

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 covers I Samuel 3 through I Kings 1 — from the LORD speaking to the child Samuel through the death of David and the anointing of Solomon as king. Across 8 lessons Keith R. Blades traces one of the most doctrinally significant periods in Israel's history: the transition from the judges to the monarchy, the rise and reign of David, and the establishment of the Davidic Covenant. The block opens with Samuel's establishment as prophet and judge over Israel, moves through Israel's rejection of God as king and the failure of Saul, and then focuses extensively on David — the man after God's own heart whom God chose to occupy the throne and through whose line God would ultimately enflesh Himself to reign as King of kings. The Davidic Covenant of II Samuel 7, in which God promises to make David a "house" and establish his throne forever, stands as the doctrinal centerpiece of this block.

Lessons at a Glance

Lesson	Title — Scripture Reference
Lesson 41	The LORD Speaks to Samuel — I Samuel 3–7
Lesson 42	Saul Is Chosen King — I Samuel 8–10
Lesson 43	David Is Chosen to be King — I Samuel 11–16
Lesson 44	David and Goliath — I Samuel 17
Lesson 45	David and Jonathan — I Samuel 18–31
Lesson 46	David Is Crowned King — II Samuel 1–6
Lesson 47	The Davidic Covenant — II Samuel 7
Lesson 48	A Disobedient Boy — II Samuel 15–I Kings 1

Lesson Summaries

L41

The LORD Speaks to Samuel / I Samuel 3–7 • Samuel Established as Prophet and the Ark Captured

- The LORD speaks directly to the child Samuel in the tabernacle at Shiloh — confirming His judgment upon Eli's house for the wickedness of his sons;

Samuel is established as a prophet whom all Israel recognizes as the LORD's spokesman

- Samuel serves as prophet, priest, and judge over Israel — a unique role combining all three offices; he calls Israel to put away their false gods and return to the LORD

The Ark Captured and Returned

- Israel goes to battle against the Philistines and is defeated; they bring the ark of the covenant out to the battlefield thinking it will guarantee victory — but the ark is captured, Eli's sons are killed, and Eli himself dies upon hearing the news
- God defeats the Philistine god Dagon: the idol falls before the ark and is broken — the LORD demonstrates He is God even in Philistine territory; plagues come upon the Philistines until they return the ark
- Samuel sets up a memorial stone called "Eben-ezer" ("hitherto hath the LORD helped us") — testifying that the LORD's help and deliverance is Israel's only hope, not superstitious use of the ark or any other religious object

L42

Saul Is Chosen King / *Samuel 8–10 • Israel Rejects God as King and Demands a Man*

- Israel demands a king "like all the nations" (I Sam. 8:5) — rejecting not just Samuel's leadership but the LORD Himself as their King; God tells Samuel: "they have not rejected thee, but they have rejected me, that I should not reign over them" (I Sam. 8:7)
- God warns Israel through Samuel what a human king will cost them: conscription, taxation, confiscation of property, and servitude — yet Israel persists: "Nay; but we will have a king over us" (I Sam. 8:19)

Saul: Impressive Outwardly, Empty Inwardly

- God gives Israel what they asked for: Saul, a man who is impressive in outward appearance ("from his shoulders and upward he was higher than any of the people") — exactly the kind of king the nations had
- Saul is privately anointed by Samuel, then publicly selected by lot — but within two years he proves himself to be a failure; he acts presumptuously, disobeys God's explicit commands, and is rejected by God as king
- Application: Israel's demand for a king "like all the nations" and Saul's failure demonstrates the same lesson — looking to man rather than to the LORD always results in failure; Israel needed to be "great in the LORD," not great like the nations around her

L43

David Is Chosen to be King / *I Samuel 11–16 • God's Choice Based on the Heart, Not Outward Appearance*

- With Saul rejected, God sends Samuel to the house of Jesse in Bethlehem to anoint His chosen king — three reasons why God continues to bless Israel despite her persistent failure and rebelliousness:
 - God's own character: He is merciful, gracious, and longsuffering — His "Jehovah-ness" means He will not abandon His plan
 - God is giving Israel a foretaste of what His Jehovah-ness and grace will produce

for them — blessings they do not deserve but which display His goodness

- God is working toward the Davidic Covenant — a specific covenanted promise through David's line that advances God's plan for Israel and the earth

“Man Looketh on the Outward Appearance”

- Samuel sees Jesse's eldest son Eliab and assumes he must be God's choice — but God corrects him: “the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart” (1 Sam. 16:7)
- Seven sons pass before Samuel and none are chosen; the youngest, David, is brought from tending sheep — God says “Arise, anoint him: for this is he”; David is privately anointed as God's chosen king over Israel
- David is described as “a man after God's own heart” — not because he is sinless, but because his heart is oriented toward the LORD and toward what God is doing; this is the quality God values above all outward impressiveness

L44

David and Goliath | Samuel 17 • God's Jehovah-ness Displayed Through a Shepherd Boy

- The Philistine giant Goliath challenges Israel's armies for 40 days and no one will face him — all of Israel, including King Saul, cowers in fear; David, a mere shepherd boy, arrives and is astonished that no one will answer Goliath's defiance of the living God
- David's confidence is entirely in the LORD, not in himself: “the LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine” (1 Sam. 17:37)

The Battle Is the LORD's

- David refuses Saul's armor and goes out with five smooth stones and a sling — he declares to Goliath: “I come to thee in the name of the LORD of hosts... the battle is the LORD's, and he will give you into our hands” (1 Sam. 17:45–47)
- David slays Goliath with a single stone and cuts off his head with the giant's own sword — the victory is the LORD's, accomplished through a boy with no armor and no military training, so that all the earth may know there is a God in Israel
- David's victory displays the same principle as Gideon's 300: God works through apparent weakness so that the glory belongs entirely to Him — David is “great in the LORD” in a way that all of Saul's army is not
- Extensive parallels with Christ: David as the overlooked shepherd from Bethlehem, fighting alone against the enemy of God's people, winning a victory that delivers the whole nation — all point forward to what God will accomplish through David's greater Son

L45

David and Jonathan | Samuel 18–31 • A Bond of Love in the Things of the LORD

- Jonathan, Saul's son and heir to the throne, recognizes David as the LORD's anointed and loves him as his own soul — their bond is based not on personal advantage but on shared devotion to the LORD and His purpose
- Jonathan gives David the signs of his own royalty: his robe, garments, sword, bow, and girdle (1 Sam. 18:4) — voluntarily surrendering his claim to the

throne because he recognizes that David is God's choice

Saul's Jealousy and David's Exile

- Saul becomes jealous of David and repeatedly tries to kill him — David is driven into exile, hunted like an animal, yet he refuses to raise his hand against the LORD's anointed even when given the opportunity
- David's restraint in not killing Saul demonstrates that he truly is "great in the LORD" — he trusts God's timing and God's way of establishing him on the throne rather than taking matters into his own hands
- Jonathan's loyalty to David despite his own father's opposition parallels the remnant in Israel who recognize God's anointed even when the nation as a whole rejects Him — a type of the faithful remnant who will acknowledge Christ
- Saul and Jonathan are killed in battle against the Philistines on Mt. Gilboa — Saul's reign ends in complete failure, exactly as God declared when He rejected him; the way is now open for David

L46

David Is Crowned King *II Samuel 1–6 • David's Progressive Assumption of the Throne*

- David does not seize the throne immediately after Saul's death but is first crowned king over Judah at Hebron — he reigns over Judah alone for seven and a half years while Saul's son Ish-bosheth rules the northern tribes
- Abner, Saul's general, initially supports Ish-bosheth but eventually recognizes David as God's chosen king and begins to bring the other tribes to David — this progressive recognition parallels the events of Acts 1–7 where Israel is given the opportunity to acknowledge her true King

David Captures Jerusalem

- David conquers Jerusalem (Zion) from the Jebusites and makes it his capital — the city that will become the center of God's earthly kingdom; David brings the ark of the covenant to Jerusalem with great celebration
- David "grew great, and the LORD God of hosts was with him" (II Sam. 5:10) — the foretaste of kingdom blessings begins as God fulfills His purpose through the man after His own heart
- Application: David's reign over a united Israel from Jerusalem, with the ark of God's presence restored, gives Israel a preview of what God's kingdom will look like when fully established — all accomplished by God's grace through a man who trusts in the LORD

L47

The Davidic Covenant *II Samuel 7 • God's Unconditional Promise to Build David a House*

- David desires to build God a permanent house (temple) instead of the tabernacle — but God reverses the proposition: "the LORD telleth thee that he will make thee an house" (II Sam. 7:11); God will build David a "house" — a dynasty, a line of descendants through whom God's purpose will be accomplished
- The Davidic Covenant promises: David's seed will sit on his throne, his kingdom will be established forever, and God will be a Father to David's Son — this is an unconditional covenant of grace, not dependent on Israel's

performance

God Will Enflesh Himself in David's Line

- The prophets amplify the Davidic Covenant: Isaiah 9:6–7 declares “unto us a child is born... the mighty God, The everlasting Father” will sit upon David's throne; Jeremiah 23:5–6 names Him “THE LORD OUR RIGHTEOUSNESS” — God Himself will come in the flesh through David's line
- David's response is worship and amazement: “Who am I, O Lord GOD?” (II Sam. 7:18) — he recognizes this is entirely of God's grace and has nothing to do with his own merit
- The foretaste of kingdom blessings under David and Solomon: peace, prosperity, and the nations acknowledging Israel's God — all a preview of what the Davidic Covenant guarantees will come in fullness
- David prepares materials for the temple his son Solomon will build — though he cannot build it himself, he pours his resources into preparation for God's house

A Disobedient Boy *II Samuel 15–I Kings 1 • Absalom's Revolt and David's Mercy*

- Absalom, David's son, conspires to steal the hearts of Israel and stages a revolt against his father — David is forced to flee Jerusalem with a small band of loyal followers while Absalom takes the throne
- David's response to the revolt displays remarkable grace: he does not seek vengeance but entrusts himself to the LORD — even when Shimei curses him and throws stones, David says “let him curse... it may be that the LORD will look on mine affliction” (II Sam. 16:11–12)

Mercy Rejoicing Against Judgment

- David commands his generals to “deal gently for my sake with the young man, even with Absalom” (II Sam. 18:5) — despite the revolt, David's heart is for mercy toward his rebellious son, just as God's heart is for mercy toward His rebellious nation
- Absalom is killed in battle and David weeps: “O my son Absalom, my son, my son Absalom! would God I had died for thee” (II Sam. 18:33) — David's anguish over his disobedient son mirrors God's grief over Israel's persistent rebelliousness
- David's treatment of Shimei upon his return to Jerusalem: “mercy rejoiced against judgment” — David extends grace to the man who cursed him, paralleling how God extends grace to Israel beyond what the Law contract demands
- As David's life closes, Solomon is anointed king — the Davidic Covenant passes to the next generation; God's promise to David's house continues forward toward its ultimate fulfillment

L48

Key Doctrinal Distinctions

Israel’s Rejection of God as King — Demanding to Be “Like All the Nations”

Israel’s demand for a human king in I Samuel 8 was not simply a political preference but a direct rejection of the LORD as their King. God Himself told Samuel that the people had rejected Him. They wanted to be “like all the nations” — the very opposite of what God had called them to be as His unique “kingdom of priests and holy nation.” Saul, the king Israel got, was exactly the kind of king the nations had: outwardly impressive but inwardly empty. His rapid failure proved that looking to man rather than to the LORD always leads to disaster. This set the stage for God’s own choice — David, a man whose heart was oriented toward the LORD rather than toward outward impressiveness.

God Looks on the Heart — The Principle Behind David’s Selection

The selection of David over his elder brothers established a principle that runs throughout God’s dealings: “man looketh on the outward appearance, but the LORD looketh on the heart” (I Samuel 16:7). David was not chosen because he was sinless or naturally impressive — he was the youngest son, a shepherd, overlooked by his own family. He was chosen because his heart was oriented toward the LORD and toward what God was doing. Being “a man after God’s own heart” meant David’s fundamental disposition was to trust the LORD and align himself with God’s purpose, not that he never sinned. This is the same quality God has always looked for in His people: not natural goodness, but hearts that are “great in the LORD.”

The Davidic Covenant — God’s Unconditional Promise of Grace

The Davidic Covenant of II Samuel 7 is an unconditional covenant of grace, not a conditional contract based on performance like the Law. God promised to make David a “house” — a dynasty through which He would accomplish His purpose for Israel and the earth. The prophets amplified this covenant to reveal that God Himself would come in the flesh through David’s line: Isaiah 9:6–7 declares “the mighty God, The everlasting Father” will sit on David’s throne, and Jeremiah 23:5–6 names Him “THE LORD OUR RIGHTEOUSNESS.” This covenant guaranteed that regardless of Israel’s failures, God would fulfill His plan through David’s seed. The Davidic Covenant thus pointed to the ultimate solution for Israel’s problem: not Israel’s own performance, but God’s gracious provision of a King from David’s line.

David as a Type of Christ — From Shepherd Boy to Enthroned King

David’s life is rich in typological parallels to Christ. He was the overlooked shepherd from Bethlehem, anointed privately while the reigning king still sat on the throne. He fought alone against the enemy of God’s people (Goliath), winning a victory that delivered the whole nation. He was persecuted and hunted by the very people he was destined to rule. He waited patiently for God’s timing rather than seizing power by force. He was progressively recognized as king, first by a remnant, then by all Israel. And through the Davidic Covenant, God promised that David’s greater Son would reign forever. Every major event in David’s life pointed forward to what God would accomplish through the Lord Jesus Christ.

God’s Mercy Toward a Rebellious People — David’s Heart Reflects God’s Heart

David’s mercy toward Absalom and Shimei in the closing lessons of this block provides a powerful parallel to God’s mercy toward His rebellious nation. Despite Absalom’s treason, David’s heart was for mercy, not vengeance. Despite Shimei’s cursing, David extended grace beyond what was deserved. This pattern of “mercy rejoicing against judgment” reflects God’s own heart toward Israel throughout her history. Under the strict terms of the Law contract, Israel deserved nothing but judgment. But God’s “Jehovah-ness” — His mercy, grace, and longsuffering — consistently moved Him to provide for His people beyond what

the contract required. David, the man after God’s own heart, displayed this same disposition, foreshadowing the ultimate mercy God would extend through David’s line.

Key Scripture References

I Samuel 3:19–20	Samuel established as a prophet: “all Israel... knew that Samuel was established to be a prophet of the LORD”
I Samuel 7:12	The Eben-ezer memorial: “Hitherto hath the LORD helped us” — testimony to God’s faithfulness as Israel’s only hope
I Samuel 8:7	“They have not rejected thee, but they have rejected me, that I should not reign over them” — Israel demands a human king
I Samuel 16:7	“Man looketh on the outward appearance, but the LORD looketh on the heart” — the principle behind David’s selection
I Samuel 17:37	David’s confidence in the LORD based on past deliverances: “he will deliver me out of the hand of this Philistine”
I Samuel 17:45–47	“The battle is the LORD’s” — David declares to Goliath that the victory belongs to God, not to weapons or armor
I Samuel 18:4	Jonathan gives David the signs of his royalty — voluntarily surrendering his claim to the throne for God’s anointed
II Samuel 5:10	“David went on, and grew great, and the LORD God of hosts was with him” — the foretaste of kingdom blessings
II Samuel 7:11–16	The Davidic Covenant: God will make David a “house” and establish his throne forever — unconditional promise of grace
II Samuel 7:18	David’s response: “Who am I, O Lord GOD?” — recognizing the covenant is entirely of God’s grace
Isaiah 9:6–7	“The mighty God, The everlasting Father” will sit on David’s throne — God will enflesh Himself in David’s line
Jeremiah 23:5–6	“THE LORD OUR RIGHTEOUSNESS” — the Branch from David’s line will be God Himself reigning in righteousness
II Samuel 16:11–12	David’s grace toward Shimei: “let him curse... it may be that the LORD will look on mine affliction”
II Samuel 18:5	“Deal gently for my sake with... Absalom” — David’s mercy toward his rebellious son reflects God’s heart toward Israel
II Samuel 18:33	David’s grief: “O my son Absalom!” — the anguish of a father over a disobedient child mirrors God’s grief over Israel