A Very Simple Survey of the Old Testament

Block #6 — Lessons 41–48

Block #6 · Lessons 41–48 | Keith R. Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Block

Block #6 (Lessons 41–48) follows without alteration the next 8 lessons in the Bible in Felt outline. It covers from I Samuel 3 to I Kings 1 — doctrinally speaking, from the ministry of Samuel unto the death of David and the anointing of Solomon as Israel's King. The majority of the lessons deal with the things that pertain to David; the focus continues to be the overall national issues, so that the out-working of God's plan and purpose with His nation can be appreciated. Israel deserved the second course of punishment, but God held it back and graciously began to bless His people instead: what He did in raising up David, and Solomon after him, was something tremendous, especially in view of what they deserved according to the Law Contract. The title of lesson #47 has been changed: the covenant God made with David is its focus, rather than the preparations to build the temple.

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Lessons at a Glance

Lesson	Core Focus
L41	The LORD Speaks to Samuel — I Samuel 3–7
L42	Saul is Chosen King — I Samuel 8–10
L43	David is Chosen to be King — I Samuel 11–16
L44	David and Goliath — I Samuel 17
L45	David and Jonathan — I Samuel 18–31
L46	David is Crowned King — II Samuel 1–6
L47	The Davidic Covenant — II Samuel 7
L48	A Disobedient Boy — II Samuel 15 – I Kings 1

Lesson Summaries

L41

The LORD Speaks to Samuel *I Samuel 3–7 • The LORD's use of Samuel as His final judge to Israel under the first course of punishment*

One More Judge

- Israel's rebelliousness had reached such a point of vileness that even the tabernacle was in the hands of Satan's own men; yet God was raising up Samuel, the final judge, to give His nation one more opportunity to change their minds.

The LORD Calls Samuel (chapter 3)

- As 3:1 states, "the word of the LORD was precious in those days; *there was* no open vision": the LORD wasn't making Himself known. When He called Samuel "again the third time" (3:8), Eli perceived that "the LORD had called" him.
- The LORD informed Samuel of the judgment He would bring upon Israel, especially upon Eli and his house — speaking to him as if he were a "man of God" like Moses, Joshua, Gideon and others before him.
- Samuel responded perfectly, and all Israel "knew that Samuel *was* established *to be* a prophet of the LORD" (3:20). Significantly, "the LORD appeared again in Shiloh" (3:21), where He had not manifested Himself while it was in the hands of Satan's men.

The Ark Taken (chapters 4–6)

- Routed in the first encounter with the Philistines, Israel did not seek the word of the LORD from Samuel, but brought the ark of the covenant into the army camp — not told to do this by God, and so in direct disobedience to Him.
- God was not with the ark to fight for them. He allowed the Philistines to defeat Israel, kill Eli's two sons, and capture the ark — the glory departing from Israel, designed to stun all of Israel.
- In the Philistines' land God demonstrated He was still Israel's God and the only true and living God: Dagon's image fell on its face before the ark. The Philistines sent the ark back — to Israel's shame, responding to the truth better than she did.

Eben-ezer (chapter 7)

- These judgments, with Samuel's word going out to all Israel, produced their desired result: "all the house of Israel lamented after the LORD" (7:2). Samuel interceded for them, and the LORD delivered them from the Philistines, just as He did in the days of Joshua.
- Samuel set up a memorial stone and called the place Eben-ezer, "Hitherto hath the LORD helped us" (7:12) — a reminder that the only reason Israel is even in existence is God's "Jehovah-ness" and grace unto her.
- Samuel judged Israel, the people for the most part responded positively, and during his judging the nation had peace. But things take a turn for the worse: Israel takes a course of action unprecedented in its rebelliousness against God.

L42

Saul is Chosen King *I Samuel 8–10 • Israel's unparalleled rebelliousness: a king "like all the nations"*

As with the Judges (Judges 2:18–19)

- What Judges 2:18–19 stated was the case throughout the reign of the judges came to pass also with Samuel, the last of the judges: the people's

obedience and loyalty to the LORD was short-lived.

- When Samuel was old “he made his sons judges over Israel” (8:1). Joel, which meant “Jehovah is God,” and Abiah, which meant “God is my father”, acted contrary to their names: they “turned aside after lucre, and took bribes, and perverted judgment” (8:3).

“Like All the Nations” (8:4–8)

- The elders were rightly upset over Samuel’s sons, but told him, “now make us a king to judge us like all the nations” (8:5) — something completely out of line with God’s dealings and purpose with them.
- Israel was God’s “peculiar people”, established by God and under His direct rule: He was Israel’s king, exactly what His name “Jehovah” declared. In demanding a king the elders in essence rejected all of that.
- Chapter 12 adds that Israel was also frightened by the threat of war with the Ammonites (12:12). Instead of trusting the LORD, they rejected His entire unique and special dealings with them.
- The LORD confirmed it: “they have not rejected thee, but they have rejected me, that I should not reign over them” (8:7). Israel put herself in the position of deserving the second course of punishment, as the sign of thunder and rain (chapter 12) indicates.

A King After Their Own Hearts

- Yet the LORD mercifully gave the people a chance to change their minds: Samuel was to “protest solemnly unto them, and shew them the manner of the king that shall reign over them”. But the people persisted in their demand (8:19–22).
- God let them have a king after their own hearts — Saul, outwardly impressive: “from his shoulders and upward *he was* higher than any of the people” (9:2). When the people saw him, “all the people shouted, and said, God save the king.”
- At first Saul led the people to victory over Nahash, underscoring that “the LORD hath wrought salvation in Israel” (ch. 11). But after only two years of reigning he began to disobey (chs. 13–15): offering a sacrifice himself, then disobeying the commands concerning Amalek.
- Israel’s own way of doing things and a king after her own heart were a failure; Israel truly was nothing outside of God and His “Jehovah-ness.” Yet God’s mercy and grace shines brightly: He raises up a king after His own heart — David.

L43

David is Chosen to be King *I Samuel 11–16 • A time of undeserved blessing instead of the second course of punishment*

Undeserved Blessing

- When God told Samuel He had rejected Saul, instead of the deserved punishment He again responded mercifully: He had ‘sought Himself a man after His own heart’, to be appointed “captain over his people.”
- For the next almost 100 years God blesses His nation instead of cursing them. Under David and Solomon Israel would experience rest from all their enemies round about, and the anger of the LORD will hardly be mentioned at all.

At Least Three Reasons

- There are at least three particular reasons. First, simply because of who He

is: a God of mercy and grace, "merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). For this reason Israel ever got out of Egypt.

- NOTE: this is the same reason we today are who we are as Christians: God "who is rich in mercy" (Eph. 2) provided for our salvation and this present dispensation of Gentile grace, saving us by His grace through faith in Christ Jesus.
- Another reason: to give Israel a foretaste of what His "Jehovah-ness" can and will provide them: only by God's "Jehovah-ness" will Israel ever be the "great nation" specified in the Abrahamic covenant.
- The supreme reason: the establishing of the Davidic covenant, in which God contracts — by enfleshing Himself in David's line and becoming a son of David — to put His "Jehovah-ness" into effect and become everything Israel needs.

The LORD Looketh on the Heart (chapter 16)

- Sent to anoint a king among Jesse's sons (16:1), Samuel feared Saul would kill him (16:2). Saul had demonstrated he was not 'great in the LORD,' and now was 'greatly against the LORD.'
- Impressed with Eliab, Samuel did the exact same thing the people did with Saul. The LORD corrected him: "for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (16:7).
- None of Jesse's seven sons was singled out; the youngest, who "keepeth the sheep", was fetched. David is the man after God's own heart: "Arise, anoint him: for this *is* he" (16:12). Samuel anointed him, and the Spirit of the LORD came upon David.
- NOTE: judging after the outward appearance plagued Israel and figured into her rejection of the Lord Jesus Christ (Isa. 53:2–3). The Corinthians did so too; Satan counts on Christians going by what they see and not by what God's word to them says.

L44

David and Goliath *I Samuel 17 • God begins to commend David to Israel by delivering her from her most obvious predicament*

David Commended to Israel

- Instead of simply presenting David to the people as their king, God had David commend himself by providing the deliverance Israel needed from her most obvious predicament — the affliction of her enemies, especially the Philistines.

NOTE for the Teacher: David and the Lord

- God was fore-shadowing in David what would take place with his son, the Messiah: David and his ministry is a designed type of the Lord's ministry. The children need not be told this now; the teacher should be aware of the parallels.
- Examples: David was privately anointed by God to be Israel's king; the Lord, by God the Father when He was baptized of John. Each anointing was done by a priest-prophet who at first did not know him — Samuel; John the Baptist (John 1:29–33).
- David was brought to public attention initially by the defeat of Israel's oppressing enemy, the Lord by His defeating of Satan's oppression of Israel.

Each was greeted with a negative response from Israel's then present rulers, and each was received by a remnant.

Israel's Hopeless Predicament

- Goliath of Gath, the Philistines' super-hero, "whose height *was* six cubits and a span" (17:4) — almost 10 feet tall — defied Israel's armies, and Saul and the men of Israel "were dismayed, and greatly afraid".
- They proved themselves once again not to be 'great in the LORD,' just like their fathers who trembled at the sight of the children of Anak; with Saul, Israel's state was so deplorable that "Saul and all Israel" trembled in defeat.

David Trusts God's "Jehovah-ness"

- David knew who Israel was — she belonged to the LORD of hosts: "who *is* this uncircumcised Philistine, that he should defy the armies of the living God?" Saul's only solution was a reward of personal gain.
- David directed Saul's attention to God's "Jehovah-ness": the LORD had delivered the bear and the lion into his hands and would deliver him "out of the hand of this Philistine." He put off Saul's armor, "for I have not proved *them*".
- He chose "five smooth stones out of the brook" (17:40). Goliath was not the Philistines' only giant: II Samuel 21 and I Chronicles 20 refer in particular to 4 others; it seems evident David realized he might need to deal with these others as well.
- David came "in the name of the LORD of hosts": "the LORD saveth not with sword and spear: for the battle *is* the LORD'S" (17:47). David prevailed over Goliath in demonstration of God's "Jehovah-ness".

L45

David and Jonathan *I Samuel 18–31 • A bond founded upon 'the things of the LORD'*

Not 'Weak in the LORD'

- A few in Israel were not 'weak in the LORD' — Samuel, and Saul's son Jonathan. Jonathan had trusted the LORD before: "*there is* no restraint to the LORD to save by many or by few" (14:6), and "the LORD saved Israel that day."

Knit in 'the Things of the LORD' (18:1–4)

- In 18:1 "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul". There is nothing to compare with the bond that develops when the things in common are 'the things of the LORD.'
- Jonathan, Saul's firstborn and 'heir-apparent', knew God had stripped the kingdom from Saul. He took the 'signs of his royalty' — his robe, "even to his sword, and to his bow, and to his girdle" (18:4) — and gave them to David.
- NOTE (a parallel): at first only Jonathan's heart was truly drawn to David for the right reason; so at first only ones like Peter, James, and John were drawn to the Lord over 'the things of the LORD.'

Saul at Enmity with David

- All Israel should have "made a covenant" with David. Instead Saul became jealous and endeavored to kill him (18:10 – 19:24), but none of the attempts succeeded, "and the LORD was with him."
- NOTE: the "evil spirit from God" — God was working a fore-shadow of what the Messiah would experience: as Israel's rulers in Christ's day would be

under the influence of the Evil One, so Saul, influenced by an evil spirit, was at enmity with David.

The Covenant of Kindness (chapter 20)

- David assured Jonathan "*there is* but a step between me and death". Jonathan proposed a covenant for David to show kindness to his house forever, knowing the LORD would "cut off the enemies of David every one from the face of the earth".
- Saul declared his rejection of God's determination that he and his seed should not reign, and sought to kill even Jonathan. David and Jonathan separated, but their 'bond of love' and David's promise of kindness and protection did not falter.
- NOTE: so with Christ and His "little flock": His covenant of kindness and protection would not fail; He would provide for them in the days God cut off all His enemies in the tribulation period, just as David provided for Jonathan's house.
- David fulfilled his word to Jonathan, at Jonathan's death (I Sam. 31 – II Sam. 1) and thereafter with those of his house. A band of men developed around David, and with them the LORD made ready for establishing David as Israel's king.

L46

David is Crowned King *II Samuel 1–6 • David's progressive assumption of the throne, and the capture of Zion*

A Small Band — a "Little Flock"

- A small band of about 600 men had aligned themselves with David — quite small compared to the nation. So the Lord Jesus was only surrounded by a small band of followers, a "little flock" (Luke 12:32); after His ascension, only about 120 (Acts 1).

Judah Anoints David (chapter 2)

- After Saul's death David was received at Hebron by the house of Judah and anointed king — a sizeable increase, but still only a remnant. So with the Lord: about 3000 were added on the day of Pentecost alone (Acts 1–3), still only a remnant.

Abner's Rebellion (2:5–11; 3:1)

- Abner, captain of Saul's host, rebelled against David and made Ishbosheth, Saul's son, king over all the rest of Israel — as one of the former rulers refusing to comply with God's will.
- So in Acts the Lord offered "repentance to Israel" through Peter and the others, but the former rulers rebelled against Him, just as Abner did with David, persisting in maintaining themselves as Israel's rulers.
- As 3:1 says, "there was long war between the house of Saul and the house of David: but David waxed stronger and stronger". In Acts 1–7 Israel's rebellious rulers conducted "long war" with Jesus Christ's followers and 'fought against God' (Acts 5).
- Had God not interrupted His program with Israel, ushering in this present dispensation of Gentile grace, He would immediately have done what He did with David's opponents. This He will yet do when He resumes His program, and all Israel will crown Jesus Christ King.

Zion Captured (5:6–10)

- David took Jerusalem from the Jebusites and made it his capital because he

knew what that city was in God's plan and purpose. God had originally chosen Jerusalem way back, and in Abraham's day established His own priest — Melchizedec — there.

- "And David went on, and grew great, and the LORD God of hosts *was* with him" (5:10): not according to the Law contract at all, but solely out of His great mercy, love, and grace, especially to magnify the covenant He would make with David.

L47

The Davidic Covenant *II Samuel 7 • God's contract with David to enflesh Himself in his line*

Why the Title Was Changed

- The title and emphasis differ from the Bible in Felt outline: David's preparations to build the temple will be looked at, but the Davidic Covenant is the focus because of its great importance in the outworking of God's program with Israel.

Samples of What Is to Come

- The Law contract provided for such blessings IF Israel obeyed (Lev. 26:1–13), but from just after Joshua to the days of Samuel Israel demonstrated they can by no means keep God's Law. Their only hope is in what God's name "Jehovah" stands for.
- The blessings under David and Solomon — Solomon's day so rich that silver was as common as rocks — were samples of what things will be like when God makes Israel His "kingdom of priests" and "holy nation," His "great nation" on the earth.

Not a Contract Like the Law

- The Davidic Covenant is not a contract like the Law contract; it requires Israel to do nothing. God says He will come and dwell among His people as one of them, make them His "holy nation", reign over them Himself, and bless them forever.
- This is who the Lord Jesus Christ is, and why He is called the "Son of David": Jesus is God Himself in human flesh, born into this world in the line of the seed of David.

"He Will Make Thee an House" (7:1–11)

- David, dwelling in "an house of cedar" while "the ark of God dwelleth within curtains" (7:1–3), desired to build God a permanent house. The desire was noble, but the time was not right; instead God tells David He is going to make him an house.
- God says "he will make thee an house" (7:11b). The LORD doesn't mean He is going to build David a house; David already had one. He will make David's line the place from which Israel's kings would come and in which He Himself would dwell.

Amplified in Other Passages

- Passages which amplify the covenant give the full explanation: "Of the fruit of thy body will I set upon thy throne" (Ps. 132:11); "The mighty God" would be born as David's child (Isa. 9:6–7); "a righteous Branch", "THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5–6).
- When the Lord Jesus Christ came as the "Son of David" He functioned as Israel's Redeemer. But God suspended His program with Israel and brought in this present dispensation of Gentile grace; after concluding it He will

resume and fulfill His program with Israel.

- David would not build the temple; his son Solomon would. David made preparations, even receiving from God the pattern for its construction (I Chron. 22 and 29), and charged Solomon to do it.

L48

A Disobedient Boy *II Samuel 15 – I Kings 1 • Absalom, the end of David's reign, and the establishment of Solomon*

Parallels — Where David Walked with God

- The parallels between David and his son, the Lord Jesus Christ, are not true where David disobeyed God and walked after his flesh (as with Bathsheba); when David walked with God as Israel's king, the parallels often exist.
- One very special area: David mercifully and graciously dealt with those who mistreated him — paralleling how the Lord Jesus Christ would act towards Israel when they would 'hate Him without a cause.'

Absalom's Rebellion (chapter 15)

- Absalom, about 24, was rebellious against his father and against God — not 'honoring his father and his mother.' He had contrived to have his brother killed; David forgave him, but Absalom spurned that forgiveness and plotted to assume the throne.
- At the city gate Absalom endeared himself to those with cases, indicating King David was not interested in them: "so Absalom stole the hearts of the men of Israel" (15:6). Through blatant lies he then arranged to be crowned king and have David killed.
- David's response was mercy when judgment could have been executed: he fled Jerusalem, sparing its people Absalom's rage. Absalom was given the opportunity to respond to the mercy before he would be judged — but he spurned it.

Shimei (16:5–14)

- When Shimei, kin to Saul, saw how David had fled, he cursed and reviled him and threw stones at him. David refused Abishai's offer to judge Shimei and in longsuffering put up with the cursing: again, 'mercy rejoiced against judgment.'

Mercy Spurned (chapters 17–18)

- God overruled: "the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom" (17:14). In the very battle in which he planned on killing David, Absalom was trapped by his own devices and killed.

Israel Like Absalom

- Israel as a whole behaved much like Absalom. In Acts 1–7 God mercifully extended a time of forbearance, giving Israel the opportunity to change their minds about Jesus; but she for the most part spurned God's mercy and forbearance.
- Judgment was ready to fall (Acts 7); but the Lord Jesus Christ unexpectedly came back from heaven and raised up Paul as brand new apostle: God, by a secret purpose He has in Christ, is offering us Gentiles the opportunity to be reconciled to Him.

Solomon Anointed (I Kings 1)

- When David was "old *and* stricken in years", he anointed Solomon, his son

according to the covenant God made with him; with Solomon God would give Israel the further blessings of this interlude of His grace.

Key Doctrinal Distinctions

What the Law Contract Called For vs. What God Did by His Mercy and Grace

Israel deserved the second course of punishment; instead God by His great mercy continued to hold it off, and raised up for Israel a king after His own heart. Such rich blessing was not what Israel deserved, nor what the Law contract called for; God was doing it solely on the basis of His mercy and grace.

God's 'Jehovah-ness' and Grace — Israel's Only Hope

As His name "Jehovah" declared, God was everything Israel needs and needed Him to be. The blessings under David and Solomon were a foretaste of what His "Jehovah-ness" and grace will give Israel when He, as their only hope, makes them into what His plan and purpose calls for. In the Davidic Covenant God contracts to put His "Jehovah-ness" into effect for Israel: He will come in David's line as David's son.

Israel's Own Works vs. the Davidic Covenant

Israel can never be God's "holy nation" on the basis of their own works; their only hope is for God Himself to undertake for them. The Davidic Covenant isn't a contract which requires Israel to do anything: in it God contracted to become one of David's sons in order to provide for Israel's salvation.

David a Designed Type of the Lord — When David Walked with God

David and his ministry is a designed type of the Lord's ministry as Israel's Messiah: what God did with David were definite fore-shadows of what his son according to the Davidic covenant would also do. The parallels are not true where David disobeyed God and walked after his flesh (as with Bathsheba); when David walked with God and functioned as God wanted him to, the parallels often exist.

Israel's Program vs. This Present Dispensation of Grace

God interrupted His program and dealings with Israel and ushered in this present dispensation of Gentile grace in accordance with the mystery of His will; after He concludes it, He will resume and fulfill His program with Israel. This dispensation of God's grace won't go on forever: mercy hasn't cancelled out the judgment. But having trusted Jesus Christ as our Savior, He has promised to deliver us from the wrath to come.

Key Scripture References

Exodus 34:6–7	"merciful and gracious, longsuffering, and abundant in goodness and truth": the first reason for the undeserved blessing
Leviticus 26:1–13	The Law contract provided such blessings, IF Israel obeyed
Judges 2:18–19	What was the case under the judges came to pass also with Samuel, the last of the judges
I Samuel 3:19–21	Samuel established as the LORD's prophet; "the LORD appeared again in Shiloh"
I Samuel 7:12	Eben-ezer, "Hitherto hath the LORD helped us": a memorial to God's "Jehovah-ness" as Israel's only hope and help
I Samuel 8:5–8	A king "like all the nations": Israel rejected the LORD, "that I should not reign over them"
I Samuel 12:12	Israel was also frightened by the threat of war with the Ammonites
I Samuel 16:7	"the LORD looketh on the heart": Samuel reproved for judging after the outward appearance
I Samuel 17:47	"the battle *is* the LORD'S": what Israel desperately needed to know and rely upon
I Samuel 18:1–4	Jonathan's soul knit with David's; the 'signs of his royalty' given to the LORD's anointed
II Samuel 3:1	"long war": paralleled by the rebellious rulers' "long war" with Jesus Christ's followers in Acts 1–7
II Samuel 5:10	David "grew great": the blessings of the interlude begin
II Samuel 7:11b	"he will make thee an house": David's line was going to become God's "house"
II Samuel 15:6	"Absalom stole the hearts of the men of Israel"
II Samuel 17:14	The LORD defeated Ahithophel's counsel "to the intent that the LORD might bring evil upon Absalom"
Psalm 132:11	"Of the fruit of thy body will I set upon thy throne": He would sit upon David's throne
Isaiah 9:6–7	He being "The mighty God" would be born as David's child
Isaiah 53:2–3	By judging after the outward appearance, Israel rejected the Lord Jesus Christ
Jeremiah 23:5–6	"a righteous Branch" from David's family tree, who would rule and reign over Israel and save them
Ephesians 2	God "who is rich in mercy": the same reason we today are who we are as Christians