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# BOOK OF PSALMS

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**Approximate date:** 1400s B.C.E. to 500s (Right, conservative-moderate; Left)

**Time period:** varied throughout the history of Ancient Israel

**Author:** various authors (Right, conservative-moderate, Left)

**Location of author:** varied locations due to varied authorship

**Target audience and their location:** people of Israel, later people of Judah and Southern Kingdom exiles (Right, conservative-moderate, Left)

**People:**

David, Jeduthun (director of music), sons of Korah, Solomon, Asaph, Heman the Ezrahite, Ethan the Ezrahite, Moses

**People mentioned:**

Absalom, Cush (a Benjamite), Jacob, Saul, Abimelech, Abraham, Nathan, Bathsheba, Doeg the Edomite, Ziphites, Philistines, Joab, Edomites, Jesse, Ham, Ishmaelites, Hagrites, Lot, Sisera, Jabin, Oreb, Zeeb, Zeba, Zalmuna, Aaron, Dathan, Abiram, Baal of Peor (deity), Melchizedek, Sihon, Amorites, Og

**Places:**

Zion, Israel, Bashan, Lebanon, Sirion,<sup>1</sup> Ophir, Tyre, Zaphon, Tarshish, Jerusalem (Salem), Gath, Aram Naharaim, Aram Zobah, Valley of Salt, Shechem, Valley of Succoth, Gilead, Manasseh, Ephraim, Judah, Moab, Edom, Philistia, Sinai, Zalmon, Egypt, Cush, Sheba, Seba, region of Zoan, Shiloh, Gebal, Ammon, Amalek, Assyria, Midian, Kishon (river), Endor, Valley of Baca, “Rahab” (Egypt),<sup>2</sup> Babylon, Tabor, Hermon, Red Sea, Meribah, Massah, Canaan, Meshech, Kedar, Negev, Ephrathah, Jaar

**Key Themes:**

The Two Ways (**Psalm 1**) / God’s Promise to His Anointed (**Psalm 2**) / Trust in God Under Adversity (**Psalm 3**) / Confident Plea for Deliverance from Enemies (**Psalm 4**) / Trust in God for Deliverance from Enemies (**Psalm 5**) / Prayer for Recovery from Grave Illness (**Psalm 6**) / Plea for Help against Persecutors (**Psalm 7**) / Divine Majesty and Human Dignity (**Psalm 8**) / God’s Power and Justice (**Psalm 9**) / Prayer for Deliverance from Enemies (**Psalm 10**) / Song of Trust in God (**Psalm 11**) / Plea for Help in Evil Times (**Psalm 12**) / Prayer for Deliverance from Enemies (**Psalm 13**) / Denunciation of Godlessness (**Psalm 14**) / Who Shall Abide in God’s Sanctuary? (**Psalm 15**) / Song of

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<sup>1</sup> Or, Mount Hermon.

<sup>2</sup> Psalm 87:4.

Trust and Security in God (**Psalm 16**) / Prayer for Deliverance from Persecutors (**Psalm 17**) / Royal Thanksgiving for Victory (**Psalm 18**) / God's Glory in Creation and the Torah (**Psalm 19**) / Prayer for Victory (**Psalm 20**) / Thanksgiving for Victory (**Psalm 21**) / Plea for Deliverance from Suffering and Hostility (**Psalm 22**) / The Divine Shepherd (**Psalm 23**) / Entrance into the Temple (**Psalm 24**) / Prayer for Guidance and Deliverance (**Psalm 25**) / Plea for Justice and Declaration of Righteousness (**Psalm 26**) / Triumphant Song of Confidence (**Psalm 27**) / Prayer for Help and Thanksgiving for It (**Psalm 28**) / The Voice of God in a Great Storm (**Psalm 29**) / Thanksgiving for Recovery from Great Illness (**Psalm 30**) / Prayer and Praise for Deliverance from Enemies (**Psalm 31**) / The Joy of Forgiveness (**Psalm 32**) / The Greatness and Goodness of God (**Psalm 33**) / Praise for Deliverance from Trouble (**Psalm 34**) / Prayer for Deliverance from Enemies (**Psalm 35**) / Human Wickedness and Divine Goodness (**Psalm 36**) / Exhortation to Patience and Trust (**Psalm 37**) / A Penitent Sufferer's Plea for Healing (**Psalm 38**) / Prayer for Wisdom and Forgiveness (**Psalm 39**) / Thanksgiving for Deliverance and Prayer for Help (**Psalm 40**) / Assurance of God's Help and a Plea for Healing (**Psalm 41**) / Longing for God and His Help in Distress (**Psalm 42**) / Prayer to God in Time of Trouble (**Psalm 43**) / National Lament and Prayer for Help (**Psalm 44**) / Ode for a Royal Wedding (**Psalm 45**) / God's Defense of His City and People (**Psalm 46**) / God's Rule over the Nations (**Psalm 47**) / The Glory and Strength of Zion (**Psalm 48**) / The Folly of Trust in Riches (**Psalm 49**) / The Acceptable Sacrifice (**Psalm 50**) / Prayer for Cleansing and Pardon (**Psalm 51**) / Judgment on the Deceitful (**Psalm 52**) / Denunciation of Godlessness (**Psalm 53**) / Prayer for Vindication (**Psalm 54**) / Complaint About a Friend's Treachery (**Psalm 55**) / Trust in God under Persecution (**Psalm 56**) / Praise and Assurance under Persecution (**Psalm 57**) / Prayer for Vengeance (**Psalm 58**) / Prayer for Deliverance from Enemies (**Psalm 59**) / Prayer for National Victory after Defeat (**Psalm 60**) / Assurance of God's Protection (**Psalm 61**) / Song of Trust in God Alone (**Psalm 62**) / Comfort and Assurance in God's Presence (**Psalm 63**) / Prayer for Protection from Enemies (**Psalm 64**) / Thanksgiving for Earth's Bounty (**Psalm 65**) / Praise for God's Goodness to Israel (**Psalm 66**) / The Nations Called to Praise God (**Psalm 67**) / Praise and Thanksgiving (**Psalm 68**) / Prayer for Deliverance from Persecution (**Psalm 69**) / Prayer for Deliverance from Enemies (**Psalm 70**) / Prayer for Lifelong Protection and Help (**Psalm 71**) / Prayer for Guidance and Support for the King (**Psalm 72**) / Plea for Relief from Oppressors (**Psalm 73**) / Plea for Help in Time of National Humiliation (**Psalm 74**) / Thanksgiving for God's Wondrous Deeds (**Psalm 75**) / Israel's God—Judge of All the Earth (**Psalm 76**) / God's Mighty Deeds Recalled (**Psalm 77**) / God's Goodness and Israel's Ingratitude (**Psalm 78**) / Plea for Mercy for Jerusalem (**Psalm 79**) / Prayer for Israel's Restoration (**Psalm 80**) / God's Appeal to Stubborn Israel (**Psalm 81**) / A Plea for Justice (**Psalm 82**) / Prayer for Judgment on Israel's Foes (**Psalm 83**) / The Joy of Worship in the Temple (**Psalm 84**) / Prayer for the Restoration of God's Favor (**Psalm 85**) / Supplication for Help against Enemies (**Psalm 86**) / The Joy of Living in Zion (**Psalm 87**) / Prayer for Help in Despondency (**Psalm 88**) / God's Covenant with David (**Psalm 89**) / God's Eternity and Human Frailty (**Psalm 90**) / Assurance of God's Protection (**Psalm 91**) / Thanksgiving for Vindication (**Psalm 92**) / The Majesty of God's Rule (**Psalm 93**) / God the Avenger of the Righteous (**Psalm 94**) / A Call to Worship and Obedience (**Psalm 95**) / Praise to God Who Comes in Judgment (**Psalm 96**) / The Glory of God's Reign (**Psalm 97**) / Praise the Judge of the World (**Psalm 98**) / Praise to God for His Holiness (**Psalm**

99) / All Lands Summoned to Praise God (**Psalm 100**) / A Sovereign’s Pledge of Integrity and Justice (**Psalm 101**) / Prayer to the Eternal King for Help (**Psalm 102**) / Thanksgiving for God’s Goodness (**Psalm 103**) / God the Creator and Provider (**Psalm 104**) / God’s Faithfulness to Israel (**Psalm 105**) / A Confession of Israel’s Sins (**Psalm 106**) / Thanksgiving for Deliverance from Many Troubles (**Psalm 107**) / Praise and Prayer for Victory (**Psalm 108**) / Prayer for Vindication and Vengeance (**Psalm 109**) / Assurance of Victory for God’s Priest-King (**Psalm 110**) / Praise for God’s Wonderful Works (**Psalm 111**) / Blessings of the Righteous (**Psalm 112**) / God the Helper of the Needy (**Psalm 113**) / God’s Wonders at the Exodus (**Psalm 114**) / The Impotence of Idols and the Greatness of God (**Psalm 115**) / Thanksgiving for Recovery from Illness (**Psalm 116**) / Universal Call to Worship (**Psalm 117**) / A Song of Victory (**Psalm 118**) / The Glories of God’s Torah (**Psalm 119**) / Prayer for Deliverance from Slanderers (**Psalm 120**) / Assurance of God’s Protection (**Psalm 121**) / Song of Praise and Prayer for Jerusalem (**Psalm 122**) / Supplication for Mercy (**Psalm 123**) / Thanksgiving for Israel’s Deliverance (**Psalm 124**) / The Security of God’s People (**Psalm 125**) / A Harvest of Joy (**Psalm 126**) / God’s Blessings in the Home (**Psalm 127**) / The Happy Home of the Faithful (**Psalm 128**) / Prayer for the Downfall of Israel’s Enemies (**Psalm 129**) / Waiting for Divine Redemption (**Psalm 130**) / Song of Quiet Trust (**Psalm 131**) / The Eternal Dwelling of God in Zion (**Psalm 132**) / The Blessedness of Unity (**Psalm 133**) / Praise in the Night (**Psalm 134**) / Praise for God’s Goodness and Might (**Psalm 135**) / God’s Work in Creation and in History (**Psalm 136**) / Lament Over the Destruction of Jerusalem (**Psalm 137**) / Thanksgiving and Praise (**Psalm 138**) / The Inescapable God (**Psalm 139**) / Prayer for Deliverance from Enemies (**Psalm 140**) / Prayer for Preservation from Evil (**Psalm 141**) / Prayer for Deliverance from Persecutors (**Psalm 142**) / Prayer for Deliverance from Enemies (**Psalm 143**) / Prayer for National Deliverance and Security (**Psalm 144**) / The Greatness and Goodness of God (**Psalm 145**) / Praise for God’s Help (**Psalm 146**) / Praise for God’s Care for Jerusalem (**Psalm 147**) / Praise for God’s Universal Glory (**Psalm 148**) / Praise for God’s Goodness to Israel (**Psalm 149**) / Praise for God’s Surpassing Greatness (**Psalm 150**)

**Key Scriptures:** Psalm 119:105; 150:6 / **Book One** (1:1-41:13); **Book Two** (42:1-72:20); **Book Three** (73:1-89:52); **Book Four** (90:1-106:48); **Book Five** (107:1-150:6)

**Theological Summary:** Psalms is the longest book in the Bible, and is frequently one of the most examined. Psalms differs substantially from any other book of Scripture, as some modern theologians have described it as Ancient Israel’s “hymnbook.” This is certainly justified as Psalms is composed of various songs, prayers, laments, cries of thankfulness, and pleas for vindication—all of which were used within the worship of Ancient Israel. Psalms actually consists as a collection of five groupings of material: Book One (Psalms 1-41), Book Two (Psalms 42-72), Book Three (Psalms 73-89), Book Four (Psalms 90-106), and Book Five (Psalms 107-150), all of which are usually designated in most English Bibles.

The Hebrew title of Psalms is actually *Tehellim* (תְּהִלִּים), meaning “praises.” Our English title is derived from the Greek *Psalmoi* (ΨΑΛΜΟΙ) or “twangings [of harp strings]” (Payne,

*NIDB*).<sup>3</sup> This is a good indication that many of the psalms were intended to be recited or sung to music. Psalms is placed first among the Writings in the Jewish order of the Tanach, and among the Wisdom books in the Christian theological tradition. Both Jewish and Christian theology generally give a very high place to the value of the Book of Psalms.

Psalms is an atraditional book of Scripture because not all the psalms were composed by a single author. Thirty-four psalms do not have postscripts identifying the composition. Seventy-four psalms in the Hebrew Masoretic tradition are afforded to David (with more attributed to him in the Greek Septuagint).<sup>4</sup> Other notable composers of psalms that are identified include: Asaph (70; 73-83), the sons of Korah (42-49; 84-85; 87-88), Moses (90), Solomon (127), Heman (88), and Ethan (89). It is suspected by some theologians that a few of these names may have been added later, surely something that is a debate in Biblical scholarship.<sup>5</sup> Notable for us to consider is that the Apostles ascribe Davidic authorship to Psalm 2 in Acts 4:25, which would otherwise be anonymous. Many commentators and teachers are unsure of what to use, and simply designate the default author to be the Psalmist or the Psalter.

The material seen in Psalms likely dates all the way from the Israelites' Exodus from Egypt to the Babylonian Dispersion, a period of 800-1,000 years. Ancient evidence from Babylon, Egypt, and Ugarit all indicate important parallels in literary style and composition between the Psalms and other Ancient Near Eastern hymnody.<sup>6</sup> Jewish tradition in the Jerusalem Talmud divided Psalms into only 147 compositions (*Shabbat* 16),<sup>7</sup> even though Jewish Bibles today follow the more consistent 150 Psalm division. There is a slight difference among verse divisions between Jewish and Christian Bibles,<sup>8</sup> but nothing extremely significant. The material of Psalms in its more final form likely comes from the Third Century B.C.E., even though an Apocryphal Psalm 151 dating from the Second Century B.C.E. was found at Qumran. This psalm is considered canonical by sectors of the Eastern Orthodox Church<sup>9</sup> and can be found in many ecumenical study Bibles.

There is no "one" conservative or liberal position on the Book of Psalms today, as "the book as a whole and the individual psalms...were open to adaptation during the whole Old Testament period" (Dillard and Longman).<sup>10</sup> There are, however, some important things to keep in mind when examining conservative and liberal examinations of Psalms.

Many conservatives feel that Psalms was assembled in its final form after the Babylonian exile, mostly incorporating pre-exilic material.<sup>11</sup> Many liberals, in contrast, consider Psalms to have been composed entirely after the exile, including the writing of many of the psalms

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<sup>3</sup> J. Barton Payne, "Psalms, Book of," in *NIDB*, 832.

<sup>4</sup> N.H. Ridderbos and P.C. Craigie, "Psalms," in *ISBE*, 3:1031.

<sup>5</sup> J. Hempel, "Psalms, Book of," in *IDB*, 3:943-943.

<sup>6</sup> C. Westermann, "Psalms, Book of," in *IDBSup*, 709; Harrison, *Introduction to the Old Testament*, pp 987-990; Payne, "Psalms, Book of," in *NIDB*, 833; Ridderbos and Craigie, "Psalms," in *ISBE*, 3:1039-1040.

<sup>7</sup> Cf. Harrison, *Introduction to the Old Testament*, 987.

<sup>8</sup> Hempel, "Psalms, Book of," in *IDB*, 3:943.

<sup>9</sup> James Limberg, "Psalms, Book of," in *ABD*, 5:524; Toni Craven and Walter Harrelson, "The Psalms," in *New Interpreter's Study Bible*, 749; Adele Berlin and Marc Zvi Brettler, "Psalms," in *Jewish Study Bible*, 1280.

<sup>10</sup> Dillard and Longman, 213.

<sup>11</sup> Ridderbos and Craigie, "Psalms," in *ISBE*, 3:1030.

themselves.<sup>12</sup> Conservatives widely accept the designated authorship of the individual psalms, whereas liberals widely doubt them,<sup>13</sup> although there can never be complete certainty about the authorship of every single psalm.<sup>14</sup> A great deal of debate on authorship surrounds the meaning of the Hebrew proposition *l'* (ל'), as it can mean "by," "of," "about," and "for" (Dillard and Longman).<sup>15</sup> Considering this, was a psalm by a particular person, about that person, or compiled for that person?

Liberals see some psalms dominated by usage of the Divine Name YHWH, and others using Elohim, which they may attribute to the so-called J and E sources<sup>16</sup> used in their JEDP documentary hypothesis of the Pentateuch (see **Genesis** entry for a summarization of the JEDP documentary hypothesis), and this decidedly affects their interpretation of certain passages.<sup>17</sup> Some liberals have assumed that the bulk of the psalms date from the Maccabean era,<sup>18</sup> perhaps calling Psalms the "hymnbook of the Second Temple" (Harrison)<sup>19</sup> and/or that their ideas represent religious concepts appropriated during the Jewish exile to Babylon.<sup>20</sup>

The Hebrew Masoretic Text of Psalms generally reflects a strong tradition of preservation. Necessary comparison with the Dead Sea Scrolls on some Messianic passages such as Psalm 22:16 is required from time to time, where the DSS and Greek Septuagint likely reflect a more proper rendering.<sup>21</sup> Harrison notes that on the whole "during the process of transmission, the MT is incomparably superior to that of the LXX, which preserved some curious readings."<sup>22</sup> More Greek copies of Psalms in the LXX are available than any other Septuagintal documents.<sup>23</sup> In consulting the Septuagint version of Psalms one must also consider divergent liturgical traditions between the Judean and Diaspora Jewish communities,<sup>24</sup> and that the LXX division is slightly different than that found in the MT.<sup>25</sup>

There are a variety of different types of psalms, and classifying psalms according to a particular genre can frequently help us in proper interpretation. Psalms requires the interpreter to focus careful attention on its literary devices. Close observation and rereading is necessary for adequate exegesis<sup>26</sup> and for noticing poetic forms or meter.<sup>27</sup> These aspects of

<sup>12</sup> James L. Crenshaw, "Psalms, Book of," in *EDB*, 1094.

<sup>13</sup> Berlin and Brettler, in *Jewish Study Bible*, 1282.

<sup>14</sup> Dillard and Longman, 214.

<sup>15</sup> *Ibid.*, 215.

<sup>16</sup> Hempel, "Psalms, Book of," in *IDB*, 3:943.

<sup>17</sup> *Ibid.*, 3:955.

<sup>18</sup> Leslie S. M'Caw and J.A. Motyer, "The Psalms," in *NBCR*, 446.

<sup>19</sup> Harrison, *Introduction to the Old Testament*, 976.

<sup>20</sup> Westermann, "Psalms, Book of," in *IDBSup*, 705; Harrison, *Introduction to the Old Testament*, pp 995-996; Payne, "Psalms, Book of," in *NIDB*, 835.

<sup>21</sup> Hempel, "Psalms, Book of," in *IDB*, 3:944.

<sup>22</sup> Harrison, *Introduction to the Old Testament*, 999.

<sup>23</sup> Limberg, "Psalms, Book of," in *ABD*, 5:523.

<sup>24</sup> Willem A. VanGemeren, "Psalms," in *EXP*, 5:19.

<sup>25</sup> Crenshaw, "Psalms, Book of," in *EDB*, 1093.

<sup>26</sup> M'Caw and Motyer, in *NBCR*, 447.

<sup>27</sup> Hempel, "Psalms, Book of," in *IDB*, 3:944-954; VanGemeren, in *EXP*, 5:9-12; Limberg, "Psalms, Book of," in *ABD*, 5:528-530.

the psalms give us important pictures into the varied social lives of the people of Israel.<sup>28</sup> Some psalms are set against historical backdrops, while others are just songs of praise, petitions before God, or laments with no specific background to be deduced.<sup>29</sup>

German theologian Hermann Gunkel helped spearhead the idea that it may be futile for interpreters to try to figure out the historical background circumstances of every single psalm, and that it is more important for us to figure out its central idea.<sup>30</sup> “Gunkel perceived that the Psalms did not originate as literary works, but arose in worship” (*IDBSup*),<sup>31</sup> something that can truly be said for a great many of the psalms. He divided Psalms into five distinct *Gattungen* or literary types: hymns, communal laments, royal psalms, individual laments, and individual psalms of thanksgiving. Scholars today will often provide more categories and subcategories for the Book of Psalms.<sup>32</sup> In spite of Gunkel’s being a liberal,<sup>33</sup> his categorization of Psalms has been adopted by many conservative theologians.<sup>34</sup> More contemporary examination of Psalms is sometimes guided by some kind of rhetorical criticism.<sup>35</sup>

Some broad themes to be considered when reading through Psalms are God’s majesty, our required relationship with God, a contrasting of the wicked and righteous, and the promise of God to send a Messiah-deliverer.<sup>36</sup> Readers of the psalms can examine themes as being a response to God, an invitation to worship, or simple Scripture to reflect upon. Psalms is definitely concerned with *Heilsgeschichte* or salvation history.

Psalms features quite prominently in the teachings of Yeshua and theology of the Apostles. Psalms 2 and 110, in particular, are some of the most frequently quoted texts in the Apostolic Scriptures.<sup>37</sup> In addition to these, Psalms 16, 22, and 69 all profoundly affect our view of Yeshua’s Messiahship.<sup>38</sup> Psalms was used to explain the ministry of Yeshua, as well as His crucifixion, resurrection, exaltation, and present rule.<sup>39</sup>

Psalms features prominently in the Jewish liturgy of the *siddur* and in ritual Jewish prayer. Not all of the psalms are intended to be sung aloud.<sup>40</sup> Many of the psalms, or pieces of them, were used in praises and prayers offered to God in the Tabernacle/Temple service<sup>41</sup> and for other worship traditions. The application of Psalms as a distinct way to commune with God and experience His presence is almost infinite.

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<sup>28</sup> Ridderbos and Craigie, “Psalms,” in *ISBE*, 3:1033-1034.

<sup>29</sup> Dillard and Longman, 211.

<sup>30</sup> Harrison, *Introduction to the Old Testament*, pp 991-993; Payne, “Psalms, Book of,” in *NIDB*, 834; Ridderbos and Craigie, “Psalms,” in *ISBE*, 3:1034.

<sup>31</sup> Westermann, “Psalms, Book of,” in *IDBSup*, 705.

<sup>32</sup> Limberg, “Psalms, Book of,” in *ABD*, 5:531-534.

<sup>33</sup> Harrison, *Introduction to the Old Testament*, 983.

<sup>34</sup> Dillard and Longman, pp 219-225.

<sup>35</sup> Crenshaw, “Psalms, Book of,” in *EDB*, 1095.

<sup>36</sup> VanGemeren, in *EXP*, 5:15-18.

<sup>37</sup> Ridderbos and Craigie, “Psalms,” in *ISBE*, 3:1038.

<sup>38</sup> Dillard and Longman, 233.

<sup>39</sup> VanGemeren, in *EXP*, 5:8.

<sup>40</sup> Harrison, *Introduction to the Old Testament*, 986.

<sup>41</sup> Harrison, *Introduction to the Old Testament*, 980; Crenshaw, “Psalms, Book of,” in *EDB*, 1093.

More than any other book of the Tanach, Psalms has greatly influenced Christian theology.<sup>42</sup> Luke 22:44 attributing Psalms as the most important book among the Writings has no doubt influenced this. Psalms teaches us about the great balance between God's Law and God's grace. Many Christian moves focused on intimacy between a person and God are focused around Psalms, and certainly a great number of Christian hymn writers have appropriated words from Psalms for centuries. Christian theologians today are recognizing the strong need to train pastors in the skills they need to properly teach from Psalms, lest we lose the treasure that they truly are.<sup>43</sup>

Messianics today are generally sound in their examination of most psalms, even though there is certainly room for some fine tuning and refinement. We can probably make greater consideration for the different types of psalms available, as well as for the wider historical period of a psalm (when an historical period is clearly identifiable or deducible from the text). One of the strides we can make improvement in is removing any theological interjections into Psalms relating to end-time speculation (like thinking that each psalm represents a year on God's so-called "prophetical calendar.") Reclaiming some of the worship of Psalms via liturgical prayer is something that should also not be ignored by today's Messianics. It is also possible that a great amount of congregational preaching is missed because of an overemphasis on the Torah, and not enough emphasis on texts such as Psalms.

Each psalm represents its own unique little world that is just waiting for us to enter in and uncover it for its wonders.

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<sup>42</sup> M'Caw and Motyer, in *NBCR*, 446; Payne, "Psalms, Book of," in *NIDB*, 832.

<sup>43</sup> VanGemeren, in *EXP*, 5:6.

## QUESTIONS FOR REFLECTION ON PSALMS:

**1. What really strikes you as unique in having just surveyed the Book of Psalms?**

**2. What singular psalm ministered to you in a special way? What singular psalm (that you had perhaps never seen before) really struck you as being important?**

**3. How interconnected is the Book of Psalms with both the Tanach and Apostolic Scriptures?**

**4. Please summarize the importance of the following psalms:**

*Psalm 8*

*Psalm 22*

*Psalm 90*

*Psalm 95*

*Psalm 119*

**5. What might the Book of Psalms teach today's Messianic community about worship? Does it teach us anything about formal liturgy?**

**6. How significant did the Book of Psalms affect the theology and worldview of the Apostles?**

## REFLECTION ON PSALMS' PLACEMENT IN THE CANON

*Write two short paragraphs about what struck you about reading the Book of Psalms:*