

34). Aug 17-23—Psalms 1-48 (1-2; 8; 19-33; 40; 46)

Introduction

The Book of Psalms is a collection of 150 ancient Hebrew poems, prayers, and hymns, becoming the Bible's songbook. It covers the full spectrum of human emotion—despair to praise—highlighting themes of God's sovereignty, faithfulness. Jesus cited 10-12 Psalms, or more than any other OT book--Ps 8, 22, 31, 35, 41, 69, 78, 82, 110, and 118 (with Ps 110 repeated the most)

Key Aspects of the Psalms

- **Structure:** The book is divided into five distinct “books” or sections, mirroring the structure of the Torah (Psalms 1-41, 42-72, 73-89, 90-106, 107-150)
- **Types of Psalms:**
 - **Lament:** Roughly two-thirds of the psalms are cries for help during times of crisis, anger, or failure, which often shift to trust in God.
 - **Praise/Hymns:** Joyful celebrations of God's creation, character, and rescue.
 - **Wisdom:** Meditations on following God's law and the contrast between righteous and wicked paths (e.g., Psalm 1, 119).
 - **Messianic:** Prophetic psalms pointing to the future King, the Messiah (e.g., Psalm 2, 22, 110).
- **Authorship:** While commonly called the Psalms of David, the collection includes contributions from Asaph, the Sons of Korah, Moses, and Solomon, composed over hundreds of years.

This handout will first look at the six female references, and then look at examples from psalms on the Temple, praise, sorrow, and the Messiah.

- 1) Ps 9:14—Daughter Zion (Fictional) ~1000 BC (also in 2 Kgs 19:21; Mt 21:5; Jn 12:15)—

David personified Jerusalem as the “daughter of Zion,” a feminine figure representing the city and its people. He desired to declare God's praise “in the gates of the daughter of Zion,” referring to Jerusalem's gates where public gatherings and judgments occurred. This poetic imagery presents Jerusalem as a beloved daughter, emphasizing the intimate relationship between God and His holy city. The phrase “daughter of Zion” appears frequently throughout the prophets, sometimes depicting Jerusalem in her beauty and faithfulness, other times in her suffering or rebellion. David's joy in God's salvation would be proclaimed where the daughter of Zion dwells, making the city itself a witness to divine deliverance. This feminine personification reminds us that God's covenant relationship with His people carries the tenderness of a bridegroom for his bride (Rev 19:7), or a father toward his daughter. (*See *Isa 1:8*)

- 2) Ps 22:9-10—David's Mother Bearing and Nursing Him ~1000 BC

Handmaidens, Harems, & Heroines: Find their Messiah in the OT—Lynne Hilton Wilson, PhD

David described his mother's role in bringing him into the world and nursing him at her breasts, yet he recognized God as the true source of his life and hope. His mother nursed her infant son, providing his earliest nourishment and care, while God worked through her to establish David's trust from birth. David testified he was cast upon God from the womb and knew God as his God even from his mother's womb (Ps 22:10).

- 3) Ps 27:10; 35:14; 50:20; 51:5; 71:6; 86:16; 109:14; 116:16; 131:2; 139:13—Mother of Psalmist ~1000 BC

The psalmist referenced his mother throughout the Psalms, showing her profound influence on his life. He knew his mother conceived and bore him (Ps 51:5; 71:6), and God covered him in her womb (Ps 139:13). He identified his mother as God's servant "thine handmaid" (Ps 86:16; 116:16). He compared deep mourning to grieving for one's mother (Ps 35:14) and likened his quiet trust in God to a weaned child resting with its mother (Ps 131:2). Even when acknowledging that both father and mother might forsake him, David trusted the Lord would take him up (Ps 27:10). His mother shaped his earliest experiences of security, nourishment, and love—images David used to understand his relationship with God throughout his life.

- 4) Ps 45:9-14—Women in the Royal Household ~1000 BC

This royal wedding psalm describes multiple women in the king's household: king's daughters serving as honored women, the queen standing at the king's right hand in gold of Ophir, and virgin companions following the bride. The bride herself is counseled to forget her father's house and embrace her new role as the king's wife. These women represent the splendor and political alliances of Israel's monarchy.

The psalm is also messianic, pointing to Christ as the ultimate King and His bride the Church, with royal women foreshadowing all who make covenants with God (Rev 19:7-8).

- 5) Ps 45:12—Daughter of Tyre (Fictional) ~1000 BC

The daughter of Tyre represents the wealthy Phoenician city-state of Tyre, personified as a woman bringing gifts to honor the Israelite king's bride. Her presence at the royal wedding demonstrates how foreign nations recognized Israel's power and sought favor through diplomatic gifts. Tyre was known for its Mediterranean maritime trade and great wealth, making the daughter of Tyre's tribute particularly significant.

- 6) Ps 48:6—Woman in Travail ~1000 BC (also in SoS 8:5; Isa 13:8; 21:3; 23:4; 26:17; 42:14; 45:10; 54:1; Jer 4:31; 6:24; 13:21; 22:23; 30:6; 31:8; 48:41; 49:22, 24; 50:43; Hos 13:13; Mic 4:9-10; 5:3)—

The phrase "woman in travail" is found 10 times across the OT to describe intense pain, fear, and anguish. The psalmist compared the terror of God's enemies to labor pains gripping a woman in childbirth (Ps 48:6).

Prophets repeatedly invoked this image: Isaiah described nations trembling "as a woman in travail" (Isa 13:8; 21:3), Jeremiah portrayed Judah's agony at invasion using these same birth pangs (Jer 4:31; 6:24), and Micah counseled daughter Zion to writhe in pain like a woman in labor before her deliverance (Mic 4:9-10). This metaphor captures both the intensity of suffering and the hope of new life emerging from pain. The Savior Himself used this imagery when teaching about tribulation before His second coming (Mt 24:8, NIV), showing how a woman's travail pictures both judgment and ultimate redemption.

Psalms of the Messiah in the Gospels

NT Reference	PSALM	TYPE	Subject/Significance
Mt 4:6	Ps 91:11-12	Quotation	Temptation - Satan quotes the Psalms that angels will bear up the Messiah
Mt 13:35	Ps 78:2	Fulfillment	Parables - "I will open my mouth in parables"
Mt 21:42 Mk 12:10-11	Ps 118:22-23	Quotation	Cornerstone - "The stone the builders rejected became the cornerstone"
Mt 22:44 Mk 12:36	Ps 110:1	Quotation	David's son - "The Lord said to my Lord: Sit at my right hand"
Mt 27:46 Mk 15:34	Ps 22:1	Quotation	Crucifixion cry - "My God, my God, why hast thou forsaken me"
Mk 11:9-10	Ps 118:25-26	Quotation	Triumphal entry - "Hosanna! Blessed is he who comes in the name of the Lord"
Mk 15:24 Lk 23:34 Jn 19:24	Ps 22:18	Allusion	Crucifixion – casting lots for his garments
Lk 13:35	Ps 118:26	Quotation	Lament over Jerusalem – "Blessed is he who comes in the name of the Lord"
Lk 19:38 Jn 12:13	Ps 118:26	Quotation	Triumphal entry – the king who comes in the Lord's name
Lk 20:17	Ps 118:22	Quotation	Cornerstone – rejected stone becomes the cornerstone
Lk 20:42-43	Ps 110:1	Quotation	David's Lord – Messianic kingship at God's right hand
Lk 23:46	Ps 31:5	Quotation	Last words – "Into your hands I commit my spirit"
Lk 24:44	All of Psalms	Fulfillment	Jesus quotes that everything in the Law, Prophets and Psalms must be fulfilled

Handmaidens, Harems, & Heroines: Find their Messiah in the OT—Lynne Hilton Wilson, PhD

Jn 2:17	Ps 69:9	Quotation	Temple cleansing – “Zeal for your house will consume me”
Jn 6:31	Ps 78:24	Quotation	Bread of life – “He gave them bread from heaven to eat”
Jn 10:34	Ps 82:6	Quotation	“I said you are gods” – Jesus defends divine sonship language
Jn 12:27	Ps 6:3	Fulfillment	Description of Jesus’s troubled heart
Jn 13:18	Ps 41:9	Fulfillment	Betrayal – “He who ate my bread has lifted his heel against me”
Jn 15:25	Ps 35:19, 69:4	Quotation	World’s hatred – “they hated me without cause”
Jn 19:28	Ps 69:21	Fulfillment	“I thirst” – sour wine offered
Jn 19:36	Ps 34:20	Fulfillment	“Not one of his bones would be broken”