

**36). August 31-September 6—Psalms 102-103; 110; 116-119; 127-128; 135-139; 146-150**

1) Ps 106:37-38—**Daughters Sacrificed to Idols** ~1000 BC

“Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.” (*See \*Deu 12:31*)

2) Ps 113:9—**Barren Women** ~1000 BC

“He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.” (*See \*Ex 23:26*)

3) Ps 123:2—**Maiden Watching her Mistress** ~1000 BC

A female servant watched her mistress's needs attentively, ready to respond to the slightest gesture: "as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us." The psalmist used her focused service to illustrate Israel's relationship with God. Disciples watch and wait for God's direction, vigilantly trusting their Master. This exemplifies waiting on the Lord and obedient response to every divine prompting.

4) Ps 128:3—**Fruitful Wife** ~1000 BC

This wife is compared to a fruitful vine growing beside her husband's house, bearing abundant fruit through her children who surround the table like olive plants. The psalmist presents her fertility as a blessing from God upon those who fear the Lord and walk in His ways (Ps 128:1). The vine imagery suggests both beauty and productivity.

5) Ps 137:8; Isa 47:1; Jer 50:42; 51:33; Zec 2:7—**Daughter of Babylon** (Fictional)

The daughter of Babylon represents not an individual woman but the entire nation that tormented Israel. The psalmist personified Babylon as a daughter destined for destruction, addressing the empire that had conquered Judah and carried God's people into captivity from 605-586 BC. This feminine personification of the city reflects the anguish of the exiles who wept by Babylon's rivers, remembering Zion (Ps 137:1). The psalmist declared blessing upon whoever would repay Babylon for her cruelty.

Figuratively, the daughter of Babylon stands throughout scripture as a symbol of worldly power that opposes God's people but ultimately faces divine judgment. Isaiah prophesied this daughter's fall from her throne, stripped of her glory and enslaved (Is 47:1-5). Centuries later in the book of Revelation, Babylon again appears as a woman—the great harlot whose destruction brings rejoicing in heaven (Rev 18:2-3, 20)

6) Ps 144:12—**Daughters Compared to Pillars** (Fictional) ~1000 BC

This verse contains one of the most striking images of women in all the Psalms: ". . . that our daughters may be as corner stones, polished after the similitude of a palace." The psalmist did not compare daughters to flowers, jewels, or anything decorative or fragile, but rather to corner stones of a palace. In ancient architecture, the cornerstone was the most important stone in the building. Builders cut and placed it first, and every other stone lined up from it. Without a strong cornerstone, the whole structure would lean and crack.

The Hebrew *pinnâ* ("corner stones") denotes a chief, load-bearing corner. Notice that the psalmist did not say daughters are ornaments on the wall—they are the wall itself. He wished that they would be structural: essential, strong, beautiful, and perfectly fitted. The phrase "polished after the similitude of a palace" adds another layer: these cornerstones have been carefully shaped and smoothed, the way royal builders prepared stones for a king's palace. The image is one of precision, strength, and beauty together. Every disciple who prepares through education, faith, and covenant-keeping becomes a cornerstone, polished for a palace that God Himself is building.

7) Ps 148:12—**Young and Old Women Praise God** ~1000-970 BC

Women of all ages joined with young men, old men, and children in praising the Lord: "Let them praise the name of the LORD, for His name alone is exalted" (148:13). All generations and genders unite to worship God, showing that every person has a place and voice in declaring God's glory.

### **Psalms of the Temple**

<b>Psalm</b>	<b>Theme</b>	<b>Connection to the Temple</b>
Psalm 5	Prayer/Worship	Refers to entering God's house/temple
Psalm 15	Entrance Exam	Describes who may dwell on God's holy hill
Psalm 24	Procession	Associated with bringing the Ark into Zion
Psalm 27	Desire for God	Mentions seeking God in His temple
Psalm 29	Worship	Mentions God's glory in His temple
Psalm 30	Dedication	Linked to the dedication of the temple site
Psalm 42	Pilgrimage	Despair of being separated from the temple
Psalm 48	Praise of Zion	Celebrates God's presence in Jerusalem
Psalm 65	Praise	Praises God in His holy temple
Psalm 68	Procession	Mentions God's temple in Jerusalem
Psalm 84	Longing	Celebrates the beauty of the temple courts
Psalm 122	Pilgrimage	A song for ascending to the House of the Lord
Psalm 127	Building	Celebrates the building of the temple
Psalm 132	Covenant	David's oath to build a dwelling place
Psalm 138	Worship	Worship toward God's holy temple