Survey of God's Program with Israel

I Samuel 16 to I Kings 11 — the Interlude of Mercy and Grace

A 7-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

This 7-lesson study is the fifth part of Keith Blades' Survey of God's Program with Israel, covering I Samuel 16 through I Kings 11 — the period Keith calls an interlude of mercy and grace. At the end of I Samuel 15 Israel deserves the 2nd course of punishment of Leviticus 26. Instead, by His mercy and grace, God gives Israel an interlude of glorious blessings that the law contract does not call for — rest from their enemies, righteous rule, and prosperity — established under David and intensified under Solomon. Keith gives three reasons for the interlude, which he calls three aspects of one: who God is in His Jehovahness; a foretaste of the blessings that are Israel's in the kingdom; and, supremely, the establishment and declaring of the Davidic covenant. II Samuel 7 sits in the middle of the period, and the Davidic covenant is its central issue: God contracts to enflesh Himself in the line of the seed of David and be Israel's redeemer, deliverer, avenger, king and blesser. After surveying the period and Solomon's reign, Keith spends most of the study on the passages that declare and explain the covenant — Psalm 132, Psalm 89, Isaiah 9, 11 and 12, Hosea 13–14, and Psalms 22–24 — and closes in I Kings 11, where the Lord threatens the 2nd course of punishment that commences when Solomon's son reigns.

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Lesson Summaries

L1

The Interlude of Mercy and Grace *Survey of I Samuel 16 – I Kings 11; Three Blessings, Three Reasons*

The Setting: Leviticus 26 and the Courses of Punishment

- Israel's history is outlined on the five courses of punishment of Leviticus 26 — receiving not the blessings of the contract but its curses
- At Mount Sinai Israel signed the contract to become the holy nation and kingdom of priests by their own performance
- At the end of I Samuel 15 Israel deserves the 2nd course of punishment; the sign of I Samuel 12:16–19, rain in harvest time, was a foretaste of what that course has in store

An Interlude of Mercy and Grace

- Instead of the 2nd course starting, there is a reversal of what had been going on in the 1st course of punishment
- God gives the interlude under the king of His own heart, David, and his son Solomon — for a reason on God's part, not on Israel's
- About 100 years get as much space in the Word as the 450 years before them
- Three categories of glorious blessing: rest from their enemies, national righteous rule, and national prosperity — David establishes all three; under Solomon they intensify

Three Reasons — Three Aspects of One

- Who God is in His Jehovahness; a foretaste of the blessings that are Israel's in the kingdom; and, supremely, the establishment and declaring of the Davidic covenant
- In the Davidic covenant God contracts to enflesh Himself in their very seed and perform all those things Himself

Outline Survey

- I Samuel 16–31: God raising up and establishing David as king; II Samuel: David's reign and his establishment of each of the three blessings; I Kings 1–11: the end of David's reign and Solomon's reign
  - II Samuel 7:1 — the Lord had given David rest round about from all his enemies; Israel had not had rest from the moment Joshua died
  - II Samuel 8:15 — David's righteous rule, with grace and mercy working hand in hand with it (II Samuel 9, Mephibosheth)

L2

Solomon's Reign and the Davidic Covenant *The Man of Peace; II Samuel 7:1–11*

Solomon: The Man of Peace

- Under Solomon the gracious blessings continue and are amplified and intensified
- I Kings 2:12, "his kingdom was established greatly" — an intensification of the things that constituted David's kingdom
- Solomon is a grammatical form of shalom: "the peacer," the peace giver; under him there would be none of the wars and avenging
- His wisdom was to be employed especially in the righteous rule of the nation; the Gentiles come to hear it — that is where the Queen of Sheba comes in

"But king Solomon" — The Turn (I Kings 11)

- I Kings 11:1 opens with "But," an adversative conjunction: what follows is adverse to what was just heard
- God brings an aspect of the 1st course back in Solomon's reign, but holds the 2nd course off until Solomon dies; it begins in I Kings 12 under his son
- I Kings 12 to II Kings 25 is a downhill slide; I and II Chronicles retell this history from the divine viewpoint

Israel's Only Hope

- Israel needs a redeemer, a deliverer, an avenger, a righteous king and a blesser, and cannot provide any of them for themselves
- The Davidic covenant defines the way God's Jehovahness will be put into effect to produce what Israel needs
- David functions as redeemer, deliverer and avenger; Solomon as righteous king and blesser — a shadow-type effect, not perfection

II Samuel 7:1–11

- David wanted to build the Lord a house — a noble thought; verses 4–7 are a gentle reproof
- The last sentence of verse 11 is the hinge: "he will make thee an house" — a royal house, in whose line God contracts to enflesh Himself
    - II Samuel 7 gives only the historical establishment of the covenant; its declaration comes in the psalms and later prophetic utterances

L3 The Establishment and Declaration of the Davidic Covenant *II Samuel 7; Psalm 132; Psalm 89; Isaiah 9:1–7*

The Central Issue of the Interlude

- Everything revolves around the Davidic covenant; divide the period down the middle and it opens at about II Samuel 7
- David, the man of war, is the type of the Lord Jesus Christ as redeemer, deliverer and avenger; Solomon, the man of peace, as the king and the blesser
- The Lord, enfleshing Himself in the seed of David, will do in reality and totality what David and Solomon did in type form

II Samuel 7: The Establishment

- David wants a permanent house for the ark; the Lord's reproof through Nathan is gentle — a noble thought, but the time is not right
- In verse 11 the Lord uses "house" in another sense: David's lineage, made into a royal house in which God Himself will dwell
- Verse 19, "And *is* this the manner of man, O Lord GOD?" — the Hebrew word

for man is the Adam concept; David acknowledges that the seed of the woman, the son of man, is coming through his line

Psalm 132 and Psalm 89: The Declaration

- Psalm 132 has to do especially with the time the 5th course of punishment was coming upon the nation; the psalmist appeals to God to remember the oath He swore
- Psalm 89 (Maschil — instruction) deals with the particular seed and the plural seed: one has a condition upon it, the other has none
- Keith says Psalm 89 will probably be used by the remnant in the tribulation period

Isaiah 8:21 – 9:7

- Isaiah stands at the start of the 5th course and deals prophetically with its entire duration; the 5th course will not lead to a 6th — deliverance comes through it
- The child born and the son given is God Himself enfleshing Himself in David's line: His humanity and His deity

L4

Isaiah 9: An Expansion on the Davidic Covenant *The Five Names and Israel's Five Needs*

Where the Study Stands

- Leviticus 26: Israel contracts to be blessed for compliance or cursed for non-compliance; it gives Israel's history in advance in five courses of punishment
- Not contracted for, and for His own mercy and namesake, God gives Israel an interlude of gracious blessing
- The 2nd course, deserved in I Samuel 15, begins to come upon the nation in I Kings 12

Isaiah 9:6–7 Sits on the Davidic Covenant

- The first word of verse 6, "For," is a particle of further explanation; the five names of verse 6 match the five things at the basis of the Davidic covenant
- Isaiah was raised up in connection with the 5th course; the 5th course is the end — Leviticus 26 has no 6th
- The joy of verse 3 will not come because Israel suddenly gets the energy to perform the law; God's Jehovahness and grace is put into effect by the Davidic covenant

The Palestinian and Davidic Covenants

- In the Palestinian covenant (Deuteronomy 29) only one verse looks at the land; the rest focus on Jehovahness and grace
- The Davidic covenant is the mechanic

The God-Man and the Five Names

- In verse 6, "a child is born" is the humanity; "a son is given" is the deity; "name" is singular — one individual
  - Wonderful — the deliverer aspect
  - Counselor — avenging His cause with Israel in this world
  - The Mighty God — the fullness of the redemption
  - The Everlasting Father — the blessing: as a father or originator, He establishes something that lasts forever
  - The Prince of Peace — His regency title

L5

God's Jehovahness in the Davidic Covenant *Isaiah 10–12; Hosea 13–14*

What Keith Means by God's Jehovahness

- The name Jehovah comes from the Hebrew verbal expression "I AM THAT I AM" (Exodus 3)
- Two realms of doctrine: timelessness — God is absolutely faithful to whatever He said He will do — and "I will be whatever you need me to be"
- Israel needs to cast itself on God's Jehovahness and grace and not trust in its own works

Isaiah's Timeline

- Isaiah looks to the end of the 5th course, when God would resolve everything by the Davidic covenant; its 5th installment involves the tribulation period
- Isaiah skips over the dispensation of grace, which was still a mystery he knew nothing about
- In this dispensation of grace God has set Israel and her program temporarily aside, as Paul explains in Romans 9–11; when it ends, He will resume His program with Israel

Isaiah 10–11: The Tree Lopped Off

- The 5th course involves ending the reign of David's seed in Jerusalem and lopping the line off, leaving a stump
- The house issue in the covenant was twofold; Psalms 132 and 89 acknowledge God annulling the conditional part
- From Isaiah 11:1 Isaiah calls on the unconditional aspect as Israel's only hope — a rod out of the "stem," the stump, of Jesse
- Isaiah 11 emphasizes the righteous rule; verses 10–16 focus on the response of the Gentiles to Israel in that day

Isaiah 12 and Hosea 13–14: The Remnant's Song

- In Hosea 13 Israel destroyed herself by failing the law contract; in Hosea God says "I will" repeatedly
- Hosea describes the response God wants from Israel; Isaiah 12 describes that response as a song — a song to God's Jehovahness
- Keith calls "the Holy One of Israel in the midst of thee" the expression for the fulfiller of the Davidic covenant

L6

Psalms 22–24: The Magnification of God's Jehovahness *The Seven Jehovah Names; Daniel 9 and Early Acts (Q&A)*

A Cluster of Three Psalms

- Psalms 22, 23 and 24 are psalms of David, the one to whom the Davidic covenant was given — a cluster whose theme is God's Jehovahness
- God's Jehovahness: His timelessness, and therefore His faithfulness to what He has promised; and that He will be whatever Israel needs Him to be

The Seven Jehovah Names

- Seven names are constantly held before Israel, each best read in the future: "I will be…"
  - Jireh — provision; Ropheka — healer; Raah — shepherd; Nissi — victory; Shalom — peace; Tsidkenu — righteousness; Shammah — "I'll be with you"

- The Davidic covenant provides the mechanical contract for implementing all these things

Which Names Each Psalm Extols

- Psalm 22 — Jehovah-Jireh, the foundation issue; Psalm 23 — Ropheka, Raah, Shalom, Tsidkenu and Nissi; Psalm 24 — Jehovah-Shammah
- Psalm 22 describes what David's son, the Lord Jesus Christ, went through on the cross — Jehovah-Jireh providing Himself the sacrifice; a perfect description of crucifixion, a punishment unknown in David's day

Q&A: Daniel's 70 Weeks and Early Acts

- When the Messiah is cut off, 69 of the 70 weeks have gone by
- Keith places the 70th week later — a mini time schedule the Lord injected into the major one, an extension of mercy and forbearance to His nation (Luke 13)
- He believes the dispensation of grace came in with the raising up of the Apostle Paul; in early Acts the Kingdom of Heaven is still at hand

L7

The Mechanical Implementation of the Jehovah Names *Psalms 23–24; I Kings 11 and the Threat of the 2nd Course*

The Trio on Israel's Timeline

- Each of the three psalms takes the seven Jehovah compound names and describes their mechanical implementation in the outworking of God's program with Israel
- Psalm 22 prophetically describes the crucifixion; Psalm 23 sets forth all five of the middle names; Psalm 24 the last, Jehovah-Shammah, with the establishment of the kingdom

Psalm 23: David the Prophet

- David did not write Psalm 23 with only his own physical death in view; in it he puts himself in the position of the remnant
- Verses 1–3, the first half of the 70th week: "The LORD *is* my shepherd" (Jehovah-Raah), with Jehovah-Shalom, Ropheka and Tsidkenu
- Verse 4, the last half: what the remnant goes through after the man of sin is revealed — part of the Jehovah-Nissi concept in a personal sense
- The epitome of Jehovah-Nissi is the Lord's return at the end of the tribulation

Psalm 24: The King of Glory

- The King of glory coming in is Jehovah Himself, coming as Jehovah-Shammah to dwell in Jerusalem, on Mount Zion
- The Davidic covenant puts God's contract into print and signs His name on the dotted line

I Kings 11: The Interlude Winds Down

- Through the interlude the word "anger" is not directed against Israel; in I Kings 11 it appears
- I Kings 11:11 is a direct reference to Leviticus 26:18 and following — the Lord is threatening the 2nd course of punishment
- When Solomon dies and his son reigns, the 2nd course commences; Elijah is raised up to put its other things into effect

Key Doctrinal Distinctions

Contracted Curses vs. Uncontracted Grace

Leviticus 26 is the law contract: blessings for compliance, curses for non-compliance, with Israel's history given in advance in five courses of punishment. By the end of I Samuel 15 Israel deserves the 2nd course. What God gives instead is an interlude of glorious blessings that the law contract does not call for — for His own mercy and namesake, for a reason on God's part, not on Israel's.

Establishment vs. Declaration of the Davidic Covenant

II Samuel 7 gives the historical details of the covenant's establishment. The declaration — its doctrinal explanation — is given in the psalms and later prophetic utterances; that is why the study goes to Psalm 132, Isaiah 9, Isaiah 11 and other passages.

The Conditional and the Unconditional Line

The house issue in the Davidic covenant is twofold: Psalm 89 deals with both the particular seed and the plural seed, the children — one has a condition upon it, the other has no condition upon it. Psalms 132 and 89 acknowledge God annulling the conditional part; from Isaiah 11:1 Isaiah calls on the unconditional aspect as Israel's only hope. So when the Lord lops the tree off, He leaves the stump and does not uproot it.

Type vs. Reality: David, Solomon and the Lord Jesus Christ

David, the man of war, is the type of the Lord Jesus Christ as redeemer, deliverer and avenger; Solomon, the man of peace, the type of the Lord Jesus Christ as the king and the blesser. What Israel enjoyed under them was only a small fractional foretaste; in the Davidic covenant God contracts to give it permanently. The Lord, enfleshing Himself in the seed of David, will do in reality and totality everything David and Solomon did in type form.

Israel's Prophetic Program vs. the Present Dispensation of Grace

God has interrupted His program with Israel; when He resumes it, Israel will still be under the 5th course of punishment, whose last installment is the tribulation period, the time of Jacob's trouble. Isaiah skips over the dispensation of grace, which was still a mystery he knew nothing about; in this dispensation God has set Israel and her program temporarily aside, as Paul explains in Romans 9–11. Isaiah 12 is not being said by Israel in this dispensation of grace; it will be said when the kingdom is established.

Key Scripture References

Leviticus 26	The law contract; Israel's history given in advance in five courses of punishment
Leviticus 26:18 ff.	The 2nd course of punishment — directly referenced in I Kings 11:11
Exodus 3	"I AM THAT I AM" — the source of the name Jehovah
Deuteronomy 29	The Palestinian covenant — one verse on the land; the rest on Jehovahness and grace
I Samuel 12:16–19	The sign of rain in harvest — a foretaste of the 2nd course of punishment
I Samuel 16 – I Kings 11	The interlude of mercy and grace under David and Solomon; the 2nd course begins in I Kings 12
II Samuel 7	The establishment of the Davidic covenant — the central issue, in the middle of the period
II Samuel 7:11	"he will make thee an house" — the hinge: David's line made a royal house
II Samuel 7:19	"the manner of man" — the Adam concept; the son of man through David's line
II Samuel 8–9	David establishes rest, righteous rule and prosperity; grace and mercy with righteous rule
I Kings 2:12	"his kingdom was established greatly" — David's kingdom intensified under Solomon
I Chronicles 22	Solomon described as the man of peace in view of the Davidic covenant
I Kings 11	"But king Solomon" — the turn; the Lord threatens the 2nd course of punishment
I Kings 12	Under Solomon's son the 2nd course of punishment begins
Psalm 132	Appeal to God to remember the oath sworn to David, at the coming of the 5th course
Psalm 89	Instructive psalm; the particular seed and the plural seed, conditional and unconditional
Psalm 22	The crucifixion — Jehovah-Jireh providing Himself the sacrifice
Psalm 23	The five middle Jehovah names across the 70th week; David in the position of the remnant
Psalm 24	Jehovah-Shammah — the King of glory coming in to dwell
Isaiah 8:21 – 9:7	The end of the 5th course; the child born and son given; the five names
Isaiah 10 – 11	The Davidic tree lopped off; a rod out of the stump of Jesse; the righteous rule
Isaiah 12	The remnant's song in that day — a song to God's Jehovahness
Hosea 13–14	Israel destroyed herself; God's repeated "I will"
Daniel 9	69 of the 70 weeks gone by when the Messiah is cut off
Romans 9–11	In this dispensation God has set Israel and her program temporarily aside