Psalms Primer

The doctrinal significance and design of the book of Psalms

A 6-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

The Five Books of Psalms

The fivefold structure matches up with the five mandates of the Davidic Covenant.

Book	Psalms	Mandate of the Davidic Covenant
First Book	Psalms 1–41	The Redeemer and His redemption
Second Book	Psalms 42–72	The Deliverer and His deliverance
Third Book	Psalms 73–89	The Avenger and His avengement
Fourth Book	Psalms 90–106	The King and His kingdom
Fifth Book	Psalms 107–150	The Blesser and His blessings

About This Series

Keith Blades' Psalms Primer is a six-lesson course in the fundamentals of the Book of Psalms: its doctrinal design, structure and flow, and especially its doctrinal significance and design in God's program with Israel. There is nothing in the Psalms about this dispensation of Gentile grace; their primary users are the remnant of Israel in the day of the Lord, the 5th and final installment of the 5th course of punishment. The five books of the Psalms deal with the five mandates of the Davidic Covenant in order — Redeemer, Deliverer, Avenger, King and Blesser — and each book's core Psalms describe the mechanics of its mandate. The course ends by looking at some representative Psalms that oftentimes aren't recognized as such: Psalms 23, 24, 79 and 37.

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Lessons at a Glance

Lesson	Core Focus
L1	The Position of the Book of Psalms — Genesis–Esther; Job–Song of Solomon, the five poetical books for the remnant; Isaiah–Malachi
L2	The Fivefold Structure of the Book of Psalms — II Samuel 7; Hosea 13; Isaiah 9:6; how each book of the Psalms ends

Lesson	Core Focus
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L4	The Deliverer and the Avenger: Core Psalms — Book 2 core Psalms 50–60 and Psalm 68; Book 3, Psalms 79 and 83
L5	The King's Kingdom and the Blesser's Blessings — Book 4, Psalms 90–106: the new song Psalms; Book 5, Psalms 107–150: the Songs of degrees
L6	Representative Psalms Often Misused — Psalms 22–24 and the seven Jehovah compound names; Psalms 79 and 37

Lesson Summaries

L1

The Position of the Book of Psalms *Genesis–Esther; Job–Song of Solomon, the five poetical books for the remnant; Isaiah–Malachi*

A Primer: Doctrinal Design and Order

- A primer deals with the fundamentals, the basics; the course will by no means go through all 150 Psalms
- There is a doctrinal design, structure and flow to the Book of Psalms; the Psalms are in the very order God wants them in — there is a reason the 22nd Psalm is not in the position of the 78th

The Remnant: Primary Users of the Psalms

- The primary users of the Psalms will be the members of the remnant of Israel in the 5th and final installment of the 5th course of punishment outlined in Leviticus 26 — the day of the Lord
- There are more Psalms that particularly David wrote in which he functioned as a prophet but also as a type of the remnant of Israel in the day of the Lord's wrath
- God didn't write the 23rd Psalm as a funeral psalm; it is broken into two halves, so to speak, and the first half deals with things going on in the first half of the day of the Lord
- Putting doctrine in an easily memorizable song or psalm provides for the remnant when they will not necessarily be able to carry Bibles around with them

Nothing in the Psalms About the Dispensation of Grace

- There is nothing in the Book of Psalms about this dispensation of Gentile grace; it was first revealed to the apostle Paul when God raised him up on the road to Damascus, as recorded in Acts 9
- What pertains to today is Romans through Philemon, Paul's epistles, placed between Acts and Hebrews; Hebrews, following Philemon, is written once again to the Hebrew people
- This dispensation of grace will end with the rapture of the church; it has only temporarily suspended God's program with Israel, not canceled it, and God's purpose with Israel resumes, as Paul teaches in Romans 9–11

Genesis to Esther and the 400 Years of Silence

- Genesis to Esther is the historical account of God's dealings with Israel up through the 2nd installment of the 5th course of punishment
- The 3rd installment is the famine of hearing the word of the Lord that Amos 8 talked about; in the 400-year gap between Malachi 4 and Matthew 1 God was silent to Israel; what God intended the nation of Israel to do was to primarily deal with the books of Job through Malachi

Job Through Malachi: Milk to Meat for the Remnant

- Job through Malachi is designed primarily for the remnant in the day of the Lord; it divides into two sections, beginning with Job through Song of Solomon, the five poetical books
- As Romans to Philemon goes from milk to meat, God provides for the remnant's education in a similar manner: the five poetical books give the fundamentals, and then they are ready to handle Isaiah through Malachi

The Five Poetical Books and the Davidic Covenant

- Job describes the remnant of Israel's plight in view of Satan and his plan of evil; Job is a type of the remnant, and James tells that the Book of Job was taught to the remnant in preparation for the day of the Lord
- The Book of Psalms, second of the five poetical books because of its subject matter, sets forth Israel's hope of salvation from their plight through the fulfillment of the mandates, plural, of the Davidic Covenant
- The Psalms have five sections because there are five mandates to the Davidic Covenant; each of the five books of the Psalms matches up with one of those five mandates

L2

The Fivefold Structure of the Book of Psalms *II Samuel 7; Hosea 13; Isaiah 9:6; how each book of the Psalms ends*

The House Concept of the Davidic Covenant

- You can't understand the Book of Psalms without understanding the Davidic Covenant; it was given to David to expound its issues, and he primarily did that through the Book of the Psalms
- The primary thing from II Samuel 7 is the house concept: God would make David and his physical line a place in which He would dwell, enfleshing Himself in the line of the seed of David

God's Jehovahness

- By the I AM, God declared to Israel He would be whatever they needed Him to be; they would be in plights and predicaments from which they could not extricate themselves
- The Davidic Covenant sets forth the mechanics for how His Jehovahness would be put into effect for Israel; the seven fundamental Jehovah compound names will all be accomplished through the five mandates

Five Needs Under the 1st Course of Punishment

- Israel began to experience the 1st course of punishment in the days of the judges; under it God manifested all the aspects of His Jehovahness they were going to need
- God made it evident that they needed a Redeemer, a Deliverer, an Avenger, a King and a Blesser
- Israel was confronted with the need for a redeemer but did not call upon

Jehovah to be their redeemer; God set before them His covenant by which He would provide the very thing they were spurning

Hosea 13 and Isaiah 9:6

- All the prophets, Isaiah through Malachi, are 5th course of punishment prophets; the majority of the mandates are experienced by Israel in the 5th and final installment
- When you get what you deserve on the basis of your performance with God, you get destruction; His Jehovahness — that's what the name means — is: I'll be whatever you need me to be to help you out
- From Hosea 13:10 God runs through the five mandates of the Davidic Covenant, and every time you get an "I will" there, that is His Jehovahness
- Isaiah 9:6 gives five names because there are five mandates: Wonderful with redemption, The mighty God with the Deliverer, Counsellor with avengement, The Prince of Peace with the King, and The everlasting Father with the Blesser

How Each Book Ends

- The fivefold structure matches the five mandates; each book ends the same way, with a doxology, so to speak, about God's Jehovahness — the Book of Psalms is a doctrinal exposition on the Davidic Covenant
- Psalm 106 appeals to all the people, not just the remnant, to not just bless, but now praise ye the Lord; there is a progression in the Book of Psalms from blessing Him to praising Him — the issue is not bless the Blesser, the issue is now to praise Him for His blessings

A Set Order: Five Books, Five Mandates

- Depending on the context, the order of the mandates can be described differently; under the 1st course they are presented as Redeemer, Deliverer, Avenger, King and Blesser, and the Book of Psalms follows that order
- Book 1 (Psalms 1–41) deals with the Redeemer; Book 2 (42–72) the Deliverer; Book 3 (73–89) the Avenger; Book 4 (90–106) the King and His kingdom; Book 5 (107–150) the Blesser and His blessings
- Every psalm in each book, in some manner or form, is doctrinally associated with that book's mandate; the crosswork is the Redeemer, and in the 5th and final installment He functions first as the Deliverer, then the Avenger

L3

Psalm 22: The Redeemer and His Redemption *Build-up, core Psalms and benefits; Book 1's core Psalms 22–24; the second book introduced*

The Five Mandates and the Days of the Messiah

- At His meek and lowly coming in the 4th installment He functioned in connection with the cross as the Redeemer; in the 5th installment and the kingdom, still yet to come, He will function as their Deliverer, Avenger, King and Blesser
- The bulk of the Psalms pertain primarily to the 5th and final installment, the day of the Lord; they are to be handled recognizing not only that they belong in God's program with Israel, but when they belong
- Israel's calendar begins with Passover and ends with the Feast of Tabernacles, the same way the mandates run: Passover provides for the redemption, Tabernacles for the kingdom and the blessings

Inside Each Book: Build-up, Core Psalms, Benefits

- Each book has a structure of its own: the opening Psalms build up to its mandate, the core Psalms describe the mechanics of its implementation, and the remaining Psalms speak of the benefits that accrue to Israel, especially the believing remnant
- The same structure is followed in all five books, but the core Psalms aren't always numerically in the middle — Book 5's core is the 15 Songs of Degrees from Psalm 120 on

Psalm 22: The Mechanics of the Redeemer

- Psalm 22 describes the very mechanical experience the Messiah goes through to be Israel's Redeemer: to die in their place, become their sin-bearer, and pay a price they could not pay
- Its opening words were called out by the Lord Jesus Christ on the cross following the three hours of darkness; "My God, my God" is two appeals to His God, God the Father and God the Holy Spirit
- David functions here as a prophet, describing what his son goes through in fulfilling the mandates of the Davidic Covenant; when David wrote this, crucifixion was an unknown form of punishment

What the Remnant Is Educated In

- The first 21 verses describe the sufferings; then He has been brought into the dust of death and delivered — resurrection — and from verse 22 He heralds the benefits of the redemption to His brethren
- The 12 apostles educated them in the doctrine of the redemption; the first thing they're educated in is that the redemption gets them the kingdom — no redemption, no kingdom
- The remnant recognize themselves as the seed of the Messiah, accounted to the Lord for a generation — no longer the generation of vipers, but the Lord's generation, taught to disassociate from apostate Israel

Psalms 22–24 and the Seven Jehovah Compound Names

- A triad, Psalms 22, 23 and 24, compose the core Psalms of Book 1, and all seven Jehovah compound names are gone through in them in the order of how they transpire
- Psalm 22 is the Psalm about Jehovah Jireh: the Lord will provide Himself the lamb for the sacrifice — Genesis 22, Psalm 22
- Five of the names are experienced in the day of the Lord, under the Deliverer and Avenger mandates; Jehovah Shammah, the final of the seven, in the kingdom, with the Lord dwelling in their midst

The Second Book Introduced: the Deliverer

- Once the redemption is accomplished you need a Deliverer and His deliverance, especially physical deliverance; prayers are a very big issue in the second book, and David was set forth as a type of what the remnant would experience
- The core Psalms of Book 2 run from Psalm 50 to Psalm 60; "The mighty God" in Psalm 50:1 is His title as the Deliverer, and "deliver" is the key word throughout the second book

L4

The Deliverer and the Avenger: Core Psalms *Book 2 core Psalms 50–60 and Psalm 68; Book 3, Psalms 79 and 83*

Two Separate Needs: Deliverer and Avenger

- The 2nd book of the Psalms, Psalm 42 through 72, deals with the 2nd mandate of the Davidic Covenant, the Deliverer and His deliverance; its core Psalms are Psalm 50 to Psalm 60
- The Lord functions as both Deliverer and Avenger during the day of the Lord, but the results achieved make them two distinct things — two separate needs in the Davidic Covenant, with separate books in the Psalms

The Mighty God Comes (Psalm 50; Isaiah 9)

- Isaiah 9 gives five names matching the five mandates: as the Redeemer He is called Wonderful; as the Deliverer, the Mighty God; as the Avenger, the Counsellor; as the King, the Prince of Peace; as the Blesser, the Everlasting Father
- Psalm 50 opens the core with "The mighty God," His very title as the Deliverer, and appeals to Him to come and deliver them; as to historical implementation, the 1st book is over — He has functioned as the Redeemer

The Remnant Separated from Apostate Israel (Psalm 50:5–21)

- Those that have "made a covenant with me by sacrifice" are His remnant; He speaks comfort to them and testifies against His nation with woes, calling the rest of the nation wicked in verse 16
- The first mechanical means of the remnant's physical deliverance is to separate themselves from apostate Israel; He does not expect them to continue offering temple sacrifices, and the book of Hebrews teaches that concept to the remnant
- "Call upon me in the day of trouble" (verse 15) is a promise to the believing remnant — "not a promise to you today in the dispensation of grace when you're in some kind of trouble"
- "I kept silence" (verse 21) refers to the 3rd installment of the 5th course of punishment, the four hundred years of silence

The Deliverances of the Remnant

- These core Psalms describe the various deliverances physically experienced by the remnant, from blood guiltiness to famine, starvation and the shadow of death; the Maschil Psalms are doctrinally educating Psalms for the education of the remnant
- In Psalm 57 Israel's guardian angels come into play — a legitimate biblical issue, but Israel's; there are no guardian angels in this dispensation of grace, and we don't need them
- What Isaiah later speaks of, and Paul cites in Romans 11, uses the very title "the Deliverer" — the second title for the second mandate, which Paul cites accurately; Paul recognizes the Redeemer has already functioned, and with Israel's program broken off and suspended, the Deliverer, Avenger, King and Blesser remain
- Psalm 68 returns to the Lord's physical coming as the Mighty God, amplifying Psalm 50's opening verses; "Let God arise" is the Son of Man, sitting at the Father's right hand, standing up

The Avenger and His Avengement (Psalms 79 and 83)

- The 3rd book, Psalm 73 through 89, deals with the Avenger and His avengement — avenging God's cause with His nation upon His enemies, especially Satan and his plan of evil; Psalm 79 is its core Psalm
- Psalm 79 describes what is going to take place at the midpoint of the day of the Lord's wrath with the man of sin and his armies, putting the 3rd mandate into effect; as Keith puts it, the issue "isn't simply deliverance. Avenge your

cause with us”

- Psalm 83 lists a confederacy of 10 nations — the heathen nations God will destroy in avenging His cause with Israel; the man of sin does not come out of Europe, and the confederacy is not European
- The tempest and storm of Psalm 83 are not a figure of speech but a literal issue; the aspect of God’s Jehovahness the Gentiles will first and foremost be impressed with is His delivering His people from them and avenging His cause with Israel against them

L5

The King’s Kingdom and the Blesser’s Blessings *Book 4, Psalms 90–106: the new song Psalms; Book 5, Psalms 107–150: the Songs of degrees*

The Fourth Book: the King and His Kingdom

- Psalm 90 through Psalm 106 is the 4th book; the 4th mandate calls for Adonai Jehovah, enfleshed in the line of the seed of David, to become Israel’s king and give them the kingdom
- The primer looks briefly at the core Psalms because that is where the mechanics of Christ’s functioning are described; the preceding Psalms set the stage for the need for that mandate, and the remaining Psalms describe the remnant’s experiences as they benefit

The New Song Psalms (Psalm 96)

- These are oftentimes called the new song Psalms; Keith says to note that for future study, especially of the Book of the Revelation — there is a correlation between them and the new song spoken of there
- The new song Psalms deal with the kingdom being established and Israel fulfilling the role God has for them in establishing His kingdom on earth; Psalm 96 is the first the remnant is taught before the Lord comes back
- In Psalm 96 the Lord has already functioned as Redeemer, Deliverer and Avenger; it is a Psalm for the believing remnant with the kingdom established, and the issue is an appreciation for His Jehovahness — Israel first, then the Gentiles
- The kingdom is for the world but vested in Israel; the remnant will take the knowledge of their deliverances to the heathen and tell them that He reigns — “Say among the heathen *that* the LORD reigneth”
- It is not that the Lord reigns for 1,000 years and no more: to fulfill the complete mandates, it takes 1,000 years for Him to put all rule, power and authority under His feet

Psalms 97–100: the Coming, the Victory, the Nations

- Psalm 97 deals with the event of His coming to establish the kingdom; Psalm 98 looks at the event just preceding it, the great and terrible day of the Lord, and at the victory
- In Psalm 99 Keith sees the resurrection of righteous Old Testament saints like Moses and Aaron participating in the kingdom; the offer extends also to the nations in Psalm 100 — not only praising and submitting, but serving Him

The Fifth Book: the Blesser and His Blessings (Genesis 12)

- The 5th and final book deals with the 5th and final mandate — the five mandates being Redeemer, Deliverer, Avenger, King and Blesser; it is in the kingdom that Israel experiences the blessings God has for them
- Genesis 12 sets out a twofold blessing: Abram and his seed are blessed, and

through them the world is blessed; Israel cannot become a blesser or merit blessings on their own, so they need God's Jehovahness put into effect for them

The Songs of Degrees: Peace the Primary Blessing

- The core Psalms are the fifteen Songs of degrees, Psalm 120 through Psalm 134, singled out by their superscription; they show an advancement of increments of blessings to Israel and through them to the world
- As the king He is also called the Prince of Peace, and peace is the primary blessing He gives as the blesser; in Psalm 120, Keith says, it is "the primary blessing in their mind," and in Psalm 125 "peace *shall be* upon Israel"
- The blessings set before Israel under the law contract were based on performance — they could never get them and got the curses; those blessings will be graciously given because of the application of the redemption to them

The Blessing out of Zion (Psalms 126–134)

- Psalm 126 is all about the remnant and the kingdom, "not about you and I in this dispensation of grace"; Psalm 133 is the brethren of Israel — no more Ephraim against Judah — not denominational differences in this dispensation of grace
- Once He has functioned as Redeemer, Deliverer and Avenger and reigns as King on the throne, He commanded the blessing to go out; Psalm 134 is the final core Psalm, and each of the five books deals with the five mandates in order

L6

Representative Psalms Often Misused *Psalms 22–24 and the seven Jehovah compound names; Psalms 79 and 37*

The Order of the Mandates and the Jehovah Names

- Oftentimes the Psalms are abused by their misuse; the 23rd Psalm is so often misunderstood — its misuse has so entrenched its misunderstanding that people can hardly appreciate it as the remnant of Israel will in the day of the Lord
- The mandates historically transpire in order — Redeemer first, Deliverer, Avenger, then King and Blesser; Psalms 22–24 deal with all five mandates in order and all seven Jehovah compound names in the order of their historical coming to pass for Israel
- Jehovah Jireh is God Himself providing a lamb for the redemption of Israel, as Abraham learned in Genesis 22; on its accomplishment all the other names can be fulfilled, and Israel's calendar runs from Jehovah Jireh at Passover to Jehovah Shammah at Tabernacles
- What is commonly called the Great Commission is Israel's commission; He could never be Deliverer, Avenger, King or Blesser unless He successfully functioned as Redeemer, and the power given Him gives Him the right to put the remaining mandates into effect

Psalm 23: a Day of the Lord Psalm

- Psalm 23 is for the remnant about their experience in the day of the Lord, the 5th and final installment of the 5th course still to come; there is no legitimate application of it until He resumes His program with Israel
- He didn't design it to be used at funerals in this dispensation of grace; He designed something much better, and most Christians ignore it

- Jehovah Jireh is Psalm 22 and Jehovah Shammah is Psalm 24; the remaining five names are in Psalm 23, focused especially on the 2nd and 3rd mandates — the Deliverer and Avenger mandates that come to pass in the day of the Lord
- "The LORD *is* my shepherd" is Jehovah Raah; the still waters, Jehovah Shalom; "He restoreth my soul," Jehovah Ropheka; the paths of righteousness, Jehovah Tsidkenu; the table "in the presence of mine enemies," Jehovah Nissi

Through the Valley of the Shadow of Death

- The remnant will experience the first three verses especially in the first half — "the first three and a half years of the Day of the Lord"; Isaiah 65 contrasts them with the apostate element — His servants eat and drink because, as Jehovah Raah their Shepherd, they shall not want
- The valley of the shadow of death is a literal place — their life hanging in the balance under a death sentence, hunted down to be put to death — not someone lying in a hospital bed dying

Psalm 24: Jehovah Shammah and the Royal Entourage

- Jehovah Shammah, the last compound name, is when the king is established — the 24th Psalm; the hill of the Lord (Mount Zion) and His holy place (the Millennial Temple) are the two places for His thrones in the kingdom
- The issue is not just who is in the kingdom but who among the remnant has the privilege of His royal entourage — a reward for faithful members of the remnant; the Sermon on the Mount follows the outline of Psalm 24 along with Psalm 15

Psalm 79: Waiting for the Avenger

- Psalm 79 is a fundamental psalm as the remnant looks for Him to function as the avenger; they must wait for the appropriate time — the last three and a half years, especially near the great and terrible day of the Lord
- Psalm 79 speaks of what takes place after the one month period of time at the midpoint is over, when the Man of Sin dedicates Jerusalem to destruction and desecrates the temple; the sighing of the prisoner is because of the extermination policy

Psalm 37 and the Book of James

- Hebrews to Revelation, written to the Hebrew people, deals with the resumption and fulfillment of God's program with Israel, doctrinally founded on passages in the Psalms and the 5th course prophets, Isaiah through Malachi; James is founded on Psalm 37, and I Peter on Psalm 34
- Psalm 37 deals with the remnant in the day of the Lord facing persecution from evildoers in Israel's vain religious system; it sits near the end of the 1st book to educate the remnant for the 2nd book's issue, the Deliverer and His deliverance

Key Doctrinal Distinctions

The Psalms: Israel's Program, Not the Dispensation of Grace

There is nothing in the Book of Psalms about this dispensation of Gentile grace; the legitimate role for the book is in God's program with Israel. The Psalms are to be handled recognizing not only that they belong in God's program with Israel, but when they belong. Keith says a lot of Christians never rightly divide the word of truth in the first place to leave the book of Psalms in God's program with Israel; oftentimes not even recognizing the dispensation of Gentile grace in effect, they end up abusing and misusing the scriptures and abusing the book of Psalms.

Romans–Philemon vs. Hebrews–Revelation

What pertains to today is Romans through Philemon, Paul's epistles; Hebrews, following Philemon, is written once again to the Hebrew people, indicating the resumption and fulfillment of God's program with Israel. Every book of Hebrews to Revelation is doctrinally founded on passages in the Psalms and the 5th course of punishment prophets; James, written to the remnant in preparation for the day of the Lord, is founded on Psalm 37. What is commonly called the Great Commission is Israel's commission: the gospel of the kingdom is preached, not the gospel of God's grace in this dispensation of grace. The dispensation of Gentile grace has only temporarily suspended God's program with Israel, not canceled it.

The Redeemer First, Then the Remaining Mandates

The mandates historically transpire in order — Redeemer first, Deliverer, Avenger, then King and Blesser; He could never be their Deliverer, Avenger, King or Blesser unless He successfully functioned as their Redeemer. The Redeemer functioned at the cross; when the program with Israel is resumed following this mystery dispensation of Gentile grace, He functions in the 5th and final installment first as the Deliverer, then the Avenger.

Deliverer vs. Avenger

The Lord functions as both Deliverer and Avenger during the day of the Lord, but they are presented as two separate needs in the Davidic Covenant, treated separately, with separate books in the Psalms. Avengement especially deals with avenging God's cause with His nation upon His enemies, especially Satan and his plan of evil; in Psalm 79 the issue isn't simply deliverance.

Promises to the Remnant, Not to Us Today

Psalm 50:15 is not a promise to you today in the dispensation of grace when you're in some kind of trouble; it is a promise to the believing remnant. The guardian angels issue is a legitimate biblical issue, but it's Israel's; you don't have any guardian angels in this dispensation of grace. Psalm 126 is all about the remnant and the kingdom, not about believers in this dispensation of grace; Psalm 133 is the brethren of Israel, not denominational differences.

Psalm 23: The Day of the Lord, Not Funerals

God didn't write the 23rd Psalm as a funeral psalm; it is a psalm for the remnant about their experience in the day of the Lord, and there is no legitimate application of it until He resumes His program with Israel. Its green pastures are ones only the remnant see, not things going well in your life; the valley of the shadow of death is not just normal death — that verse is not talking about someone lying in a hospital bed dying.

Key Scripture References

Genesis 12:1–3	A twofold blessing: Abram and his seed blessed, and through them the world
Genesis 22	Jehovah Jireh: God Himself providing a lamb; the chapter number matches Psalm 22
Leviticus 26	The five courses of punishment; the day of the Lord is the 5th installment of the 5th course
Judges	The 1st course of punishment; the need for a Redeemer, Deliverer, Avenger, King and Blesser made evident
II Samuel 7	What was said to David; the primary thing is the house concept
Psalm 19:14	God recognized as the strength and the Redeemer; now redemption is the only answer
Psalm 22	Core Psalm of Book 1: the mechanics of the Redeemer and His redemption; Jehovah Jireh
Psalm 23	A day of the Lord psalm for the remnant; five Jehovah compound names; the Deliverer and the Avenger
Psalm 24	Jehovah Shammah can go into effect; the royal entourage a reward for faithful members of the remnant
Psalm 37	Prepares the remnant for the second book's issue, the Deliverer; James is doctrinally founded on it
Psalm 41:13	Ends Book 1 praising God as Jehovah God of Israel
Psalm 50:1	The mighty God — His title as the Deliverer, opening Book 2's core Psalms
Psalm 50:15	Not a promise to us today; a promise to the believing remnant
Psalm 72:18–20	The same type of ending as Psalm 41, concluding Book 2
Psalm 79	Core Psalm of Book 3: the midpoint of the day of the Lord's wrath; the remnant waits for the Avenger
Psalm 83	A confederacy of 10 heathen nations God will destroy in avenging His cause with Israel
Psalm 89:52	Ends Book 3: the remnant to bless Him forevermore
Psalm 96	The first new song Psalm the remnant is taught; the King functioning, the kingdom established
Psalm 106:48	Ends Book 4: an appeal to all the people, not just the remnant, to praise ye the Lord
Psalms 120–134	The 15 Songs of Degrees, core of Book 5: increments of blessings to Israel and through them to the world
Psalm 126	About the remnant and the kingdom, not about believers in this dispensation of grace

Psalm 133	The brethren of Israel — not denominational differences in this dispensation of grace
Psalm 150:6	The Book of Psalms ends; the closing collection all ends the same way
Isaiah 9:6–7	Five names because of the five mandates of the Davidic Covenant
Hosea 13–14	God runs through the five mandates; every I will is His Jehovahness
Matthew 28:18–19	Israel's commission; the power given Him because He functioned as the Redeemer successfully
Romans 11:26	Paul cites accurately the very second title for the second mandate of the Davidic Covenant; the Redeemer has already functioned
II Timothy 2:15	We need to rightly divide the word of truth, as Paul says there
James	Written to the remnant in preparation for the day of the Lord; doctrinally founded on Psalm 37