

The Psalter · Command Center

The Psalter · Command Center. All 150 psalms with David Guzik's video exposition, Blue Letter Bible reading + Hebrew interlinear, Enduring Word commentary, and curated Unseen Realm resources where the text invites it. Cards marked ♦ have additional Heiser, Walton, or BibleProject resources for the Divine Council, cosmic geography, Sheol, Zion, or Rahab/Leviathan content.

5

BOOKS

150

PSALMS

51

EXTENDED NOTES

James McLaughlin

jayms.com

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Book I • I–41

41 PSALMS

Psalm 1

The Two Ways

WISDOM

Wisdom psalm — gateway to Psalter alongside Ps 2.

Psalm 2 ♦

Yahweh and His Anointed Son

MESSIANIC • COUNCIL

The gateway psalm to messianic theology. The nations rage, but Yahweh installs his Son-King on Zion.

Functions with Psalm 1 as the deliberate introduction to the entire Psalter. Establishes the messianic framework that the New Testament uses constantly — quoted at Jesus’ baptism, transfiguration, in Acts, Romans, Hebrews, and Revelation. The ‘Son’ title here isn’t ornamental; it’s covenantal sonship rooted in 2 Samuel 7.

Psalm 3

Salvation Belongs to Yahweh

LAMENT • ROYAL

Davidic lament fleeing Absalom.

Psalm 4

Answer Me When I Call

LAMENT

Evening prayer of confidence.

Psalm 5

Lead Me in Your Righteousness

LAMENT

Morning prayer for protection from enemies.

Psalm 6 ♦

Have Mercy, I Am Languishing

LAMENT • SHEOL

First penitential psalm — mentions Sheol’s silence.

Verse 5: ‘in death there is no remembrance of you; in Sheol who will give you praise?’ This isn’t denial of afterlife — it’s the ANE picture of Sheol as the realm cut off from cultic worship of Yahweh. The plea is that God would rescue *before* death silences praise. Foundational vocabulary for understanding every later ‘deliver me from the pit’ psalm.

Psalm 7

Yahweh, My God, in You I Take Refuge

LAMENT

Plea for divine vindication.

Psalm 8 ♦

Lower Than the Elohim

COUNCIL • MESSIANIC

‘A little lower than elohim’ — Hebrews 2 applies to Christ.

Verse 5: ESV ‘heavenly beings,’ KJV ‘angels,’ NASB ‘God.’ The Hebrew is elohim. Heiser argues the LXX/Hebrews ‘angels’ rendering blurs the cosmic-hierarchy point: humans are made just below the divine-council members and given dominion over the earthly realm — a deliberate echo of Genesis 1 ‘s image-bearing commission. Hebrews 2 then applies this to Jesus restoring what Adam forfeited.

Psalm 9

I Will Recount Your Wonders

PRaise • ENTHRONEMENT

Yahweh enthroned as judge of nations.

Psalm 10

Why Do You Stand Far Off?

LAMENT

Often joined with Ps 9 as one acrostic.

Psalm 11

In Yahweh I Take Refuge

ROYAL

Yahweh’s throne in heaven; tests the righteous.

Psalm 12

Save, O Yahweh

LAMENT

Lament over deceitful tongues.

Psalm 13

How Long, O Yahweh?

LAMENT

The classic ‘how long’ lament.

Psalm 14

The Fool Says in His Heart

WISDOM

Paired with Ps 53 ; quoted in Romans 3 .

Psalm 15 ♦

Who Shall Dwell on Your Holy Hill?

ZION

Liturgy of entrance to the cosmic mountain.

An entrance liturgy — the kind used at the Jerusalem temple to ask who is qualified to enter Yahweh's holy mountain. Read with Psalm 24 as a pair. In ANE thought, only those ritually and morally fit could ascend the cosmic mountain to the divine throne. The psalm reframes that as ethical purity: integrity, truthfulness, doing no evil to neighbors.

Psalm 16 ♦

You Will Not Abandon My Soul to Sheol

MESSIANIC · SHEOL

Quoted in Acts 2 of Christ's resurrection.

Verse 10 — 'you will not abandon my soul to Sheol, or let your holy one see corruption.' Peter quotes this in Acts 2 as proof of Christ's resurrection: David's bones were in his tomb, but Jesus' weren't. The psalm asserts Yahweh's authority *into* the underworld — the seedbed for resurrection theology. This is the framework behind 'He descended into hell' in the creeds.

Psalm 17

Hear a Just Cause, O Yahweh

LAMENT

Plea for vindication; awakening to God's likeness.

Psalm 18 ♦

Storm Theophany & Rescue from Sheol

COSMIC · ROYAL · SHEOL

Storm-god imagery polemic against Baal; cords of Sheol.

Yahweh appears in storm-god imagery — thunder, lightning, dark clouds, parting of waters — language that deliberately echoes and polemicizes against Baal. The vertical cosmology is unmistakable: Sheol below, the king pulled out of 'many waters,' Yahweh thundering from the heavenly throne above. One of the most ANE-saturated psalms in the Psalter.

Psalm 19

The Heavens Declare

PRAISE · WISDOM

Cosmic witness to God's glory; torah's perfection.

Psalm 20

May Yahweh Answer You

ROYAL

Royal psalm — prayer for king before battle.

Psalm 21

The King Rejoices in Your Strength

ROYAL · MESSIANIC

Royal thanksgiving with messianic overtones.

Psalm 22 ♦

The Bulls of Bashan Surround Me

MESSIANIC · COSMIC

'My God, my God...' — but also: why are the enemies 'bulls of Bashan'?

Verse 12. Bashan in the OT is gateway-to-the-underworld territory — the land of the Rephaim, of Og the giant, of Mount Hermon. 'Bulls of Bashan' isn't just a metaphor for strong enemies; it activates the cosmic-evil network that runs from Genesis 6 through the prophets. The suffering messiah faces enemies who are themselves agents of the unseen powers. Heiser develops this extensively.

Psalm 23 ♦

Yahweh Is My Shepherd

PRAISE

Most beloved psalm; shepherd-king imagery.

Tim Mackie has a particularly rich devotional teaching on Psalm 23 in his 'Strange Bible' Psalms series — focusing on death, the dark valley, and learning to pray these images. Worth pairing with Guzik's pastoral exposition for a fuller treatment.

Psalm 24 ♦

The King of Glory Enters

ENTHRONEMENT · ZION · COSMIC

'Lift up your heads, O gates!' — Yahweh's processional entry into his cosmic palace.

Yahweh founds the world 'upon the seas and upon the rivers' — direct polemic against Baal, who in Ugaritic myth fights Yam (Sea) and Nahar (River) for kingship. The psalm asserts Yahweh has already won that battle. The procession of the King of Glory is enthronement language: Yahweh entering his cosmic-mountain throne room.

Psalm 25

To You, O Yahweh, I Lift My Soul

LAMENT

Acrostic prayer for guidance and forgiveness.

Psalm 26

Vindicate Me, O Yahweh

LAMENT

Protestation of innocence.

Psalm 27

Yahweh Is My Light

PRAISE · ZION

Confidence and dwelling in God's house.

Psalm 28

To You, O Yahweh, I Call

LAMENT

Plea not to be 'like those who go down to the pit.'

Psalm 29 ♦

Ascribe to Yahweh, O Sons of God

COUNCIL · ENTHRONEMENT · COSMIC

A divine-council scene where Yahweh's voice — not Baal's — thunders over the waters.

Verse 1: bene elim — 'sons of God / sons of the gods.' Most translations render this 'heavenly beings' or 'mighty ones,' obscuring the divine-council setting. The psalm summons the council to praise Yahweh, then describes seven 'voices' (thunders) of Yahweh shattering the cedars of Lebanon — Baal's home turf. Yahweh 'sits enthroned over the flood' (v. 10), claiming the cosmic-king role Baal claimed in Ugaritic literature.

Psalm 30 ♦

I Will Extol You, O Yahweh

THANKSGIVING · SHEOL

Brought up from Sheol — cosmic reach of Yahweh.

Verse 3: 'O Lord, you have brought up my soul from Sheol; you restored me to life from among those who go down to the pit.' Another of David's claims that Yahweh's authority extends *into* the underworld — a remarkable assertion in the ANE context where the underworld was generally outside the high gods' jurisdiction.

Psalm 31

Into Your Hand I Commit My Spirit

LAMENT · MESSIANIC

Quoted by Jesus from the cross.

Psalm 32 ♦

Blessed Is He Whose Sin Is Forgiven

WISDOM

Penitential psalm; Paul quotes in Romans 4.

Tim Mackie's 'Strange Bible' Psalms series includes a teaching on Psalm 32 specifically — on the language of confession and forgiveness as it functions in prayer.

Psalm 33

Sing to Yahweh a New Song

PRAISE

Creation by word; Yahweh sees all the nations.

Psalm 34

Taste and See

WISDOM · THANKSGIVING

Acrostic; quoted in 1 Peter 2.

Psalm 35

Contend, O Yahweh, with Those Who Contend

LAMENT

Imprecatory plea for divine warrior.

Psalm 36

Transgression Speaks Deep in the Heart

WISDOM

Wickedness contrasted with Yahweh's covenant love.

Psalm 37

Fret Not Yourself

WISDOM

Acrostic on the prosperity question — quoted in Matt 5.

Psalm 38

O Yahweh, Rebuke Me Not

LAMENT

Penitential lament under chastening.

Psalm 39

I Will Guard My Ways

LAMENT · WISDOM

Meditation on human transience.

Psalm 40

He Drew Me from the Pit

THANKSGIVING · MESSIANIC

Quoted in Hebrews 10 of Christ's incarnation.

Psalm 41

Blessed Is He Who Considers the Poor

WISDOM · MESSIANIC

Closes Book I — quoted by Jesus of Judas's betrayal.

Book II · 42–72

31 PSALMS

Psalm 42 ♦

As a Deer Pants for Streams

LAMENT · COSMIC

‘Deep calls to deep’ — tehom imagery; thirst for God.

Verse 7: ‘Deep calls to deep at the roar of your waterfalls.’ The Hebrew is tehom — the same word for the chaos-deep in Genesis 1:2. The psalmist’s anguish is being plunged into the chaos-waters that Yahweh ordered at creation. Cosmic-geography vocabulary for emotional/spiritual drowning.

Psalm 43

Vindicate Me, O God

LAMENT

Originally one with Ps 42.

Psalm 44

You Have Rejected Us

LAMENT

National lament — God seemingly silent.

Psalm 45 ♦

A Royal Wedding Song

ROYAL · MESSIANIC

Verse 6 ‘Your throne, O God’ quoted in Hebrews 1.

Verse 6: ‘Your throne, O God, is forever and ever.’ The psalmist addresses the human Davidic king as ‘God’ (elohim). Hebrews 1:8-9 quotes this of Christ to demonstrate his divine identity. Heiser places this in the wider ‘two powers in heaven’ tradition: an ancient Jewish reading where there are two figures both called Yahweh/God who share the divine throne.

Psalm 46 ♦

God Is Our Refuge

ZION · COSMIC

Zion unshaken though waters roar — cosmic-mountain theology.

Verses 2-3: even if ‘the mountains tremble’ and ‘the waters roar and foam,’ Zion is unshaken. The cosmic mountain of Yahweh stands when the chaos-waters rage. The psalm pictures Zion as the still center of an unraveling cosmos — what Walton calls the cosmic-temple anchor point.

Psalm 47

Clap Your Hands, All Peoples

ENTHRONEMENT

Yahweh reigns over all nations and gods.

Psalm 48 ♦

Mount Zion in the Far North

ZION · COSMIC

Zion called yarketei tsaphon — Baal’s mountain claimed.

Verse 2 in Hebrew: Zion is yarketei tsaphon — ‘the recesses of the north / the far north.’ This is Mount Zaphon, Baal’s mythic mountain headquarters in Ugaritic literature. The psalm claims Baal’s address for Yahweh’s mountain. Zion isn’t geographically in the far north; theologically, it has displaced every cosmic mountain in ANE myth. Identical move to Isaiah 14’s taunt against the king of Babylon.

Psalm 49 ♦

God Will Ransom My Soul from Sheol

WISDOM · SHEOL

Hope of resurrection — Yahweh’s reach into the underworld.

In ANE thought, the underworld was generally outside the jurisdiction of the high gods. Verse 15 — ‘God will ransom my soul from the power of Sheol’ — asserts Yahweh’s authority over death itself. This is the seedbed for resurrection theology and feeds directly into NT claims about Christ’s descent and triumph (Eph. 4, 1 Pet. 3).

Psalm 50 ♦

The Mighty One Speaks

ENTHRONEMENT · COUNCIL

Yahweh summons heavens and earth — courtroom scene.

Verses 1-6 are a courtroom scene: ‘The Mighty One, God the Lord, speaks and summons the earth from the rising of the sun to its setting... he calls to the heavens above and to the earth, that he may judge his people.’ The covenant lawsuit (rib pattern) familiar from the prophets. Yahweh as cosmic judge presides over a hearing involving heaven and earth as witnesses.

Psalm 51

Have Mercy on Me, O God

LAMENT

David’s penitence after Bathsheba — the great penitential psalm.

Psalm 52

Why Do You Boast?

LAMENT

Against the violent oppressor.

Psalm 53

The Fool Says in His Heart

WISDOM

Paired with Ps 14 — universal sinfulness.

Psalm 54

Save Me, O God, by Your Name

LAMENT

Brief plea against enemies.

Psalm 55

Cast Your Burden on Yahweh

LAMENT

Betrayal by a close friend.

Psalm 56

When I Am Afraid, I Trust in You

LAMENT

Trust amid fear and persecution.

Psalm 57

Be Merciful to Me, O God

LAMENT

Refuge under God's wings — David in the cave.

Psalm 58 ♦

Do You Indeed Decree Right, You Gods?

COUNCIL

Likely address to corrupt elohim — Ps 82's quieter cousin.

Verse 1 in Hebrew: elem ('silent ones') or, with a vowel emendation followed by many scholars, elim ('gods' / 'mighty ones'). Heiser and others argue this is parallel to Psalm 82 — a courtroom scene where corrupt divine beings are arraigned for failing in their assigned governance of the nations. The wicked human rulers in the psalm are downstream of corrupt cosmic rulers above them.

Psalm 59

Deliver Me from My Enemies

LAMENT

Plea against bloodthirsty pursuers.

Psalm 60

O God, You Have Rejected Us

LAMENT

National lament — verse cited in Romans 11.

Psalm 61

From the End of the Earth I Call

LAMENT · ROYAL

Prayer for the king's long life.

Psalm 62

For God Alone My Soul Waits

WISDOM

Power belongs to God alone.

Psalm 63

O God, You Are My God

LAMENT

David in the wilderness — soul thirsts.

Psalm 64

Hide Me from the Wicked

LAMENT

Plea against secret plotters.

Psalm 65 ♦

By Awesome Deeds You Answer Us

PRAISE · COSMIC

God who stills the seas — chaos waters tamed.

Verse 7: God 'stills the roaring of the seas, the roaring of their waves, the tumult of the peoples.' The chaos-waters and the chaos-nations are paralleled — both subdued by Yahweh's word. Same vocabulary used of Jesus stilling the storm in the Gospels, with the same theological claim.

Psalm 66

Shout for Joy, All the Earth

PRAISE

Communal and personal thanksgiving.

Psalm 67

May God Be Gracious

PRAISE

Missional psalm — all the nations to praise God.

Psalm 68 ♦

Ascended on High, Leading Captives

COSMIC · ENTHRONEMENT · MESSIANIC

Bashan polemic; Eph 4:8 quotes verse 18 of Christ's ascension.

Two big ANE moves: (1) verses 15-16 are a taunt against Bashan/Hermon — the cosmic-mountain rival to Zion. (2) verse 18 — 'you ascended on high, leading captives' — is what Paul quotes in Ephesians 4:8 and applies to Christ's ascension and victory over the cosmic powers. The 'captives' are spiritual rulers; the 'gifts to men' are the offices of ministry. The whole NT-cosmic-victory framework runs through this verse.

Psalm 69 ♦

Save Me, O God, the Waters Have Come

LAMENT · MESSIANIC

Cosmic waters of distress; quoted often in NT of Christ's suffering.

Verses 1-2 use cosmic-waters language: 'I have come into deep waters, and the flood sweeps over me.' The chaos-deep imagery from Genesis 1 and Psalm 42 deployed for personal anguish. The psalm is the most-quoted in the NT after Psalm 22 — applied repeatedly to Christ's suffering.

Psalm 70

Make Haste, O God, to Deliver Me

LAMENT

Brief urgent plea.

Psalm 71

In You, O Yahweh, Do I Take Refuge

LAMENT

Prayer of an aged believer.

Psalm 72 ♦

May He Have Dominion from Sea to Sea

ROYAL · MESSIANIC

Solomonic royal psalm with messianic horizon.

Closes Book II of the Psalter. The Davidic king's reign extends 'from sea to sea, from the River to the ends of the earth' (v. 8) — universal kingship language. The NT picks this up for Christ's reign. Functions as a hinge psalm pointing toward the messianic resolution that Books III-V will continue developing.

Book III · 73–89

17 PSALMS

Psalm 73

When I Saw the Prosperity of the Wicked

WISDOM

Asaph's crisis resolved 'in the sanctuary.'

Psalm 74 ♦

You Crushed the Heads of Leviathan

COSMIC

Creation-as-combat; Yahweh defeats sea monsters.

Verses 13-14 describe Yahweh's creation work as combat with sea-monsters and Leviathan — a deliberate echo of (and polemic against) the Baal-Yam and Marduk-Tiamat traditions. Israel is asking Yahweh to do again what he did at creation: defeat the chaos. This Chaoskampf imagery threads through Job 26, Isaiah 27 and 51, and feeds directly into Revelation 12's dragon.

Psalm 75

We Give Thanks to You, O God

ENTHRONEMENT

God lifts up and brings down — judgment cup imagery.

Psalm 76

In Judah God Is Known

ZION

Yahweh's tabernacle on Zion; awesome over earthly kings.

Psalm 77 ♦

I Cry Aloud to God

LAMENT · COSMIC

Asaph's anguish — recalls Yahweh's path through the sea.

Verses 16-19 use Exodus imagery in cosmic-waters mode: 'When the waters saw you, O God, when the waters saw you, they were afraid; indeed, the deep trembled... your way was through the sea, your path through the great waters.' Cosmic deliverance language layered onto historical exodus.

Psalm 78

I Will Open My Mouth in a Parable

WISDOM

Long historical psalm — Israel's repeated rebellion.

Psalm 79

O God, the Nations Have Come

LAMENT

Lament over Jerusalem's destruction.

Psalm 80

Give Ear, O Shepherd of Israel

LAMENT

'Restore us, O God' — vine of Israel imagery.

Psalm 81

Sing Aloud to God Our Strength

ENTHRONEMENT

Festal call — Yahweh as God who delivered from Egypt.

Psalm 82 ♦

God Stands in the Divine Council

COUNCIL · ENTHRONEMENT

Heiser's signature passage. The keystone text for the entire Unseen Realm framework.

'God has taken his place in the divine council; in the midst of the gods (elohim) he holds judgment.' Yahweh arraigns the lesser elohim assigned to govern the nations (cf. Deut. 32:8-9 in the DSS/LXX) for corruption and failure. Sentences them: 'you will die like men.' Verse 8 calls for Yahweh himself to inherit the nations — which is what happens at Pentecost and the Great Commission. Jesus quotes verse 6 in John 10:34. If you grasp this psalm, the entire OT-NT cosmic narrative reorients.

Psalm 83

O God, Do Not Keep Silence

LAMENT

Imprecatory plea against enemy nations.

Psalm 84 ♦

How Lovely Is Your Dwelling Place

ZION

Pilgrim's longing for the cosmic-mountain temple.

The pilgrim's experience of approaching Zion — but the language is cosmic-temple language. Yahweh's dwelling is the meeting-place of heaven and earth. The pilgrim's longing is the longing to be at the cosmic anchor point where the divine and human realms touch.

Psalm 85

You Showed Favor to Your Land

LAMENT

Plea for restoration — love and faithfulness meet.

Psalm 86 ♦

Incline Your Ear, O Yahweh

LAMENT

‘There is none like you among the gods’ (v.8) — incomparability.

Verse 8: ‘There is none like you among the gods, O Lord.’ This isn’t denying other elohim exist — it’s claiming Yahweh’s incomparability among them. Heiser argues these ‘no one like you’ phrases are statements of rank, not denial of the existence of the divine council. The entire OT incomparability vocabulary reorients on this point.

Psalm 87 ♦

All My Springs Are in You

ZION

Nations born in Zion — Rahab/Babylon registered.

An early, startling vision of the nations being incorporated into Zion’s citizenship. ‘Rahab’ here is Egypt-as-cosmic-monster (cf. Isa. 30:7, 51:9). Cosmic geography meets eschatology: the nations once governed by other elohim (Deut. 32, Ps. 82) are being claimed back. This is the Pentecost moment in seed form.

Psalm 88 ♦

In the Lowest Pit, in Darkest Depths

LAMENT · SHEOL

The Psalter’s bleakest psalm — messiah in Sheol motif.

No resolution, no upward turn — the psalm ends in darkness. Mitchell argues (Naked Bible 385) that Psalm 88 in the Psalter’s structure represents the messiah *in* Sheol — a dark valley between Psalm 87 (Zion’s glory) and Psalm 89 (lament for the broken Davidic covenant). Read this way, the bleakness is theologically purposeful, prefiguring the suffering messiah’s descent.

Psalm 89 ♦

Who Is Like Yahweh Among the Sons of God?

COUNCIL · ROYAL · MESSIANIC

Bene elim assembly + Davidic covenant lament. Closes Book III.

Verses 5-7 are explicit divine-council material — ‘the assembly of the holy ones,’ ‘the council of the holy ones,’ ‘who among the sons of God (bene elim) is like Yahweh?’ The psalm then turns to the Davidic covenant and ends in agonized question: where is the promised messiah-king? Closes Book III of the Psalter on a deliberate cliffhanger that Books IV-V will answer.

Book IV · 90–106

17 PSALMS

Psalm 90

From Everlasting to Everlasting

WISDOM

Moses's psalm on transience — opens Book IV.

Psalm 91 ♦

The Shadow of the Almighty

COSMIC

Demonic threats named; Satan quotes in Mt 4 wilderness temptation.

In Second Temple Jewish reading, the 'terror by night,' 'arrow that flies by day,' 'pestilence that stalks in darkness,' and 'destruction at noon' were understood as named demonic beings (cf. Qumran's 'Songs of the Sage' — anti-demonic incantation psalms). Satan quotes this psalm to Jesus in Matthew 4 — the wilderness temptation is a cosmic-realm contest, not just a moral one. Reading 91 with this background gives the temptation account its full charge.

Psalm 92

It Is Good to Give Thanks

PRAISE

Sabbath song — the righteous flourish like cedars.

Psalm 93 ♦

Yahweh Reigns, Robed in Majesty

ENTHRONEMENT · COSMIC

Yahweh enthroned over the chaos floods.

Opens the cluster of enthronement psalms (93, 95-99). 'The floods have lifted up, O Lord... mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty!' Cosmic-waters polemic in compact form. Yahweh seated on his throne above the chaos.

Psalm 94

O Yahweh, God of Vengeance

LAMENT

Plea for justice; Yahweh's chastening discipline.

Psalm 95 ♦

Come, Let Us Sing

ENTHRONEMENT

'Yahweh is a great God, a great king above all gods.'

Verse 3: 'Yahweh is a great God, and a great King above all gods.' Hierarchical claim, not denial. Hebrews 3-4 quotes the second half of this psalm at length, applying its warning to the church.

Psalm 96 ♦

Sing to Yahweh a New Song

ENTHRONEMENT

'All the gods of the peoples are worthless idols.'

Verse 5: 'all the gods of the peoples are worthless idols (elilim), but Yahweh made the heavens.' The Hebrew elilim is a wordplay on elohim — 'godlets' or 'no-gods.' The polemic isn't denying the gods exist, it's denying they're worth anything compared to Yahweh, the maker. Heiser's careful reading: idols are nothing, but the corrupt elohim behind them are real (cf. Deut. 32:17, 1 Cor. 10:20).

Psalm 97 ♦

Yahweh Reigns, Let the Earth Rejoice

ENTHRONEMENT · COUNCIL

'Worship him, all you gods!' — Hebrews 1:6 of Christ.

Verse 7: 'all worshipers of images are put to shame, who make their boast in worthless idols; worship him, all you gods (elohim)!' The LXX renders this as 'all his angels' — quoted in Hebrews 1:6 of Christ. The divine council is summoned to worship Yahweh; the NT applies that to Christ.

Psalm 98

Sing to Yahweh a New Song

ENTHRONEMENT

Yahweh's salvation seen by all nations.

Psalm 99

Yahweh Reigns; Let the Peoples Tremble

ENTHRONEMENT · ZION

Holy is he, enthroned upon the cherubim.

Psalm 100

Make a Joyful Noise

PRAISE

The classic call to thanksgiving.

Psalm 101

I Will Sing of Steadfast Love

ROYAL

Royal vow of integrity.

Psalm 102 ♦

Hear My Prayer, O Yahweh

LAMENT · MESSIANIC

Verse 25-27 quoted in Hebrews 1 of Christ's eternity.

Verses 25-27 — 'Of old you laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you will remain... you are the same, and your years have no end.' Hebrews 1:10-12 quotes these verses and applies them directly to Christ. The psalm addresses Yahweh; Hebrews reads Christ as the addressee. Heiser's two-powers framework helps explain why this isn't a stretch.

Psalm 103

Bless Yahweh, O My Soul

PRAISE

Glorious individual praise — divine fatherhood.

Psalm 104 ♦

Leviathan You Formed to Play in It

COSMIC

Creation hymn — Leviathan demoted to plaything.

Where Psalm 74 describes Yahweh defeating Leviathan in combat, Psalm 104:26 demotes Leviathan to a creature Yahweh made for sport. This is theological polemic by tonal shift — the dread sea-monster of ANE myth is reduced to a domestic detail. Compare with Job 41 for the fuller treatment.

Psalm 105

Oh Give Thanks to Yahweh

PRAISE

Historical psalm — patriarchs through exodus.

Psalm 106

Praise Yahweh! Oh Give Thanks

PRAISE

Closes Book IV — confession of Israel's rebellion.

Book V · 107–150

44 PSALMS

Psalm 107

Oh Give Thanks to Yahweh

THANKSGIVING

Opens Book V — four deliverance scenarios.

Psalm 108

My Heart Is Steadfast, O God

PRAISE

Composite — confidence in God over the nations.

Psalm 109

O God of My Praise

LAMENT

Imprecatory psalm — quoted of Judas in Acts 1 .

Psalm 110 ♦

Sit at My Right Hand

MESSIANIC · ENTHRONEMENT

Two divine figures; Melchizedek priesthood. Most-quoted in NT.

‘Yahweh said to my Lord (adoni): sit at my right hand...’ Two distinct divine figures in conversation. Jesus uses this psalm in Matt. 22 to challenge the scribes’ Messianic categories. Verse 4 invokes Melchizedek — the mysterious priest-king of Genesis 14 — establishing that the messianic king holds an order of priesthood older than Levi. Hebrews 5 -7 builds its entire Christology on this psalm.

Psalm 111

Praise Yahweh!

PRAISE · WISDOM

Acrostic praise of Yahweh’s works.

Psalm 112

Blessed Is the Man Who Fears

WISDOM

Acrostic counterpart to Ps 111 .

Psalm 113

Praise, O Servants of Yahweh

PRAISE

Opens the Egyptian Hallel (113-118).

Psalm 114 ♦

When Israel Went Out from Egypt

PRAISE · COSMIC

Sea fled, Jordan turned — cosmic deliverance.

‘The sea looked and fled; Jordan turned back. The mountains skipped like rams, the hills like lambs.’ Personification of the cosmic-waters and cosmic-mountains as fleeing before Yahweh — the same chaos-defeat language used in creation contexts (Ps 74 , 89, 104) here applied to historical exodus.

Psalm 115 ♦

Their Idols Are Silver and Gold

COUNCIL

Idol polemic — but real elohim behind them.

The standard reading collapses idols and the gods behind them into ‘nothing.’ Heiser’s careful reading: the OT mocks idols (objects of metal) while affirming the reality of corrupt elohim behind them (cf. Deut. 32:17, ‘they sacrificed to demons, not God, to gods they had not known’). Paul follows the same logic in 1 Corinthians 10:20 . The polemic is against idolatry, not against the existence of cosmic powers.

Psalm 116 ♦

I Love Yahweh, Because He Has Heard

THANKSGIVING · SHEOL

Snared by death — rescued from Sheol’s cords.

Verse 3: ‘the snares of death encompassed me; the pangs of Sheol laid hold on me.’ Same vocabulary as Psalms 18 and 30 — the personified underworld grasping at the living. The psalm is one extended testimony to Yahweh’s authority extending into the death realm.

Psalm 117

Praise Yahweh, All Nations!

PRAISE

Shortest psalm; quoted in Romans 15 .

Psalm 118

His Steadfast Love Endures Forever

THANKSGIVING · MESSIANIC

Stone the builders rejected — quoted of Christ.

Psalm 119

Oh, How I Love Your Torah

WISDOM

Longest psalm — massive acrostic on torah.

Psalm 120
In My Distress I Called
LAMENT
First Song of Ascents.

Psalm 121
I Lift Up My Eyes to the Hills
PRAISE
Pilgrim song — Yahweh as keeper.

Psalm 122 ♦
I Was Glad
ZION
Pilgrim's joy at Jerusalem.

The pilgrim arrives at Zion — and the psalm describes the city as 'bound firmly together,' the place where 'the tribes go up' to worship and 'thrones for judgment' are set. Cosmic-mountain language: Zion as the meeting place of heaven and earth, the seat of divine governance.

Psalm 123
To You I Lift Up My Eyes
LAMENT
Plea for mercy from contempt.

Psalm 124 ♦
If Yahweh Had Not Been on Our Side
THANKSGIVING · COSMIC
Flood waters that would have swept us away.

Verses 4-5: 'then the flood would have swept us away, the torrent would have gone over us; then over us would have gone the raging waters.' The cosmic-waters of chaos held back only by Yahweh's intervention. Standard ANE flood-chaos imagery deployed for everyday rescue.

Psalm 125
Those Who Trust in Yahweh
WISDOM · ZION
Mountains around Jerusalem as image of God's protection.

Psalm 126
When Yahweh Restored Zion
THANKSGIVING · ZION
Returning exiles — sowing in tears.

Psalm 127
Unless Yahweh Builds the House
WISDOM
Solomon — labor without God is vain.

Psalm 128
Blessed Is Everyone Who Fears Yahweh
WISDOM
Domestic blessing on the God-fearer.

Psalm 129
Greatly Have They Afflicted Me
LAMENT
Israel's resilience under oppression.

Psalm 130 ♦
Out of the Depths
LAMENT · SHEOL
Penitential psalm from the depths.

'Out of the depths I cry to you, O Lord.' The 'depths' (ma'amaqim) is cosmic-waters language — the chaos-deep used metaphorically for crisis. One of the seven traditional penitential psalms; Luther loved this one.

Psalm 131
My Heart Is Not Lifted Up
WISDOM
Quiet humility — soul like a weaned child.

Psalm 132 ♦
Yahweh's Resting Place
ZION · ROYAL · MESSIANIC
Davidic covenant + Zion as cosmic-temple resting place.

'This is my resting place forever; here I will dwell.' In ANE thought, deities 'rest' in their temples — their cosmic-mountain headquarters. Walton's work on Genesis 1 as cosmic-temple-inauguration reads this language as the same vocabulary: Yahweh takes up residence in his cosmic-mountain Zion. The psalm fuses Davidic covenant with cosmic-temple geography.

Psalm 133
Behold, How Good
WISDOM
Brothers dwelling in unity — anointing oil imagery.

Psalm 134
Bless Yahweh, All You Servants
PRAISE
Final Song of Ascents — night blessing.

Psalm 135 ♦

Praise the Name of Yahweh

PRAISE · COUNCIL

Yahweh great above all gods; idol polemic.

Verse 5: 'For I know that Yahweh is great, and that our Lord is above all gods.' Ranking language. Same idol polemic as Psalm 115. Read together with 96, 97, 115, 135 as the OT's coherent theology of idols vs. real cosmic powers.

Psalm 136 ♦

God of Gods, Lord of Lords

ENTHRONEMENT · COSMIC

Hierarchy language; Og of Bashan defeated.

Verses 2-3: 'elohim of elohim... adonai of adonai.' Hierarchy language. Then verses 17-22 explicitly recount the defeat of Sihon and Og (king of Bashan) — the giant-king from the Rephaim line, the cosmic-evil resistance to the conquest. This is liturgy that links Yahweh's incomparability to specific historical victories over the unseen powers' agents.

Psalm 137

By the Waters of Babylon

LAMENT

Exile lament — the difficult imprecation.

Psalm 138 ♦

I Sing Before the Elohim

COUNCIL

David sings before the divine assembly.

Verse 1: neged elohim azammerka — 'before the elohim I will sing praise to you.' Most translations render this 'before the gods' (ESV), 'before the heavenly beings' (NRSV), or 'before the angels' (LXX-derived). David positions his praise as performed before the divine assembly itself — a posture that integrates earthly worship with the cosmic court. Quiet but striking.

Psalm 139 ♦

If I Make My Bed in Sheol

COSMIC · SHEOL

Three-tier cosmos: heavens, Sheol, far sea.

Verses 7-12 traverse the three-tier ANE cosmos: heavens above, Sheol beneath, 'wings of the dawn' to 'the far side of the sea.' Each is a domain that, in surrounding religions, would be the territory of a different deity. The psalm asserts Yahweh's presence in *all* of them. This is monotheistic claim made in the vocabulary of cosmic geography.

Psalm 140

Deliver Me, O Yahweh

LAMENT

Plea against violent men.

Psalm 141

Let My Prayer Be Counted as Incense

LAMENT

Evening prayer for guarded speech.

Psalm 142

I Cry to Yahweh with My Voice

LAMENT

David in the cave — no refuge.

Psalm 143

Let Me Hear of Your Steadfast Love

LAMENT

Final penitential psalm.

Psalm 144

Blessed Be Yahweh, My Rock

ROYAL

Royal psalm composite — gives king victory.

Psalm 145

I Will Extol You, My God and King

PRAISE · ENTHRONEMENT

Final acrostic — Yahweh's universal reign.

Psalm 146

Praise Yahweh, O My Soul

PRAISE

Opens the final Hallel — trust not in princes.

Psalm 147

How Good to Sing Praises

PRAISE · COSMIC

Yahweh who counts the stars and heals the brokenhearted.

Psalm 148 ♦

Praise Him, All His Hosts

PRAISE · COUNCIL

Heavenly hosts and earthly creation in unified praise.

Verses 1-2 summon 'all his angels... all his hosts (tsva)' — the heavenly armies, the council members, the elohim who are in good standing. The psalm pictures the cosmic assembly joining the earthly assembly in unified praise. A glimpse of what Psalm 82 hopes for: the divine council restored, every realm in harmony under Yahweh.

Psalm 149

Sing to Yahweh a New Song

PRAISE

Saints execute judgment — high praises in their throats.

Psalm 150

Praise Yahweh!

PRAISE

The Psalter's grand doxology.

◆ marks a psalm with additional Divine Council, cosmic geography, Sheol, Zion or Rahab/Leviathan material. Every psalm on the web version links straight through to the ESV text, a Hebrew interlinear, David Guzik's video exposition and Enduring Word.

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