

**"Surely the Lord GOD will do nothing, but he revealeth his  
secret unto his servants the prophets" ([Amo 3:7](#))  
([1Ki 1:13-18](#))**

**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.

**[1Ki 1:13](#)** Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

**[1Ki 1:14](#)** Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

**[1Ki 1:15](#)** And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

**[1Ki 1:16](#)** And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

**[1Ki 1:17](#)** And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

**[1Ki 1:18](#)** And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

These verses we'll look at tonight describe the inspired plan of action ([Amo 3:7](#)) that Nathan the prophet shared with Bathsheba in order to preserve the lineage of king David. It was all of the Lord that Adonijah, who represents our old man, wanted to exalt himself in the manner that he did, as he attempted to sway the masses into believing he was the rightful heir to the throne ([2Th 2:4](#) , [Dan 11:36](#)). This approach is brightly contrasted with the humility demonstrated through both Nathan and Bathsheba toward king David, seen in how they approached before his presence; and all of these events were written for our sakes upon whom the end of the ages are come ([1Pe 1:12](#) , [1Co 10:11](#)).

**[Amo 3:7](#)** Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

**2Th 2:4** Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

**Dan 11:36** And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

The sins of the Amorites are being fulfilled in this earth in this age both inwardly and outwardly (**2Ti 3:13** , **Gen 15:16**) and we will see this pattern of self exaltation in the world just like Adonijah who became more bold and self exulted in the earth. This spirit will persist until the outward return of Christ (**2Ti 3:1-8**). As God's elect fill up what is behind of the afflictions of Christ in our flesh for his body's sake which is the church, we will be able to then circumvent all such uprisings, especially within us, to the glory of God (**Col 1:24** , **Heb 12:15** , **Act 20:28**). Ultimately, God is not preserving our flesh but our spirits through His power, as He has determined from the foundation of the world that the bride will be made ready and not a hair of our head will be hurt (**Rev 19:7** , **Luk 21:18**).

**2Ti 3:1** **This know also**, that in the last days perilous times shall come.

**2Ti 3:2** For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

**2Ti 3:3** Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

**2Ti 3:4** Traitors, heady, highminded, lovers of pleasures more than lovers of God;

**2Ti 3:5** Having a form of godliness, but denying the power thereof: from such turn away.

**2Ti 3:6** For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

**2Ti 3:7** Ever learning, and never able to come to the knowledge of the truth.

**2Ti 3:8** Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

**Rev 19:7** Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. [*by overcoming through Christ all that we just read in (**2Ti 3:1-8**)*]

**Luk 21:18** But there shall not an hair of your head perish.

When God humbles us through our trials and much tribulation in this life, along with afflictions that we bear in our bodies, it is for that express purpose of getting our flesh out of the way so that we can be amongst those who are the first to trust God unto the saving of our souls ([Eph 1:12-13](#) , [Heb 3:14](#) , [Heb 7:25](#) , [Heb 10:39](#) , [1Pe 1:9](#)). It is in this humbled and broken state of mind that God causes for His people ([Isa 66:2](#)) that we can experience His power resting upon us which is how the gates of hell will not prevail against our stance in the Lord, who is our defence as we go forward not shunning to declare "all the counsel of God" ([Mat 24:14](#) , [Act 20:27](#)).

[Mat 24:14](#) And this gospel of the kingdom shall be preached in all the world [[1Jn 2:16](#)] for a witness unto all nations; and then shall the end come.

[Mat 10:22](#) And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. [[Php 4:13](#)]

[Mat 10:23](#) But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

[Act 20:27](#) For I have not shunned to declare unto you all the counsel of God.

At this section of the study we will see God's servant, Nathan the prophet, who we know we are to look to as an example of "suffering affliction, and of patience" ([Jas 5:10](#)), doing exactly what the Lord would have him do as he brings to the attention of Bathsheba, who represents the church, the inspired actions that they must take ([1Th 5:20-23](#)) in order to stay the hand of Satan who is represented by Adonijah.

[Jas 5:10](#) Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

[1Th 5:20](#) Despise not prophesyings.

[1Th 5:21](#) Prove all things; hold fast that which is good.

[1Th 5:22](#) Abstain from all appearance of evil.

[1Th 5:23](#) And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

It is through the brightness of Christ's coming via his word that is sent forth from God's servant that this destruction will occur ([2Th 2:8](#)). This story is a type and shadow event of how God works in the body of Christ today to preserve the

spiritual seed of Christ through right judgement in the midst of our earth that will edify, exhort and comfort us ([Mat 24:27](#) , [Gal 3:16](#) , [Isa 26:9](#) , [1Co 14:3](#)).

[2Th 2:8](#) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

[Mat 24:27](#) For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

[Gal 3:16](#) Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

[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 ([Jer 22:29](#)), the inhabitants of the world will learn righteousness.

[1Co 14:3](#) But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

We must transition from being the foolish virgin to being the wise virgin who watches and prays so we can hear the word of the Lord that tells us "[Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak](#)"([Mat 26:41](#) , [Jer 22:29](#)). God has assured the bride of Christ that regardless of grievous wolves trying to enter into the body who will be as ravening wolves, those plans just as Adonijah's will not prevail against Christ's body ([Act 20:29](#) , [Mat 7:15](#)) because "the word of God is not bound" and the gates of hell will not prevail against it, and where the spirit of the Lord is there is liberty ([2Co 3:17](#)). "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets", and those secrets are the great and precious promises that have been given to the body of Christ to fill us with hope at this very moment ([2Ti 2:9-10](#) , [Mat 16:18](#) , [2Pe 1:4](#)).

[2Co 3:17](#) Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

[2Ti 2:9](#) Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

[2Ti 2:10](#) Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

**Mat 16:18** And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

**2Pe 1:4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

*Our first verse:*

**1Ki 1:13** Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

**1Ki 1:14** Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

Nathan is telling Bathsheba "**go and get thee in unto king David**", and his testimony to her is a shadow of the testimony of Jesus, which is the spirit of prophesy ([Rev 19:10](#)). We are being shown a parable here where Bathsheba, who is a type of the church, is able to be comforted by Nathan, who represents the spirit of God ([Joh 16:13](#)) who gives us the ability to come boldly before the throne of God to "obtain mercy, and find grace to help in time of need" ([Heb 4:16](#)). God's mercy and grace are found in this time of need when the kingdom of God, or the lineage that would lead to the King of that kingdom, is being physically restored by the spirit of God that came via the words of the prophet which gave Bathsheba the boldness she needed to come before the throne of King David to state her case.

**Rev 19:10** And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

**Joh 16:13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

**Heb 4:16** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Bathsheba has come to save her life and the life of her son Solomon (*a type of our spiritual salvation through Christ* [1Ki 1:13](#)) by putting the king in remembrance of this oath that represents the promise of God's elect ruling and reigning under

Christ. She is instructed to ask "**Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?**", and to further show us that this was a witness from God, this is what is to happen next: "**Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words**". The dream is one ([Gen 41:26](#)) and the confirmation is important as it tells us that these things are being established by God ([Rom 13:1](#) , [2Pe 1:12](#) , [Dan 4:17](#)) and was not a power grab as was the case with Adonijah whose only witness was against himself. Adonijah<sup>H138</sup> whose name means "my Lord is Jehovah" was not established in the truth, typifying Babylon in us before we are called out of her and given new raiments and food that represent His righteousness ([Isa 4:1](#) , [Gen 43:34](#)).

God is establishing his righteousness in us through wise counsel, and that counsel which we receive today and share with one another is given to us so that we can wholly give ourselves unto these things, so that we can be established in Christ ([1Ti 4:15-16](#)) which is what the Lord is doing with each of his children.

[1Ti 4:15](#) Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

[1Ti 4:16](#) Take heed unto thyself, and unto the doctrine; continue in them ([Joh 8:31-32](#)): **for in doing this** thou shalt both save thyself, and them that hear thee.

[Rom 13:1](#) Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

[2Pe 1:12](#) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established<sup>G4741</sup> in the present truth.

**G4741** [στηρίζω](#) stērizō *stay-rid'-zo* From a presumed derivative of [G2476](#) (like [G4731](#)); to *set fast*, that is, (literally) **to turn resolutely in a certain direction, or (figuratively) to confirm**: - fix, (e-) stablish, stedfastly set, **strengthen**.

[Dan 4:17](#) This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.



It was God's decree or intention from the foundation of the world to show all of mankind, all of the living starting with God's first fruits who are **alive** in Christ ([Rom 8:9](#) , [Gal 2:20](#)) and dead to sin ([Rom 6:11](#)) "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men"([1Co 1:26](#)). It is only when we are truly alive in Christ as "the living"([Gal 2:20](#)) that we can be blessed to see this order of salvation that starts with the first fruits ([1Co 15:23](#)) and has its consummation in the great white throne judgement where Christ will put all things under God so that He may be all in all ([1Co 15:28](#)).

[Rom 8:9](#) But ye are not in the flesh, but **in the Spirit**, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

[Rom 6:11](#) Likewise reckon ye also yourselves to be dead indeed unto sin, but **alive** unto God through Jesus Christ our Lord.

As we will see with these confirming verses ,God is going to **establish**<sup>G4741</sup> His purposes in the earth and "no flesh will glory in his presence"([1Co 1:29-31](#))

[1Co 1:29](#) That no flesh should glory in his presence.

[1Co 1:30](#) But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

[1Co 1:31](#) That, according as it is written, He that glorieth, let him glory in the Lord.

**establish**<sup>G4741</sup>

[Rom 16:25](#); [1Th 3:2](#); [1Th 3:13](#); [2Th 2:17](#); [2Th 3:3](#); [Jam 5:8](#); [1Pe 5:10](#)

**1Ki 1:15** And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

**1Ki 1:16** And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

Notice there is a chamber, a room, a separation from us and our Lord. In other words, because we see through a glass darkly (*our flesh*), when we approach Christ

([1Co 13:12](#)), we are commanded to come boldly through this weak veil of flesh to obtain grace in time of need ([Heb 4:16](#)). We ought to let our words be few before one who is **"very old"**, a symbol in the positive sense, of being very wise ([Ecc 5:2](#)). David, in type and shadow, already knows in his heart what is needed as he will eventually attest to, just as Christ knows what we need before we ask him ([Mat 6:8](#)), and what is most instructive for us is the manner in which Bathsheba approaches the king in order to sort out this controversy with Adonijah. She is met with **"Abishag the Shunammite"** who is ministering **"unto the king"** and this does not threaten Bathsheba but rather she, as a type of a mature member of the body of Christ, humbles herself in the presence of **"the king"** and **"did obeisance unto the king"**. After she humbled herself she was exalted by the only one who can exalt us, our Lord, typified by David who says **"What wouldest thou?"** That comment is a very parallel thought to what the two witnesses heard "Come up hither" after their dead bodies lay in the street of Jerusalem for three days and a half ([Mat 6:33-34](#) , [Jas 4:2-3](#) , [Rev 11:11-12](#))

[Ecc 5:2](#) Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

[Mat 6:33](#) But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

[Mat 6:34](#) Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

[Jas 4:2](#) Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

[Jas 4:3](#) Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

[Rev 11:11](#) And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

[Rev 11:12](#) And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

[1Ki 1:17](#) And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

[1Ki 1:18](#) And now, behold, Adonijah reigneth; and now, my lord the



**king, thou knowest *it* not:**

Bathsheba had confidence that this was not going to be a fruitless endeavour, seeing the issue at hand was not that David would have ever approved of anything that Adonijah was doing, but simply that "**my lord the king, thou knowest *it* not**" was something that had to be addressed. This plea to king David was also accompanied with the words "**thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne**", which is a shadow of these promises in John ([Joh 10:28](#) , [Joh 18:9](#)):

[Joh 10:28](#) And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

[Joh 18:9](#) That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Bathsheba knew that David was now a man of his word having seen him be crushed to powder vis-a-vis the circumstances with their infant son dying. Nathan the prophet was in the midst of that event as well, and again was used to bring witness to the reality of what God was doing in David's life, which is a parable of our own lives in Christ. This parable once again is something that reveals to us how our adulterous relationship with Babylon will bring forth no children or doctrine, but regardless of our past indiscretions, if we are God's elect nothing shall separate us from the love of God ([2Sa 12:15-20](#) , [Rom 8:35-39](#)).

[2Sa 12:14](#) Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child [*the doctrine*] also *that is* born unto thee shall surely die. [*God's sword was going to destroy in type and shadow all adulterous doctrine represented by this child -- it is significant that no name is ever given of this child* [2Sa 12:10](#)]

[2Sa 12:15](#) And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

[2Sa 12:16](#) David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. [*type and shadow of this verse* [Gen 17:18](#)]

[2Sa 12:17](#) And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

[2Sa 12:18](#) And it came to pass on the seventh day, that the child died [*a type of this event of cleansing* [Lev 14:6-7](#)]. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive,

we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

**2Sa 12:19** But when David saw that his servants whispered, David perceived that the child was dead [*David's heightened perception is a type of our being spiritually awake and alert after the death of those things that were false in our heavens*]: therefore David said unto his servants, Is the child dead? And they said, He is dead.

**2Sa 12:20** Then David arose from the earth [**Act 9:8** , **Joh 9:41**], and washed, and anointed *himself*, **and changed his apparel**, [*his doctrine, his hope was now in the living word of God in type and shadow*] and came into the house of the LORD, and worshipped [**Joh 4:23**]: then he came to his own house; and when he required, they set bread before him, and he did eat.

*[David has been greatly humbled through this trial and now he is in "his own house" and asking for bread which is symbollic of how, after we have been crushed through the trials that God brings our way, we then hunger and thirst and become zealous because of the bread that God gives us after we have been afflicted and come to our senses which leads us to our "own house" which is our Father's house (**2Co 7:11** , **Luk 15:17-19**)]*

**2Co 7:11** For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

**Luk 15:17** And when he came to himself, he said, How many hired servants of my father's "own house" have bread enough and to spare, and I perish with hunger!

**Luk 15:18** I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

**Luk 15:19** And am no more worthy to be called thy son: make me as one of thy hired servants.

**Rom 8:35** Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

**Rom 8:36** As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

**Rom 8:37** Nay, in all these things we are more than conquerors through him that loved us.

**Rom 8:38** For I am persuaded, that neither death, nor life, nor angels, nor

principalities, nor powers, nor things present, nor things to come,

**Rom 8:39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets", and as we have seen in this section of the book of Kings, when God has purposed something, as He has all things according to the counsel of His own will (**Eph 1:11**), the end result of those who are called, chosen and faithful is that we will know "that all things work together for good to them that love God, to them who are the called according to *his* purpose"(**Rom 8:28**). This story of how Solomon's and the subsequent lineage of King David that would be preserved by grace through the faith of Christ is what this story in Kings is encouraging us, as the elect , to see (**Joh 15:16** , **Rev 20:6**).

**Joh 15:16** Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

**Rev 20:6** Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.