping God. A command is given to pray for the safety of Jerusalem, and peace is requested for those who love Jerusalem. Because the temple of the Lord dwelt in Jerusalem, the psalmist wanted good for Jerusalem. (Psalm 122)
- Q. Psalm one hundred twenty-three is a song of ascents, crying for mercy. It appears that the psalmist is requesting deliverance from those who scorn God's people and hold them in contempt. (Psalm 123)
- R. Psalm one hundred twenty-four is a song of ascents. It is a psalm of thanksgiving for deliverance of those who belong to the Lord. The psalmist recognizes that their help is in the name of the Lord. (Psalm 124)
- S. Psalm one hundred twenty-five is a song of ascents, declaring that those who trust in the Lord cannot be moved. The Lord surrounds His people. A request is made for the Lord to do good to those who are good, and peace is pronounced upon Israel. (Psalm 125)

- T. Psalm one hundred twenty-six is a song of ascents, or progression. It gives thanks for return of the captives to Zion. This psalm reveals a spiritual principle concerning sowing and reaping. (Psalm 126)
- U. Psalm one hundred twenty-seven is a song of ascents, recorded by Solomon. This psalm reveals another spiritual principle involving the building of God's house and guarding the city. It also teaches that children are a gift of the Lord. (Psalm 127)
- V. Psalm one hundred twenty-eight is a song of ascents. It is a psalm which teaches that those who fear the Lord are blessed. It ends pronouncing peace over Israel. (Psalm 128)
- W. Psalm one hundred twenty-nine is a song of ascents, declaring the unsuccessful attempt of Israel's enemies to overthrow David. A curse is pronounced over those who hate Zion. (Psalm 129)
- X. Psalm one hundred thirty is a song of ascents, requesting God's forgiveness and recognizing His loving kindness and redemption. (Psalm 130)
- Y. Psalm one hundred thirty-one is a song of ascents, recorded by David. This psalm speaks of humility and trust. (Psalm 131)
- Z. Psalm one hundred thirty-two is a song of ascents that speaks of David's bringing the ark of the covenant to Jerusalem into the tent he had pitched for it. It is also a reminder to the Lord of His covenant with David and his descendants. (Psalm 132)
- AA. Psalm one hundred thirty-three is a song of ascents, written by David. This song declares the blessedness of unity. (Psalm 133)
- BB. Psalm one hundred thirty-four is a song of ascents. It is an exhortation to praise the Lord with an assurance of the Lord's blessing. (Psalm 134)
- CC. Psalm one hundred thirty-five is a command to praise the Lord. It recounts the goodness and power of the Lord. (Psalm 135)
- DD. In Psalm one hundred thirty-six, the psalmist urges people to give thanks to the Lord. Every verse of this psalm ends with the phrase: "His mercy endures forever." (Psalm 136 NKJV)

- EE. Psalm one hundred thirty-seven relates to Judah's Babylonian captivity, which devastated them both mentally and physically. (Psalm 137)
- FF. Psalm one hundred thirty-eight is a psalm of David. It emphasizes praising and worshipping God, Who is High but regards the lowly. This psalm reveals the importance of God's Word, which is magnified above His name. (Psalm 138)
- GG. Psalm one hundred thirty-nine is a psalm of David. It speaks of the power of God and His influence over man. There is nowhere man can hide from God. Even as man is being formed in the womb, God has ordained the stages of development. Recognizing the awesomeness of God, David requests that God search him to know his heart and test him to know his thoughts. (Psalm 139)
- HH. Psalm one hundred forty is a psalm of David. It is a request for God's divine protection and for judgment to fall upon his enemies. (Psalm 140)
- II. Psalm one hundred forty-one is a psalm of David. It is a cry to the Lord to listen quickly and receive his prayer. In this psalm, David asks the Lord to guard his mouth and his heart and to take vengeance on his enemies while protecting him. (Psalm 141)
- JJ. Psalm one hundred forty-two is a prayer of distress that came forth from David while in a cave. At this time in his life, David felt that no one cared for his soul. He ends this psalm assuring himself that he would be surrounded by the just because God would treat him well. (Psalm 142)
- KK. Psalm one hundred forty-three is a psalm of David. In this psalm, petition is made requesting God's mercy and revelation in the way one should walk. The heart of the psalmist is to do the will of God. (Psalm 143)
- LL. Psalm one hundred forty-four is a psalm of David. The psalm opens by blessing the Lord Who is our refuge, and Who trains our hands for war and our fingers to fight. The psalmist recognizes the Lord as his Fortress and Deliverer, but wonders why He would even give attention to man. He requests that the Lord bless him and his descendants, declaring, "Happy are the people whose God is the Lord." (Psalm 144 NKJV)

- MM. Psalm one hundred forty-five is a psalm of David. This psalm testifies of God's greatness that will be declared from one generation to another. It also speaks of God's perpetual kingdom and His dominion throughout all generations. (Psalm 145)
- NN. Psalm one hundred forty-six is an exhortation to trust in God, Who will reign forever, not men whose plans perish with their lives. (Psalm 146)
- OO. Psalm one hundred forty-seven tells of the greatness of the God of Israel. This psalm reveals that the Lord delights in the faith of men, not their physical strength. (Psalm 147)
- PP. Psalm one hundred forty-eight is a psalm that exhorts all creation to praise the Lord. His name alone is to be exalted. (Psalm 148)
- QQ. Psalm one hundred forty-nine is an exhortation to praise the Lord in various ways. (Psalm 149)
- RR. Psalm one hundred fifty declares that God should be praised in a variety of ways and that everything that has breath should praise the Lord. (Psalm 150)

ACROSTIC PSALM

All hail the power of Jesus' name

Bow before Him, everyone

Come into His presence with singing

Declare the wonderful works of the Lord

Excellent are His works

Faithful is He to keep His word

Great is the Lord and greatly to be praised

Heaven and earth declare His glory

In His presence is fullness of joy

Jew and Gentile alike, give praise to His name

Kindness is in His hands

Longsuffering is He toward us

Mighty is His deliverance

Never ending is His mercy

Oh, give thanks to the Lord

Powerful is His reign

Quick is He to defend His people

Righteous are His judgments

Sure are His ways

True are His promises

Unconditional is His love

Victorious is He against our enemies

Wonderful is His counsel

Xylophone, laud Him

Young and old, worship Him

Zeal for the Lord, consume us all that we may dwell in His presence forever.

Amen.

Author

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