Survey of God's Program with Israel

The Book of Psalms — Designed for the Remnant in the 5th Installment

A 5-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These are Lessons 15–19 of the 28-lesson tenth part of the Survey of God's Program with Israel. They give a brief survey of the book of Psalms and the doctrinal role it has: its structure, sense and sequence, the central or core psalm to each book, and how the members of the remnant of Israel in the day of the Lord will be utilizing the book of Psalms. Psalms is the second of the five poetical books, which will be of great interest and great need to the remnant — especially when Israel's program is resumed after this dispensation of grace is over and the 5th installment of the 5th course of punishment has come upon the nation. The book of Psalms extols the virtues of the Davidic Covenant: Adonai Jehovah would enflesh himself in the line of the seed of David and come to be Israel's Redeemer, Deliverer, Avenger, King, and Blesser. Its five books line up with those five mandates: Psalms 1–41 the Redeemer and his redemption; 42–72 the Deliverer and his deliverance; 73–89 the Avenger and his avengement; 90–106 the King and his kingdom; 107–150 the Blesser and his blessings. The core psalms in the middle of each book, whether a single psalm like Psalm 22 or a cluster, set forth the mechanics for the performance of each mandate: Psalm 22, the psalms of the 50s, Psalms 96–100 (the new song psalms) and the 15 songs of degrees; for the third book Psalm 79 is taken as the example, with Psalm 83. The survey closes with Psalm 79 as an example of how the remnant will use the Psalms in the day of the Lord, from the midpoint of the last seven years onward.

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Lessons at a Glance

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L15	The Book of Psalms and the Davidic Covenant — The Five Poetical Books; II Samuel 7; Psalm 132; Isaiah 9:6–8; Why Five Books
L16	The Central or Core Psalm to Each Book — Books One to Three: Psalm 22; the Psalms of the 50s; Psalms 79 and 83
L17	The New Song Psalms: The King and His Kingdom — Psalms 96–100; Revelation 15 and 5; the Song of Moses (Deuteronomy 31–32)
L18	The Blesser and His Blessings: Songs of Degrees — Psalms 107–150; Psalms 120–134; Zion, Where the LORD Commanded the Blessing

Lesson	Core Focus
L19	Psalm 79: The Remnant Appeals to the Avenger — Psalm 79 with Luke 18, Revelation 6 and 11, Joel 3, Zechariah 14 and Revelation 2 and 18

Lesson Summaries

L15

The Book of Psalms and the Davidic Covenant *The Five Poetical Books; II Samuel 7; Psalm 132; Isaiah 9:6–8; Why Five Books*

The Five Poetical Books

- The five poetical books, along with much in the prophets, will be of great interest and great need to the members of the remnant of the nation Israel
- Job deals with the remnant's plight in view of Satan and his plan of evil; Proverbs sets forth the remnant's wisdom to walk worthy of their calling, especially in view of Israel's vain religious system
- Ecclesiastes sets forth the foolishness and sore travail of pursuing the wisdom of this world; the Song of Solomon, the joy and chastity of the remnant in their espousal to the Lord — the Shulamite woman is a type of the remnant

The Davidic Covenant: The Focal Point of Psalms

- Psalms deals with Israel's hope of salvation: total deliverance from all their predicaments, both personal and under the satanic policy of evil against them
- The Davidic covenant is the focal point, and the book conforms in its structure to it; without an appreciation for the Davidic covenant and for David, Psalms would appear a jumbled collection without rhyme or reason
- It has sense and sequence, going from milk to meat from Psalm 1 to Psalm 150; following Job, it is designed to be the second most fundamental part of Israel's edification, especially the remnant's in the 5th installment

"he will make thee an house" (II Samuel 7)

- II Samuel 7 records the historical establishment of the Davidic covenant but does not explain it doctrinally; that is found within Psalms and later through Isaiah and other prophets
- There is more in "make thee an house" than a royal dynasty: David's physical line will be a dwelling place for Jehovah — Adonai Jehovah will enflesh himself in the line of the seed of David

Psalm 132 and God's Jehovahness

- Psalm 132 teaches that the Lord will enflesh himself in the line of the seed of David and sit upon David's throne; that is why the Messiah is called David's son
- His name Jehovah declares "I will be whatever you need me to be"; the Davidic covenant describes the mechanical implementation of his Jehovahness for the benefit of the nation Israel

Five Needs, Five Names (Isaiah 9:6–8)

- God manifested Israel's desperate need of a Redeemer, a Deliverer, an Avenger, a King, and a Blesser; David and Solomon's day (I Samuel 16 to the end of I Kings 11) was an interlude of gracious, glorious blessing — a

foretaste of the kingdom

- "The zeal of the LORD of hosts will perform this": the zealous implementation of God's Jehovahness brings it all to pass; the child born is his humanity, the son given his divinity
- He has five names because he fulfills the five mandates: Wonderful with Redeemer, Counsellor with Avenger, the mighty God with delivering, the everlasting Father with blessing, the Prince of Peace with King

Why Five Books

- The commentators' explanations — scroll logistics or matching the five books of Moses — are not, in the view taken here, correct: Psalms has five sections because each deals in order with Redeemer, Deliverer, Avenger, King, Blesser
- Every book ends speaking well of God for his Jehovahness' sake; Psalm 41 closes the first book with a double amen — the amen of the psalm and the amen of the book
- The core, central psalms of each book extol the mechanics of the Redeemer, Deliverer, Avenger, King and Blesser; Psalm 22, the cross psalm, is the core of book one

L16

The Central or Core Psalm to Each Book *Books One to Three: Psalm 22; the Psalms of the 50s; Psalms 79 and 83*

The Five Books and Their Mandates

- The first 41 psalms deal with the Messiah functioning as Israel's Redeemer; Psalms 42–72 deal with the Deliverer and his deliverance, and record David's prayers — there is no prayer of David after them
- Like David, the remnant will find themselves in caves, persecuted by the Edomites and by Israel's religious leaders; most example psalms the remnant uses in the day of the LORD come from the second book
- The third book (73–89) appeals to God as the Avenger; the fourth (90–106) opens with a prayer of Moses and deals with the King and his kingdom; the fifth (107–150) with the Blesser and his blessings

Why the Five Mandates

- The mandates were set before Israel in Judges, Ruth and the opening chapters of I Samuel: under the 1st course God showed them they needed his Jehovahness — all they were getting was curses
- The son of David — Adonai Jehovah in David's flesh — becomes all five; understand the Davidic Covenant and the fivefold breakdown makes full sense

The Core Psalm: A Doctrinal Nucleus

- The core psalm may not be numerically in the middle, but doctrinally it is; it sets out the mechanical implementation of that aspect of the Davidic covenant
- The opening psalms of each book lead up to that core issue and those that follow trail away from it, surrounding it like a hub of a wheel

Book One: Psalm 22, the Cross Psalm

- Psalm 22 describes the Messiah on the cross: as Israel's Redeemer he gives his life a ransom for his people, and the Lord Jesus Christ quoted its first verse on the cross

- The psalms coming up to Psalm 22 ask for the redemption; those trailing away from it treat it as accomplished — and the other mandates are all founded upon redemption

Book Two: The Psalms of the 50s

- Not one psalm but the whole group of the 50s forms the core: they have David in predicaments needing physical deliverance that mimic what the remnant goes through in the day of the Lord
- Psalm 50's coming is not his meek and lowly coming in the 4th installment but his coming in power and great glory in the great and terrible day of the Lord
- In Psalm 50:15, "call upon me in the day of trouble," the day of trouble is the 5th installment, the time of Jacob's trouble, when the remnant grabs hold of that promise

Book Three: Psalms 79 and 83, the Avenger

- God's cause with Israel is to establish his kingdom on earth through his nation and settle his score with the adversary's usurpation; Israel can't perform, so he must save his own stake in Israel
- Psalm 79 is taken as the example — a psalm of the remnant during that time; the avenging takes place mechanically through the destruction of the confederacy of nations described in Psalm 83

L17

The New Song Psalms: The King and His Kingdom *Psalms 96–100; Revelation 15 and 5; the Song of Moses (Deuteronomy 31–32)*

Building Up to a Focal Point

- Psalms is not randomly put together: within a book the psalms build up to a focal point, then trail away in preparation for the next issue in the Davidic Covenant
- A concordance shows each book's focus: deliver, salvation and help cluster in Psalms 42–72; avenger, avengement and cause occur more often in the third book than anywhere else
- In the 5th and final installment, the day of the Lord, the Messiah functions especially as Israel's deliverer and avenger

Psalms 96–100: The New Song

- These middle five are the core psalms of the fourth book; each talks about the new song Israel will be singing once the kingdom is established
- They take for granted that the Messiah is already reigning as king on the earth; Psalm 97 speaks as though it has already taken place
- Israel takes the new song out to the heathen, beseeching the nations to submit to their God reigning on the earth; the blessings Israel experiences will also be bestowed on those nations
- Psalm 99 shows the resurrected Old Testament saints, the Lord reigning and his court; Psalm 100's appeal goes to the Gentiles, with Israel the means by which all the world can be blessed

Revelation 15: Two Songs

- Revelation pertains to the day of the Lord; at the seven last plagues of chapter 15 the last three and a half years are just about completed
- The song of Moses deals with the end of the day of the Lord; the song of the Lamb with establishing the kingdom and blessing Israel

The Song of Moses (Deuteronomy 31–32)

- No words are given in Revelation 15 because the song was recorded in Deuteronomy 32 — written in advance as a testimony for God against Israel once the 5th course came
- Its first half reviews the indictment; it passes quickly through the first four installments and focuses on the 5th; by Revelation 15, Deuteronomy 32:40–43 is ready to be fulfilled

Why the Song of the Lamb (Revelation 5)

- He had already functioned as the lamb sacrifice for redemption, and continues as the lamb as their deliverer, their avenger, and eventually their king and blesser
- The sealed book is the title deed to the earth, held by God the Father; the Lion of Judah prevailed, yet John sees a lamb — "The lamb isn't over with"
- The song of the Lamb is the new song of Psalms 96–100: the twenty-four elders and four beasts begin it, teach it to the remnant who sing it in Revelation 15, and all Israel sings it once the kingdom is established

Toward the Fifth Book

- The fifth book's core psalms are the 15 Songs of Degrees, Psalms 120–134, dealing with the Blesser and his blessings, the fifth and final mandate
- In Psalm 133:3, when the Davidic Covenant was established, God commanded the place from which the blessing of Israel would proceed, and from there out to the world

L18

The Blesser and His Blessings: Songs of Degrees *Psalms 107–150; Psalms 120–134; Zion, Where the LORD Commanded the Blessing*

The Fifth Book: The Blesser and His Blessings

- Every psalm from 107 to 150 has the Blesser and his blessings in view; Israel needs blessings graciously given, because all they merit by a law performance contract is curses
- The core is a cluster of 15 songs of degrees from Psalm 120, doctrinally (not numerically) in the middle, setting forth the mechanical issues of the blessings that will accrue to Israel when the kingdom is established

Zion, Where the LORD Commanded the Blessing (Psalms 132–134)

- Psalm 132, the 13th song of degrees, takes in the Davidic Covenant and what Zion is all about: book four focused on the king and his kingdom; the focus now is on Zion
- When He comes to reign, Zion is the place He has desired for His habitation; from there He begins to function as the Blesser with the blessing
- In Psalm 133 David focuses on what God commanded in connection with Mount Zion — the blessing; he understood Judah and Israel would not be together in unity until the kingdom was established
- Psalm 134 gives the place and the blessings; Psalms 135–150 itemize some of the blessings flowing from the Lord out of Zion, with the curse lifted off the earth

Commanding the Blessing: The Law Contract

- Under the law contract good performance meant blessing and poor performance cursing; the principle in Leviticus 25, as the lesson puts it, is "you perform, I command my blessing," and Deuteronomy 28 is the same as

Leviticus 26

- Instead of blessings the curses came: the 1st course, recorded in Judges, lasted about 450 years; then God brought an interlude of glorious blessing, a foretaste of the kingdom
- David understood that commanding the blessing through the Messiah as Blesser was no longer based on Israel's performance, but solely on the merits of the one sitting on the throne

He Works, He Rests, Then He Blesses

- Zion was chosen because it is the place He has chosen for His rest; in Genesis 2 God blessed the seventh day based on the merits of what He Himself had done
- The principle is repeated in their Messiah: when His work is over, He sits down in the place chosen for His rest and then blesses; Hebrews 3 and 4 speak to the remnant about entering God's rest, the kingdom

Why Fifteen Songs of Degrees

- Five of the songs have David's name associated with them and ten do not; the ten could, it is suggested, be the songs Hezekiah said he would sing after God delivered him from the king of Assyria
- The only other use of the word degrees in that manner is the sundial that went back 10 degrees; it appears God designed a parallel between the king of Assyria, a man, and the king of terror, the adversary

Peace, Prosperity and Joy Forevermore

- Peace is the first major blessing and joy forevermore the third, extolled in the first thirteen songs of degrees; the final two tell the place where those blessings will be commanded
- Everything is summed up under peace, prosperity and joy forevermore, in contrast to what was experienced while awaiting deliverance and avengement; the remnant will sing these songs in the same type situation

L19

Psalm 79: The Remnant Appeals to the Avenger *Psalm 79 with Luke 18, Revelation 6 and 11, Joel 3, Zechariah 14 and Revelation 2 and 18*

An Avenger Psalm of the Third Book

- Psalm 79 belongs to the third book (Psalms 73–89), which pertains to the Messiah functioning as Israel's Avenger; it makes it very easy to appreciate how the remnant will use Psalms in the day of the Lord
- It is a psalm of the remnant in the last three and a half years, and a number of things in it have their direct fulfillment described in the book of the Revelation

Luke 18: The Widow and the Just Judge

- The tendency would be to faint in their minds and give up; they must realize He will avenge them and His cause with Israel, but at a set time
- The Lord is likened to the judge, but a perfectly just judge; the remnant is likened to the woman who has an adversary
- The two mandates of the Davidic covenant in effect during the 5th and final installment are the Deliverer and his deliverance and the Avenger and his avengement

"the heathen are come into thine inheritance" (Psalm 79:1)

- It is not simply Nebuchadnezzar's sack of Jerusalem but a prophetic psalm:

calling it God's inheritance indicates the Messiah has already come and earned the right to possess it

- The heathen invade to exterminate Israel from the land; the abomination of desolation defiles the temple when the man of sin sets up his own image in it
- The psalm speaks of the midpoint: the remnant will begin to use it once the first three and a half years of the last seven years have gone by
- In Leviticus redemption more often than not means taking back land; as Boaz got Naomi's land back, the Lord performed redemptive work and got the land back

The Slain Under the Altar and the Two Witnesses

- At the fifth seal those slain for who they were and what they were saying ask when He will avenge; God has a set point in the last three and a half years to function as the Avenger
- Revelation 11:2 is the very event referred to in Psalm 79:1; from Psalm 79, leaving bodies unburied seems to be what the man of sin does from the midpoint on

"the revenging of the blood of thy servants" (Psalm 79:10–11)

- The big issue is avenging God's cause with Israel upon the heathen and the adversary, Satan behind it all; the gathering of the nations into the valley of Jehoshaphat (Joel 3) is the appointed time
- Half the city is taken as prisoners (Zechariah 14:2), and in Matthew 25 many of the remnant are thrown into prison; "the sighing of the prisoner" includes those spoken of in Revelation 2:10
- The man of sin leaves Jerusalem for Babylon and heads up the extermination policy there; God turning Babylon into a prison for demons is another tit-for-tat

Key Doctrinal Distinctions

Israel's Program Interrupted by the Dispensation of Grace

On the cross he functions as Israel's Redeemer; then the program is interrupted by the dispensation of grace, and in the final installment he will be their Deliverer and Avenger. The dispensation of grace interrupted God's dealings with Israel before the day of wrath began; on the timeline it is set aside between the 4th and 5th installments. The poetical books' role is especially for when Israel's program is resumed after this dispensation of grace is over and the 5th installment has come upon the nation.

Israel's Program vs. Us in This Dispensation of Grace

Of the Messiah's work for Israel the lesson asks, "Is he working now? Not in any of these senses." These things have an objective point of time in Israel's program. The distinction: in this dispensation of grace we are beneficiaries of the redemptive work in connection with the revelation of the mystery, with everything we need in our position in Christ as we await him; the Holy Spirit works within us through His Word. Psalm 100 is not talking about entering church today — though this is not to say one cannot sing in church.

The Law Contract vs. the Merits of the One on the Throne

Under the law contract, as the lesson puts it, God said, "If you'll perform, I'll command a blessing"; through the Messiah as Blesser the command rests solely on the merits of the one sitting on the throne, not on Israel's performance.

Redemption vs. the Other Four Mandates

Redemption is primarily focused on the predicament of their sins between themselves and God; the other four mandates deal mainly with predicaments with the nations around them and the adversary — and all are founded upon redemption.

Deliverance vs. Avengement

In the second book the Deliverer mostly means physical deliverance in the day of the Lord from the adversary and enemies; the two concepts differ in that avenging is primarily about a cause one had.

His Meek and Lowly Coming vs. His Coming in Power

Psalm 50's coming is not his meek and lowly coming in the 4th installment, which ended with him functioning as the Redeemer, but his coming in power and great glory in the great and terrible day of the Lord.

Psalm 79: Nebuchadnezzar's Day vs. the Day of the Lord

Psalm 79 is not simply about Nebuchadnezzar's sack of Jerusalem but is a prophetic psalm; there are designed parallels between the 1st and 5th installments, yet this time the heathen have no open door policy letting them in.

Key Scripture References

Genesis 2:1–3	God blessed the seventh day on the merits of what He Himself had done
Leviticus 25:18–21	Under the law contract: you perform, I command my blessing
Deuteronomy 28:1–8, 15	Each blessing is the Lord commanding a blessing; from verse 15, the curses
Deuteronomy 31–32	The song of Moses — a testimony for God against Israel once the 5th course came
Ruth	A story of redemption; Boaz as kinsman redeemer gets Naomi's land back
II Samuel 7:1–11	Historical establishment of the Davidic covenant; "he will make thee an house"

Psalm 22	Core of book one: the cross psalm, the mechanics of Israel's redemption
Psalm 41:13	Closes the first book with a double amen
Psalm 50	Core of book two with the psalms of the 50s; the promise for the day of trouble
Psalm 72:18–20	Closes the second book; the prayers of David are ended
Psalm 79	The remnant's appeal for avengement from the midpoint on
Psalm 79:1	"the heathen are come into thine inheritance" — the redemptive work already done
Psalm 79:10–11	The revenging of the blood of His servants; the sighing of the prisoner
Psalm 83	The confederacy of nations; avengement by its destruction
Psalm 89:50–52	Closes the third book with avengement in view
Psalms 96–100	The new song psalms, core of the fourth book; the song of the Lamb
Psalms 120–134	The 15 songs of degrees, core of the fifth book
Psalm 132	Doctrine of the Davidic covenant; Zion desired for His habitation
Psalm 133:3	"there the LORD commanded the blessing" — a particular place in Israel
Isaiah 9:6–7	Five names for the five mandates; the zeal of the LORD performs it
Joel 3:1–8	The nations gathered into the valley of Jehoshaphat — the appointed time
Zechariah 14:1–3	Jerusalem's spoil divided at the midpoint; half the city taken captive
Matthew 25:31–40	Many of the remnant thrown into prison
Luke 18:1–8	The widow and the judge: He will avenge, at a set time
Hebrews 3–4	To the remnant about entering God's rest, the kingdom
Revelation 2:8–13	Smyrna's prisoners; Antipas the faithful martyr at Pergamos
Revelation 5:1–9	The Lamb takes the title deed to the earth — why it is the song of the Lamb
Revelation 6:9–11	The fifth seal: the slain ask when He will avenge
Revelation 11:1–13	The very event of Psalm 79:1; the two witnesses
Revelation 15:1–4	The song of Moses and the song of the Lamb