

AUGUST 31-SEPTEMBER 1, 2026

Psalms 102–103; 110; 116–119; 127–128; 135–139; 146–150

“LET EVERYTHING THAT HAS BREATH PRAISE THE LORD”

Summary: *Psalm 102. The psalmist offers a prayer of the afflicted—Zion will be built up when the Lord appears in His glory—Though the heaven and earth perish, the Lord who created them will endure forever.*

Psalm 103. David exhorts the Saints to bless the Lord for His mercy—The Lord is merciful unto those who keep His commandments.

Psalm 110. A messianic psalm of David—Christ will sit on the Lord’s right hand—He will be a priest forever after the order of Melchizedek.

Psalm 116. Gracious is the Lord, and righteous—Precious in the sight of the Lord is the death of His Saints.

Psalm 117. Praise the Lord for His mercy and truth.

Psalm 118. A messianic psalm—Let all Israel say of the Lord, His mercy endures forever—The Stone that the builders refused is become the headstone of the corner—Blessed is he who comes in the name of the Lord.

Psalm 119. Blessed are they who keep the commandments.

Psalm 127. Children are a heritage from the Lord.

Psalm 128. Blessed are those who fear the Lord and walk in His ways.

Psalm 135. Praise and bless the Lord—Our Lord is above all gods; idols cannot see, hear, or speak.

Psalm 136. Give thanks unto God for all things, for His mercy endures forever.

Psalm 137. While in captivity, the Jews wept by the rivers of Babylon—Because of sorrow, they could not bear to sing the songs of Zion.

Psalm 138. David praises the Lord for His loving kindness and truth—He worships toward the holy temple.

Psalm 139. David says that the Lord knows all man’s thoughts and doings—He asks, Where can man go to escape from the spirit and presence of the Lord?—Man is fearfully and wonderfully made.

Psalm 146. Happy are they whose hope is in the Lord—The Lord frees the prisoners, loves the righteous, and reigns forever.

Psalm 147. Praise the Lord for His power—His understanding is infinite—He sends His commandments, His word, His statutes, and His judgments unto Israel.

Psalm 148. Let all things praise the Lord: men and angels, the heavenly bodies, the elements and the earth, and all things thereon.

Psalm 149. Praise the Lord in the congregation of the Saints—He will beautify the meek with salvation.

Psalm 150. Praise God in His sanctuary—Let everything that has breath praise the Lord.

Supplemental Jewish and Holy Land Insights <u>Psalm Verses:</u> Psalm 102:16 “When the LORD shall build up Zion, he shall appear in his glory.”	<u>Connecting thoughts and scriptures:</u> “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” (John 14:21) “Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest;” (Moses 8:24)	phrase ‘LORD God’ is written in the Hebrew as; יהוה, which transliterates as; <i>YHWH Elohiym</i>. The name <i>Yahweh</i> (whose pronunciation is debated) is the name of the God of the Bible. Throughout the Old Testament, the KJV, and most other translations, translate the Hebrew name <i>Yahweh</i> as “LORD,” in all upper-case, and this is the case in Genesis 2:15. Following this word is the Hebrew word <i>Elohiym</i>, which is often translated as “God.” (https://www.ancient-hebrew.org/god-yhwh/difference-between-lord-Lord-and-LORD.htm) “In an effort to help the Saints better understand certain scriptures concerning the Father and the Son, the First Presidency and the Quorum of the Twelve issued a doctrinal exposition on 30 June 1916 titled “The Father and the Son.” This
Psalm 103:7 “He made known his ways unto Moses, his acts unto the children of Israel.”	Our Lord reveals himself and reminds us what He has done for us.	
Psalm 110:1 “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”	Often, in the scriptures, “LORD” (caps) is the Father, “Lord” (lower case) is the Son. “And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.” (KJV, Genesis 2:15) In this verse the	

	declaration affirmed the unity between God the Father and His Son, Jesus Christ, and clarified the distinct roles of each in the plan of salvation. It also explained the ways in which the term Father is applied in the scriptures to both our Father in Heaven and Jesus Christ.” https://www.churchofjesuschrist.org/study/manual/teachings-joseph-f-smith/chapter-40?lang=eng)
Psalm 116:18 “I will pay my vows unto the LORD now in the presence of all his people.”	“When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.” (Ecclesiastes 5:4-5)
Psalm 117:2 “For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.”	“And truth is knowledge of things as they are, and as they were, and as they are to come; Doctrine and Covenants.” (Doctrine and Covenants 93:24)
Psalm 118:22 “The stone which the builders refused is become the head stone of the corner.”	Near the place known as The Garden Tomb is a “Place of a Skull.” It is an abandoned stone quarry, rejected by builders thousands of years ago because the stone was too crumbly.

	Unbeknownst to most Jews, it is where the Lord’s compassion and completion of the atonement were “rejected,” as Pharisees and wicked priests urged His crucifixion.																																																																					
Psalm 119: (Alphabetical verses)	This psalm is one of about a dozen alphabetic poems in the Bible. Its 176 verses are divided into twenty-two stanzas, one stanza for each letter of the Hebrew alphabet; within each stanza, each of the eight verses begins (in Hebrew) with that letter. The (in Hebrew, the unmentionable) name of God (Yahweh/Jehovah) appears twenty-four times <table><tr><th>Letters KJV (1611)</th><th></th><th></th></tr><tr><td>א</td><td>Alef</td><td>1–8</td></tr><tr><td>ב</td><td>Beth</td><td>9–16</td></tr><tr><td>ג</td><td>Gimel</td><td>17–24</td></tr><tr><td>ד</td><td>Daleth</td><td>25–32</td></tr><tr><td>ה</td><td>He’</td><td>33–40</td></tr><tr><td>ו</td><td>Waw</td><td>41–48</td></tr><tr><td>ז</td><td>Zayin</td><td>49–56</td></tr><tr><td>ח</td><td>Heth</td><td>57–64</td></tr><tr><td>ט</td><td>Teth</td><td>65–72</td></tr><tr><td>י</td><td>Yudh</td><td>73–80</td></tr><tr><td>כ</td><td>Kaf</td><td>81–88</td></tr><tr><td>ל</td><td>Lamed</td><td>89–96</td></tr><tr><td>מ</td><td>Mem</td><td>97–104</td></tr><tr><td>נ</td><td>Nun</td><td>105–12</td></tr><tr><td>ס</td><td>Samekh</td><td>113–20</td></tr><tr><td>ע</td><td>’Ayin</td><td>121–28</td></tr><tr><td>פ</td><td>Pe’</td><td>129–36</td></tr><tr><td>צ</td><td>Šadheh</td><td>137–44</td></tr><tr><td>ק</td><td>Quf</td><td>145–52</td></tr><tr><td>ר</td><td>Resh</td><td>153–60</td></tr><tr><td>ש</td><td>Šin / Shin</td><td>161–68</td></tr><tr><td>ת</td><td>Taw</td><td>169–76</td></tr></table>	Letters KJV (1611)			א	Alef	1–8	ב	Beth	9–16	ג	Gimel	17–24	ד	Daleth	25–32	ה	He’	33–40	ו	Waw	41–48	ז	Zayin	49–56	ח	Heth	57–64	ט	Teth	65–72	י	Yudh	73–80	כ	Kaf	81–88	ל	Lamed	89–96	מ	Mem	97–104	נ	Nun	105–12	ס	Samekh	113–20	ע	’Ayin	121–28	פ	Pe’	129–36	צ	Šadheh	137–44	ק	Quf	145–52	ר	Resh	153–60	ש	Šin / Shin	161–68	ת	Taw	169–76
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Psalm 127:3 “Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.”	“Sometimes a family has just one parent because of death or divorce. Sometimes only one parent is a member of the Church. Sometimes one is less active than the other. Just the same, one spiritually motivated																																																																					

	parent can successfully raise up a family to the Lord. Some of the best men and women I have known have come from such families. May the Lord always bless those good mothers and fathers who may think they have to do it 'on their own' but actually bring up their children under the direction of the Lord" <i>(Elder Gene R. Cook of the Seventy, Raising Up a Family to the Lord [1993], xv).</i>
Psalm 128:5 "The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life."	The atonement was wrought on the Mount of Olives and completed on the cross at Jerusalem, life-good for all mankind.
Psalm 135:16-17 "They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; neither is there any breath in their mouths".	"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see

	with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. (Matthew 13:13-17)
Psalm 136:26 "O give thanks unto the God of heaven: for his mercy endureth forever."	"And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims." (Exodus 37:9) The two cherubim facing each other on the ark of the covenant represent Mercy and Justice. The Messiah sits or stands between them as He communes with the prophet.
Psalm 137:5-6 "If I forget thee, O Jerusalem, let my right hand forget her cunning, If I	Verses 5 and 6 are customarily said by the groom at a Jewish wedding ceremony shortly

do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.”	before breaking a glass as a symbolic act of mourning over the destruction of the Temple.
Psalm 138:3 “In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.”	“The Father is aware of us, knows our needs, and will help us perfectly. Sometimes that help is given in the very moment or at least soon after we ask for divine help. Sometimes our most earnest and worthy desires are not answered in the way we hope, but we find that God has greater blessings in store. And sometimes our righteous desires are not granted in this life.” https://www.churchofjesuschrist.org/study/general-conference/2019/04/13/hailes?lang=eng
Psalm 139:23 “Search me, O God, and know my heart: try me, and know my thoughts:”	“Ideas, concepts, and images in a person’s mind. The power to think is a gift from God, and we are free to choose how we use our power to think. The way we think greatly affects attitudes and behavior, as well as our standing after this life. Righteous thoughts lead to salvation; wicked thoughts lead to

	damnation. The Lord understands all the imaginations of the thoughts. (1 Chronicles 28:9). Dictionary: https://www.churchofjesuschrist.org/study/scriptures/gs/t/houghts?lang=eng)
Psalm 146:2 “While I live will I praise the LORD: I will sing praises unto my God while I have any being.”	The Lord loves to hear us sing. He said, “My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me” (Doctrine and Covenants 25:12). Most of the songs that we sing in church are songs of praise.
Psalm 147:20 “He hath not dealt so with any nation: and <i>as for his</i> judgments, they have not known them. Praise ye the LORD.”	“A nation and a company of nations shall be of thee,” (Genesis 35:11) “. . . his seed shall become a multitude of nations.” (Genesis 48:19) “and ye shall be a kingdom of priests, and an holy nation, (Exodus. 19:6, see also 1 Peter 2:9)
Psalm 148:4 “Praise him, ye heavens of heavens, and ye waters that <i>be</i> above the heavens.”	Another name for the Lord is Water or Living Water. The name for heaven in Hebrew is “Shamayim.” It means, “from the waters!” Water comes from heaven and so does the Lord. There are many images of water used in the scriptures that can be connected to Him. For example,

	water coming from the temple to heal the Dead Sea is a metaphor of the Lord coming from his abode (the temple, after all, is His house—a part of heaven on earth), to heal all the imbalances of the world.
Psalm 149:1 “Praise ye the LORD. Sing unto the LORD a new song, <i>and</i> his praise in the congregation of saints.”	“ . . . four thousand praised the LORD with the instruments which I made, said David, to praise therewith.” (1 Chronicles 23:5)
Psalm 150:1 “Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.”	Praise to the Lord, the Almighty, Text: Joachim Neander, 1650–1680; trans. by Catherine Winkworth, 1829–1878, Music: From Stralsund Gesangbuch, 1665; arr. by William S. Bennett, 1816–1875, and Otto Goldschmidt, 1829–1907. (Hymnbook)