

## "The LORD liveth, that hath redeemed my soul out of all distress"

(Safety within the counsel of God's kingdom)

([1Ki 1:10-12](#))

**1Ki 1:10** But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

**1Ki 1:11** Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

**1Ki 1:12** Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

This section of first Kings shows God's elect, through the type and shadow experiences within King David's kingdom, how God ministers or redeems our souls out of all distress through the multitude of counsellors who He causes to bring safety to His kingdom within us ([Luk 17:21](#)), which counsel preserves us unto the saving of our souls. We are those vessels that God uses for each other so that the gates of hell won't prevail against us ([Mat 16:18](#)), and each joint has a part in that preservation process that we have been called unto in this age as His elect remnant ([Mat 9:17](#) , [Gen 32:30](#) , [Heb 10:39](#) , [2Co 3:18](#) , [1Co 13:12](#) , [Eph 4:16](#) , [Rom 11:5](#)).

**Mat 9:17** Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. [[Psa 119:160](#) CLV , [Joh 6:68](#) , [1Co 12:12](#) , [Rom 12:5](#)]

**Gen 32:30** And Jacob called the name of the place Peniel **H6439**: for I have seen God face to face, and my life is **preserved**.

**Heb 10:39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

**2Co 3:18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same

**2Co 3:18** Now we all, with **uncovered face**, mirroring the Lord's glory, are being transformed into the same

**1Co 13:12** For now we see through a glass, darkly; but then **face to face**:

now I know in part; but then shall I know even as also I am known.

**Eph 4:16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

**Rom 11:5** Even so then at this present time also there is a remnant according to the election of grace.

**H6439** p<sup>e</sup>nû'êl p<sup>e</sup>nîy'êl *pen-oo-ale', pen-ee-ale'*

From **H6437** and **H410**; ***face of God***; *Penuel* or *Peniel*, a place East of Jordan; also (as Penuel) the name of two Israelites: - Peniel, Penuel.

Interesting to note: the pineal gland and the pituitary gland are found in the middle of the brain and are very protected as such. The similarity of the word peniel and penial are not what is in view here but rather the fact that God's elect are protected and at the center of God's plan of the salvation of all that comes about as a result of the spiritual growth growth that He grants through the church, just as in the physical realm the pineal and pituitary glands afford.

**Gen 32:30** And Jacob called the name of the place Peniel **H6439**: for I have seen God face to face, and my life is **preserved**.

**1Co 3:6** I have planted, Apollos watered; but God gave the increase.

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The brain is comprised of two distinct hemispheres connected by fibers. The **pineal gland** is located in the middle of the brain, in between the two hemispheres. The pineal gland contains mainly pinealocytes, which are cells that produce the hormone melatonin; and glial cells, which are a particular type of brain cells that support neurons (the cells that transmit information to other cells)

Of people with impaired pineal glands found that damage to this gland is associated with declines in the sense of direction. This suggests that the pineal gland may play a largely unrecognized role in spatial navigation. [*Some verses*

to consider: [Jer 18:4](#) , [Pro 14:12](#) , [Rom 8:9](#) , [Rom 8:14-15](#)]

The **pituitary gland** is a gland that protrudes from a part of the brain called the hypothalamus. The hypothalamus is linked to a wide range of hormonal functions, including growth and thyroid function.

( *T a k e n        f r o m        t h i s        m e d i c a l        j o u r n a l :*  
<https://www.medicalnewstoday.com/articles/319882>)

Spiritually, God's elect are protected as we are being dragged or directed to Christ and face him ([Joh 6:44](#) , [Luk 22:31](#)), face to face as we go from glory to glory so that we can grow through an increase that comes from God who abides in us through Christ ([1Co 3:6](#) , [Joh 14:20](#) , [Col 1:27](#)).

[1Co 3:6](#) I have planted, Apollos watered; [***pineal gland typical of this***] but God gave the increase. [***pituitary typical of this***]

[Joh 14:20](#) At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ([Rom 8:9](#))

The pituitary gland is therefore situated where it is to teach us this lesson in the physical realm that reveals the spiritual reality ([Rom 1:20](#)) of where growth comes from and how it is when we are blessed to be facing our judge who is in the north that we then mature and grow in this life ([Eph 2:6](#) , [Rev 4:6](#) , [1Pe 4:17](#) , [Eze 26:7](#) , [Jer 50:9](#) , [Isa 26:9](#)).

[Eph 2:6](#) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

[Rev 4:6](#) And before the throne *there was* a sea of glass like unto crystal: and in the **midst of the throne** [*in the midst like the pituitary gland*], and round about the throne, *were* four beasts full of eyes before and behind. [*God's elect*]

[1Pe 4:17](#) For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

**Eze 26:7** For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of **Babylon** [*come out of her my people through judgement*], a king of kings, from the north, (**Psa 17:13**) with horses, and with chariots, and with horsemen, and companies, and much people.

**Jer 50:9** For, lo, I will raise and cause to come up against **Babylon** an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. [**Isa 55:10-11**]

**Isa 26:9** With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

The safety that is found within the counsel of God's kingdom is being formed within the body as we grow and mature as the body of Christ through that judgement that causes us to die daily and no longer be conformed to this world but rather transformed by the renewing of our minds (**1Pe 4:17** , **1Jn 4:17** , **Rom 12:1-2**).

**Rom 12:1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

**Rom 12:2** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

That is the life long endeavor that we have been called unto and that God promises to provide all the love and support that we need in order to endure unto the end as His kind of first fruits that He has purposed to mature first in this age (**Jas 1:18** , **1Pe 2:9**).

**Jas 1:18** Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

**1Pe 2:9** But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

*Our first verse:*

**1Ki 1:10** But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

When we look at the names of the those who Adonijah would not go to confer with we get a sense of how he was truly being exalted in his own flesh and did not see the need to go to "**Nathan<sup>H5416</sup> the prophet**" whose name means "given" and that word taken from <sup>H5414</sup> meaning "to give, to put, to set" also to "bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate". These definitions tell us who Nathan was as a man of God who was not going to allow this self-exalted-would-be king Adonijah -- who represents our carnal flesh -- to exalt himself (Mat 23:12, Pro 11:11, Pro 28:7).

**Mat 23:12** And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

**Pro 11:11** By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

**Pro 28:7** Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.

**H5416**nâthân *naw-thawn'*

From H5414; *given*; *Nathan*, the name of five Israelites: - Nathan.

**H5414**nâthan *naw-than'*

A primitive root; to *give*, used with great latitude of application (*put, make*, etc.): - add, apply, appoint, ascribe, assign, X avenge, X be ([healed]), bestow, bring (forth, hither), cast, cause, charge, come, commit consider, count, + cry, deliver (up), direct, distribute do, X doubtless, X without fail, fasten, frame, X get, give (forth, over, up), grant, hang (up), X have, X indeed, lay (unto charge, up), (give) leave, lend, let (out), + lie, lift up, make, + O that, occupy, offer, ordain, pay, perform, place, pour, print, X pull, put (forth), recompense, render, requite, restore, send (out), set (forth), shew, shoot forth (up). + sing, + slander, strike, [sub-] mit, suffer, X surely, X take, thrust, trade, turn, utter, + weep, X willingly, + withdraw, + would (to) God, yield.

Adonijah also did not call on "**Benaiah<sup>H1141</sup>, and the mighty men, and Solomon his brother, he called not**".

Benaiah was one of David's mighty warriors which in itself is a symbol of someone who is faith-filled and wanting to fight a good fight of faith, having no guile within him. Benaiah<sup>H1141</sup> means "Jehovah has built". God has built this typical dedicated house ([Psa 127:1](#)) as opposed to Adonijah<sup>H138</sup> ["my lord is Jehovah"] whose name claims the name of Jehovah but denies him in works ([Isa 4:1](#)).

[Isa 4:1](#) And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

**"The mighty men, and Solomon his brother"** were the two other groups that **"he called not"**. As mentioned Benaiah was one of those mighty men along with another undetermined number of mighty men who are a shadow of the safety that we find in the multitude of wise counsellors who are only seeking the will of God ([Pro 11:14](#) , [Pro 24:6](#)).

[Pro 11:14](#) Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

[Pro 24:6](#) For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

Not seeking counsel from **"Solomon<sup>H8010</sup> his brother"** is the last straw in this break down and insurrection that was taking place in Israel, and rejecting the counsel of the king is a type of rejecting the counsel of Christ who is our wisdom ([Job 12:13](#) , [1Ki 4:29-30](#)).

[Job 12:13](#) With him *is* wisdom and strength, he hath counsel and understanding.

[1Ki 4:29](#) And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

[1Ki 4:30](#) And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

**[1Ki 1:11](#) Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?**



"**Wherefore**", because of what Nathan knew Adonijah was doing, he "**spake unto Bathsheba**<sup>H1339</sup> **the mother of Solomon**". Bathsheba, whose name means "*daughter of an oath*", representing the body of Christ and the positive example of the oath or promise that there would be a remnant that would descend from the line of David with Bathsheba, and not from "Adonijah the son of Haggith"<sup>H2294</sup>.

**Haggith - H2294** Feminine of H2291; *festive*; *Chaggith*, a wife of David: - Haggith.

**H2291** From H2287; *festive*; *Chaggi*, an Israelite; also (patronymically) a *Chaggite*, or descendant of the same: - Haggi, Haggites.

**H2287 BDB Definition:** to hold a feast, hold a festival, make pilgrimage, keep a pilgrim-feast, celebrate, **dance** 1Sa 30:16, **stagger** Psa 107:27

**Bathseba - H1339** bath-shebabath-sheh'-bah  
From H1323 and H7651 (in the sense of H7650); ***daughter of an oath***; *BathSheba*, the mother of Solomon: - Bath-sheba.

The **oath** that Bathsheba's name means is a type and shadow of the promise that there would be an elect seed that would become the true kings and priests to rule under Christ, typified by Solomon and the generations that would follow him (Rom 11:15 , Mat 1:1 , Mat 1:6 , Mat 1:16-17).

Rom 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Mat 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Mat 1:6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of **Urias**; <sup>H223</sup> = Jehovah (Yahweh) is my light (flame)

Mat 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Mat 1:17 So all the generations from Abraham to David *are fourteen generations*; and from David until the carrying away into Babylon *are fourteen generations*; and from the carrying away into Babylon unto Christ *are fourteen generations*.

It is very instructive to note that "**Nathan spake unto Bathsheba the mother of Solomon**" with the intention of preserving that line towards kingship which typifies the small remnant that is preserved through the ages to the glory of God ([Mat 1:17](#)), and it was Nathan the prophet who was also used of God to go to King David to once again preserve in type and shadow the spiritual lineage of King David -- by going to his brother and telling him his transgression between him and David alone ([Mat 18:15](#) , [Gen 39:9](#) , [Mat 25:45](#) , [2Sa 12:7](#) , [Psa 51:1](#)). These actions are connected to that parable of the generations of Christ that are preserved through judgment.

[2Sa 12:7](#) And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

[Psa 51:1](#) *To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.* Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

We read that "**Adonijah the son of Haggith<sup>H2294</sup> doth reign, and David our lord knoweth it not?**". This statement is a parable for our learning to remind us that this spirit called "Haggith<sup>H2294</sup> whose name means festive", lies at the doors of our hearts, and wants to eat, drink and be merry for tomorrow we die ([1Co 15:31-32](#)). Then, "**David our lord knoweth it not?**" is a shadow of our negligence when we neglect so great a salvation by not stirring up God's spirit within us through prayer ([Heb 2:3](#)), prayer that would keep us alert watchmen at the door of God's kingdom within us ([Mat 26:41](#)).

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

[1Co 15:32](#) If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?[*right now in earnest* [Eph 2:6](#)] let us eat and drink; for to morrow we die.

[Heb 2:3](#) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

[Mat 26:41](#) **Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.**



We just can't make war with beast the unless God sends Nathan the prophet who typifies God's holy spirit that comes to us and leads us unto repentance ([Rom 2:4](#) , [Joh 8:36](#)). Like king David, "old *and* stricken in years" (*of verse 1 from last week*), we are not as the old man aware of all the goings on about us both within and without our kingdom, but by grace through faith ([Eph 2:8](#) , [1Jn 5:4](#)) we can be more than conquerors through Christ ([Rom 8:37](#)) as we awaken to the reality of our calling ([Mat 25:6-7](#) , [Rom 13:11](#)) and realize the continual need to fight a good fight of faith ([1Ti 6:12](#)).

[Mat 25:6](#) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

[Mat 25:7](#) Then all those virgins arose, and trimmed their lamps.  
[[Rom 13:11](#)]

[Rom 13:11](#) And that, knowing the time, that now it is high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

[1Ti 6:12](#) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. [[Rev 3:11](#) , [Psa 146:3](#)]

[1Ki 1:12](#) **Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.**

This last verse of our study is at the heart of the matter in regard to what it means to find safety within the counsel of God's kingdom, "**that thou mayest save thine own life, and the life of thy son Solomon**". Christ is our life ([Rom 14:8](#) , [Gal 2:20](#)) and the knowledge and wisdom that he gives us through his body is to be greatly treasured and is not to be compared to anything we could desire on this earth seeing it is the words of eternal life ([Pro 1:5](#) , [Php 4:6-7](#) , [Pro 1:23-31](#) , [Php 3:8](#))

[Pro 1:5](#) A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

[Php 4:6](#) Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

[Php 4:7](#) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

**Pro 1:23** Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. ([Joh 10:27](#) , [Luk 12:32](#) , [1Jn 4:4-6](#) , [Mat 13:9](#) , [Mat 13:16](#))

**Pro 1:24** Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

**Pro 1:25** But ye have set at nought all my counsel, and would none of my reproof:([Rom 2:4](#))

**Pro 1:26** I also will laugh at your calamity; I will mock when your fear cometh;

**Pro 1:27** When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

**Pro 1:28** Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:([Mat 25:11-13](#))

**Pro 1:29** For that they hated knowledge, and did not choose the fear of the LORD: ([Luk 12:5](#))

**Pro 1:30** They would none of my counsel: they despised all my reproof. [[Pro 6:23](#)]

**Pro 1:31** Therefore shall they eat of the fruit of their own way, and be filled with their own devices.[[Php 3:9](#)]

If we say we see, our sins will remain ([Joh 9:41](#)), but if we acknowledge that we don't know as we should know ([1Co 8:2](#)) then we can thank God for taking the guile out of our hearts that would have us thinking that we don't continually need to have our every plan in this life committed unto our loving Father ([1Pe 4:19](#) , [Php 4:6-7](#)) who only wants to direct us by still waters where we can grow and flourish in Christ ([Psa 23:1-3](#)).

**Joh 9:41** Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

**1Co 8:2** And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

**Psa 23:1** *A Psalm of David.* The LORD *is* my shepherd; I shall not want.

**Psa 23:2** He maketh me to lie down in green pastures: he leadeth me beside the still waters.

**Psa 23:3** He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

If God will grant us such a humble and contrite heart that is a gift from him ([Isa 66:2](#)), then we will be able to heed the admonition being given to us that

says "Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon"([Joh 6:68](#)).

We will be restored by those living waters that he gives to those whom he is judging in this age and leading unto repentance in order to make the bride ready ([Rev 19:7](#) , [Php 2:12-13](#)) at the expense of all who are not given the power to continue and endure until the end (*typified by Adonijah*), and expressed in type and shadow in this parable in ([Mat 25:8-10](#)).

Next week, Lord willing, we will look at the order that David establishes through the wise counsel that was given him, through those whom the Lord brought to him that he received with ears to hear ([1Jn 4:6](#)).