Midrash Tehillim 134, Part 1
1. Behold, bless you Lord, all your servants of the Lord which by night stand in the house of the Lord (Tehillim / Psalms 134:1). What is the intention of the phrase, by night? It identifies, said Rabi Johanan, the disciples of the wise who occupy themselves with Torah at night, and of whom God says, I will recon it for them as if they occupied themselves with the priest’s service in the house of the Lord. And Solomon sent to Huram the king of Tyre, saying, Behold I am about to build a house for the name of the Lord my God, to dedicate it to Him, and to burn before Him incense of sweet spices, This is an ordinance forever to Israel (2 Chronicles 2:2-3). Rabbi Gidandel said in the name of Rav, The words, This is an ordinance forever allude to the altar built in heaven, beside which Michael the great guardian angel stands and brings an offering. But Rabbi Johanan maintained, These words refer to the disciples of the wise who occupy themselves with the laws of the priest’s service, and of whom God says, I will recon it to them as if, in their days, the house of the Lord were still standing.

Midrash Tehillim 134, Part 2
2. Lift up your hands and bless the Lord (Tehillim / Psalms 134:2). Ten observances are prescribed for the cup that is used during the blessing of Grace after meals, one of them being that a man lift up a cup with both hands. And the proof? According to Rabbi Hanina son of Papa, it is the verse Lift up your hands and bless the Lord.

Midrash Tehillim 134, Part 3
3. Rabbi Simeon son of Pazzi taught, A priest who has not washed his hands must not lift up his palms to give the priest’s blessing, for it is said, Wash your hands and bless the Lord (Tehillim / Psalms 134:2).
Midrash Tehillim 134, Part 4

4. There are three occasions that require one action to follow immediately upon another. The slaughtering of the sacrificial animal must come immediately after the rite of laying the hands upon its head, for it is written, And he will lay his hands upon the head of the burnt offering and he will kill the bullock before the Lord (Vayikra / Leviticus 1:4-5); the blessing over the bread must be said immediately after the rite of washing the hands, for it is said, Wash your hands and bless the Lord. The Eighteen Benedictions must be said immediately after the Blessing of Redemption, for it is said, Let the words of my mouth and the meditation of my heart be acceptable before You O Lord, my Rock, and my Redeemer (Tehillim / Psalms 19:15); and what does Scripture go on to say? The Lord answer you in the day of trouble (Tehillim / Psalms 20:2). Rabbi Jose son of Bun taught, When a man performing a sacrifice slaughters the animal immediately after the laying on of hands, no fault will mar the sacrifice. When a man pronounces the blessing over the bread immediately after washing of his hands, Satan will bring no accusations against him during the meal. Finally, when a man says the Eighteen Benedictions immediately after the Blessings of Redemption, Satan will bring no accusations against him in the course of the day.