

# Saul of Gibeah - Israel's First King

## Handbook

Study Leader  
**Bro Jim Cowie**

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# Programme

## Saul of Gibeah - Israel's First King

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### Friday

#### Study 1

**"The days of Gibeah - There was no king in Israel"**

2.30pm

Reading: Judges 20    Hymns 1 & 2

#### Study 2

**"Why Yahweh chose Israel's first king from Gibeah "**

7.30pm

Reading: 1 Samuel 9    Hymns 3 & 4

9.30pm

Meet the speaker for young people

### Saturday

#### Study 3

**"Seven days shalt thou tarry"**

10.00am

Reading: 1 Samuel 10    Hymns 5 & 6

2.30pm

Picnic & Children's Races

#### Study 4

**"Saul's Judaism and David's rejection"**

7.30pm

Reading: 1 Samuel 14    Hymns 7 & 8

### Sunday

#### Exhortation

**"Israel shall say, We have no king"**

10.00am

Reading: Hosea 10    Hymns 9,10,11&12

3.30pm

Boat Race

7.00pm

Prizegiving    Hymns 13 & 14

### Monday

#### Study 5

**"Thou shalt perform unto Yahweh thine oaths"**

10.00am

Reading: 2 Samuel 21    Hymns 15 & 16

Close of meeting - Camp Shut Down

## Study 1 - "The days of Gibeah - There was no king in Israel"

Reading: Judges 20      Hymns 1 & 2

The horrifying account of Judges 19 to 21 in which no less than 110,000 Israelites lost their lives supplies the background to the elevation of Saul of Gibeah as Israel's first king. Yahweh chose Saul for several reasons, not the least of these is that Saul was a microcosm of the entire nation who could not keep covenant - the theme of the events of the days of Gibeah. Saul's first actions as king mirror those awful days and the story of his life is book-ended by a lonely and tragic place in Gilead where Jacob made a covenant with Laban and Saul's bones were later interred.

## Notes



## Study 2 - "Why Yahweh chose Israel's first king from Gibeah "

Reading: 1 Samuel 9      Hymns 3 & 4

Our first sighting of Saul in Scripture is not inspiring. Though from a prominent and evidently prosperous family in Benjamin, he is seen as less than competent in the task of locating his father's lost asses. This was a cameo of things to come. The ass is one symbol for the nation of Israel and Saul's inability to find and guide them home foresaw his failure to lead a lost and confused Israel back to their God. Israel's stubborn insistence on having a king like the nations around involved the rejection of their true king - Yahweh Himself. Hosea reveals Yahweh's response - "I gave thee a king in mine anger, and took him away in my wrath."

## Notes



## Study 3 - "Seven days shalt thou tarry"

Reading: 1 Samuel 10      Hymns 5 & 6

Samuel did his best to guide and encourage a bemused and reluctant Saul in his new role as anointed king of Israel. He gave him signs that are full of lessons that would ensure Saul's success if only he understood and responded to their spiritual import. But therein lay the problem. Yahweh had given His people their wish - a king like the nations around them, but most importantly a king in their own likeness. Saul like Israel was chosen of God and had potential that could have led to success had there been a desire to foster spiritual things. Sadly, Saul's lack of interest in spiritual things was to be his undoing as it was for the nation in its chequered history.

### Notes





## Study 4 - "Saul's Judaism and David's rejection"

Reading: 1 Samuel 14 Hymns 7 & 8

From the very beginning Saul's tendencies were to tradition and Judaism. His hasty and foolish oaths and his acquiescence to popular opinion brought about his undoing and ultimate rejection as Israel's king. His strange reception of David after the death of Goliath confirmed his Judaistic tendencies. His subsequent making of oaths that he had no intention of keeping estranged him from both David and Jonathan. David's complete rejection by Saul foreshadowed the experience of Christ who was to be killed at the behest of men of Saul's ilk of whom he was the imperial forerunner.

### Notes



## Exhortation - "Israel shall say, We have no king"

Reading: Hosea 10    Hymns 9,10,11 & 12

On the way to the cross, Christ invoked the whole fabric of the origins and character of Israel's first king after he had been rejected as their king by his contemporaries who favoured Caesar as their only monarch. In the aftermath of the greatest rejection of covenant in human history, Christ cited not only the words of Hosea to weeping women but the entire context of those words and their background in the history of Judges 19 to 21.

### Notes



## Study 5 - "Thou shalt perform unto Yahweh thine oaths"

Reading: 2 Samuel 21    Hymns 15 & 16

Like Israel in the days of Gibeah, Saul made and broke every promise and oath that he made except for the oath he made to the witch of Endor and that only because he did not have time to break it. This is the most important lesson to be learnt from the life of Saul and the final chapter of his story until the Judgement Seat of Christ revolved around his origins and his perpetual failure to keep covenant. The return of Saul's bones to Gibeah came in the shadow of awful and heartbreaking events because of Saul's breaking of Israel's 500 year old oath to the Gibeonites. Tragedy struck the family of his daughter and of his unrequited loyal concubine because he could not keep covenant.

## Notes



COLN ROGERS 12.9.10.13

$\text{♩} = 52$   
Unison

### *Psalm 1*

- 1 Blessed are they who listen not to evil counsel,  
Turn aside from ev'ry thought of sin;  
Day and night, the law of God their Maker  
Is their joy and meditation, well of life within.
- 2 Blessed are they, for as a tree by streams of water  
Spreads its leaves in bountiful displays,  
Bears and yields its ripened fruit in season—  
So shall they in ev'ry calling prosper all their days.
- 3 Blessed are they, though sinners like the chaff be scattered,  
Blessed are they, though winds of judgement blow;  
From the Lord, upon His righteous servants,  
Loving care and tender mercies evermore shall flow.



101

GOD: PRAISE

PIERREPONT L.M.

$\text{♩} = 80$

The musical score is arranged in five systems, each with a treble and bass staff. The key signature is one flat (B-flat), and the time signature is 3/4. The melody is primarily in the treble staff, while the bass staff provides a harmonic accompaniment. The score includes various musical notations such as eighth notes, quarter notes, and half notes, along with rests and phrasing slurs.

1 Lord, Thou hast searched and seen us through;  
Thine eye commands, with piercing view,  
Our rising and our resting hours,  
Our hearts and minds with all their powers.

2 Our thoughts, before they are our own,  
Are all to Thee distinctly known:  
Thou know'st the words we mean to speak  
Ere from our op'ning lips they break.

3 Within Thy circling power we stand;  
On ev'ry side we find Thy hand;  
Awake, asleep, at home, abroad,  
We are surrounded still by God.

4 Amazing knowledge, vast and great;  
What large extent! what lofty height!  
Our souls, with all the powers we boast,  
Are in the boundless prospect lost.

5 Oh, may these thoughts possess each breast  
Where'er we rove, where'er we rest;  
And, since Thou dost Thy children see,  
May we be holy like to Thee.

133

ST. AGNES C.M.

♩ = 88



- 1 When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.
- 2 Unnumbered comforts to my soul  
Thy tender care bestowed,  
Before my infant heart conceived  
From whom those comforts flowed.
- 3 When in the slippery paths of youth  
With heedless steps I ran,  
Thine arm unseen conveyed me safe,  
And led me up to man.
- 4 Through every period of my life  
My praise to Thee shall grow,  
Till, in the kingdom of Thy Son,  
All praise to Thee shall flow.

GOD: PRAYER AND CONFIDENCE

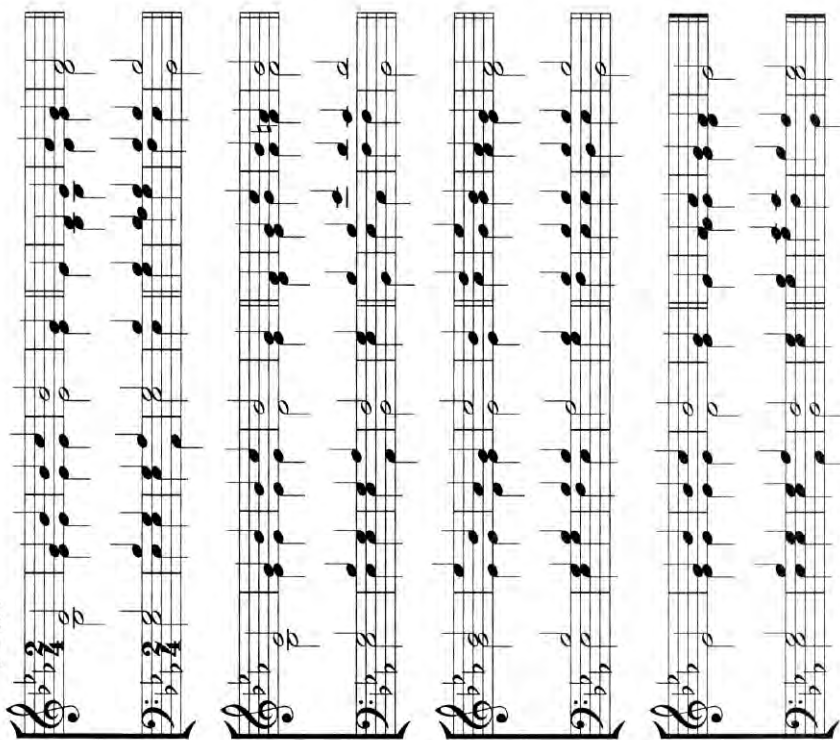
137

UPMINSTER 86.86.86

♩ = 92

The musical score is written for piano and consists of three systems. Each system has a treble staff and a bass staff. The key signature has one flat (B-flat), and the time signature is 4/4. The tempo is marked as 92 beats per minute. The melody is primarily in the treble staff, while the bass staff provides a harmonic accompaniment with chords and moving lines. The first system ends with a double bar line, followed by a repeat sign. The second system also ends with a double bar line and a repeat sign. The third system concludes the piece with a final double bar line.

- |  |   |
|--|---|
| <p>1 Father, I ask that all my life<br/> May be o'erruled by Thee:<br/> The changes then that surely come<br/> I shall not fear to see.<br/> I ask Thee for a steadfast mind<br/> Intent on pleasing Thee.</p>               | <p>3 Wherever in the world I am,<br/> In whatsoe'er estate,<br/> I have a fellowship with hearts<br/> To keep and cultivate;<br/> A work of lowly love to do<br/> For Him on whom I wait.</p>                   |
| <p>2 I ask Thee for a thoughtful love,<br/> Through constant watching wise,<br/> To meet the glad with joyful smiles,<br/> And wipe the weeping eyes;<br/> A heart at leisure from itself<br/> To soothe and sympathize.</p> | <p>4 I ask Thee for the daily strength,<br/> To none that ask denied;<br/> A mind to blend with outward life<br/> While keeping at Thy side;<br/> Content to fill a little space<br/> If Thou be glorified.</p> |



- 1 Ye saints in Christ, his brethren,  
Let faith cast out your fear:  
The dark night is departing;  
The morning light is near:  
The Bridegroom is arising,  
And soon he draweth nigh;  
Up! pray, and watch, and wrestle;  
At midnight comes the cry!
- 2 See that your lamps are burning,  
Replenish them with oil;  
And work out your salvation—  
The end of all your toil.  
The watchers in the mountain  
Proclaim the Bridegroom near;  
Go meet him, as he cometh,  
With joy and not with fear.
- 3 Ye saints, who here in patience  
Your tribulations bear,  
Shall live and reign for ever,  
And Christ's own kingdom share.  
Around the throne of glory  
The Lamb ye shall behold;  
In triumph sing before him  
Your praise with saints of old.
- 4 Our hope and expectation,  
O Jesus! now appear!  
Arise, thou Sun, so longed for,  
O'er this benighted sphere!  
With hearts and hands uplifted,  
We plead, O Lord, to see  
The day of earth's redemption  
That brings us unto thee!

# Hymn 5

266

CHRIST: HIS ABSENCE

SICILIAN MARINERS 87.87

$\text{♩} = 76$



- 1 Lord, we wait the time of blessing,  
Resting on thy promise now,  
Hear our prayer, the throne addressing;  
Lord, how long? why tarriest thou?
- 2 Come upon the wings of spirit,  
Come, redeem thy mourning bride;  
Give the kingdom to inherit,  
Give her glory at thy side.
- 3 Many days of toil and sadness,  
Many wrestlings for the prize,  
Have prepared her for the gladness  
Of that day of sweet surprise.
- 4 Long have sin and death enslaved us,  
Long in dust hath faith remained;  
Come, O Lord, whose love hath saved us,  
Give thy saints the vict'ry gained.
- 5 Lord, our hope and consolation,  
Bring thine Israel quick release;  
O, refresh us with salvation,  
Be our strength, our joy, our peace.



OMBERSLEY L.M.

$\text{♩} = 92$

Second Tune



- 1 Lord of all being, throned afar,  
Thy glory flames from sun and star;  
Centre and soul of every sphere,  
Yet to each seeking heart how near!
- 2 Sun of our life, Thy quick'ning ray  
Sheds on our path the glow of day;  
Star of our hope, Thy softened light  
Cheers the long watches of the night.
- 3 Our midnight is Thy smile withdrawn,  
Our noontide is Thy gracious dawn,  
Our rainbow arch, Thy mercy's sign;  
All, save the clouds of sin, are Thine.
- 4 Lord of all life, below, above,  
Whose light is truth, whose warmth is love,  
Before Thy ever glorious throne  
We ask no lustre of our own.
- 5 Grant us Thy truth to make us free,  
And kindling hearts that burn for Thee,  
Lit by Thy word with heavenly flame,  
Whose glow shall glorify Thy name.

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GOD: PRAYER AND CONFIDENCE

SAMUEL L.M.

$\text{♩} = 80$



- 1 Father Supreme, whose wondrous love  
Our utmost thought so far exceeds,  
We seek Thy blessing from above—  
A rich supply for all our needs.
- 2 On Thee alone our hopes we rest,  
To Thee alone we lift our eyes;  
Regard our prayer, in faith expressed,  
Accept our spirit's sacrifice.
- 3 'Tis not for present power or wealth  
Or worldly fame we look to Thee;  
We ask Thy gift of heav'nly health—  
The gift of immortality.
- 4 Fulfil in us Thy faithful word  
Through him who died to make it sure—  
Our mercy-seat, our righteousness,  
Who lives again to die no more.

174

GOD: PRAYER AND CONFIDENCE

DEVOTION No. 2 10.10.66.10

♩ = 84



- 1 We come, O God, to bow before Thy throne;  
To pay our solemn vow through Thy dear Son.  
He is our High Priest there  
To incense faithful prayer;  
Hear, gracious Father, hear his spirit's groan.
- 2 We lift our hearts to Thee, seeking for grace:  
May we Thy goodness see in Jesus' face.  
Keep in Thy narrow way  
All who Thy word obey,  
Lest from Thy paths they stray and lose the race.
- 3 Speed on, O God, the hour when, free from sin,  
We'll rise, Thy sons of power, glorious within:  
And, with Thy Christ confest,  
Blessing and ever blest,  
Rule o'er the earth at rest in the Amen.



157

BURFORD C.M.

♩ = 76



1 O God of Bethel, by whose hand  
Thy people still are fed,  
Who through this weary pilgrimage  
Hast all the fathers led:

2 Our vows, our prayers, we now present  
Before Thy throne of grace;  
God of the fathers, be the God  
Of their succeeding race.

3 Through each perplexing path of life  
Our wandering footsteps guide;  
Give us each day our daily bread,  
And raiment fit provide.

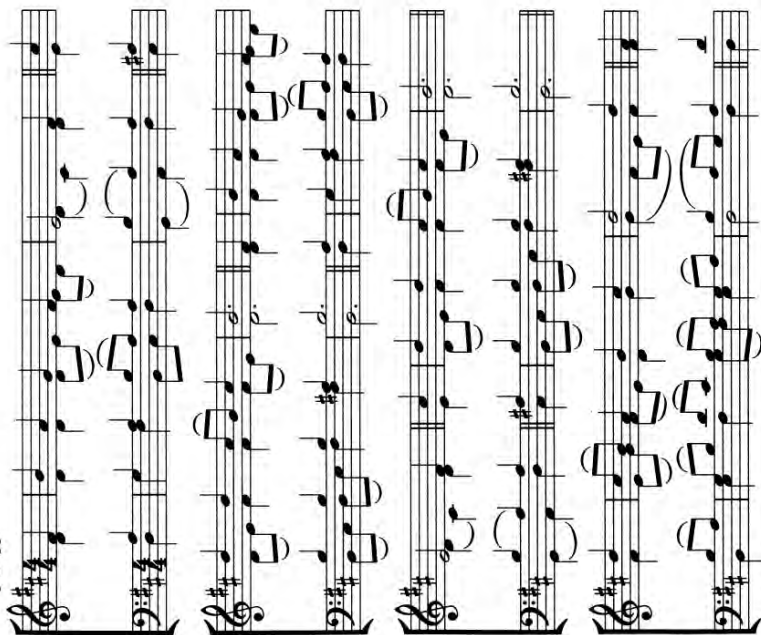
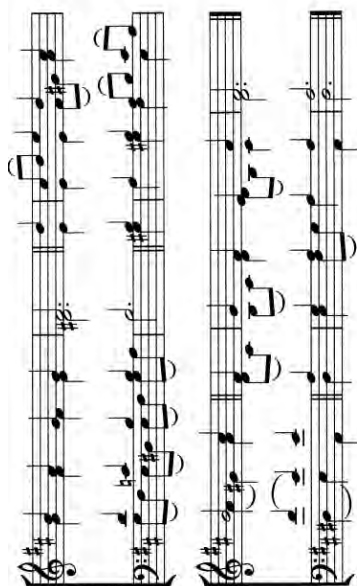
4 O spread Thy covering wings around,  
Till all our wanderings cease,  
And in the Father's house of prayer,  
Redeemed, we rest in peace.

335

PASSION CHORALE 76.76.D

BAPTISM

$\text{♩} = 66$



- 1 We praise Thee, heav'nly Father,  
We thank Thee, Lord, that still  
The Word of Thy salvation  
Works out Thy sov'reign will.  
What though we walk in weakness,  
Thy strength shall be our stay;  
Undaunted by the darkness  
We wait the coming day.
- 2 We take, O Lord, the token:  
Life out of death we see;  
Sin and its condemnation,  
Love and its victory;  
Death that departs in shadow,  
Life to the endless days,  
Death that is slain forever,  
Life that is ever praise.
- 3 All righteousness fulfilling,  
Our Lord salvation won;  
We too would share the blessing  
With Thy beloved Son;  
We too would bring our offering,  
Obedience full and free;  
Would share the shame and sorrow  
To share the victory.

156

GOD: PRAYER AND CONFIDENCE

MEYER (ES IST KEIN TAG) 88.84

♩ = 60



- |  |   |
|--|---|
| <p>1 My God, my Father, make me strong,<br/>When tasks of life seem hard and long.<br/>To greet them with this triumph-song:<br/>Thy will be done.</p> | <p>3 With confident and humble mind,<br/>Freedom in service I would find,<br/>Praying through every toil assigned,<br/>Thy will be done.</p>    |
| <p>2 Draw from my timid eyes the veil,<br/>To show, where earthly forces fail,<br/>Thy power and love must still prevail,<br/>Thy will be done.</p>    | <p>4 Things deemed impossible I dare,<br/>Thine is the call and Thine the care;<br/>Thy wisdom shall the way prepare;<br/>Thy will be done.</p> |
| <p>5 Thine is the power around me now,<br/>Faithful I stand in will and vow;<br/>I conquer—yet not I, but Thou;<br/>Thy will be done.</p>              |   |

## SEEK YE FIRST Irregular

♩ = 92  
Unison

1 Seek ye first the kingdom of God  
And His righteousness,  
And all these things shall be added unto you,  
Hallelu', hallelujah!  
*Descant: Hallelujah! Hallelujah! Hallelu' Hallelujah!*

2 Ask, and it shall be given unto you;  
Seek and ye shall find,  
Knock and it shall be opened unto you,  
Hallelu', hallelujah!  
*(Descant)*

3 I am the way, the truth and the life,  
That's what Jesus said,  
No man can come to the Father but by me,  
Hallelu', hallelujah!  
*(Descant)*

1 Christ the King is coming  
To set up his throne,  
Royal Son of David  
To the world unknown,  
He with might and power  
Will return again,  
Not as lowly Jesus,  
But as King of men.

2 He the seed of Abr'ham  
Came as prophesied;  
Was by man rejected,  
Slain and crucified;  
But his Father raised him  
From the silent grave,  
And immortal glory  
Unto him He gave.

3 Angels sang his praises  
At his humble birth,  
Glory be in heaven;  
Peace to all on earth.  
When he comes exalted  
In his Father's power,  
Saints will sing his praises  
Then and evermore.

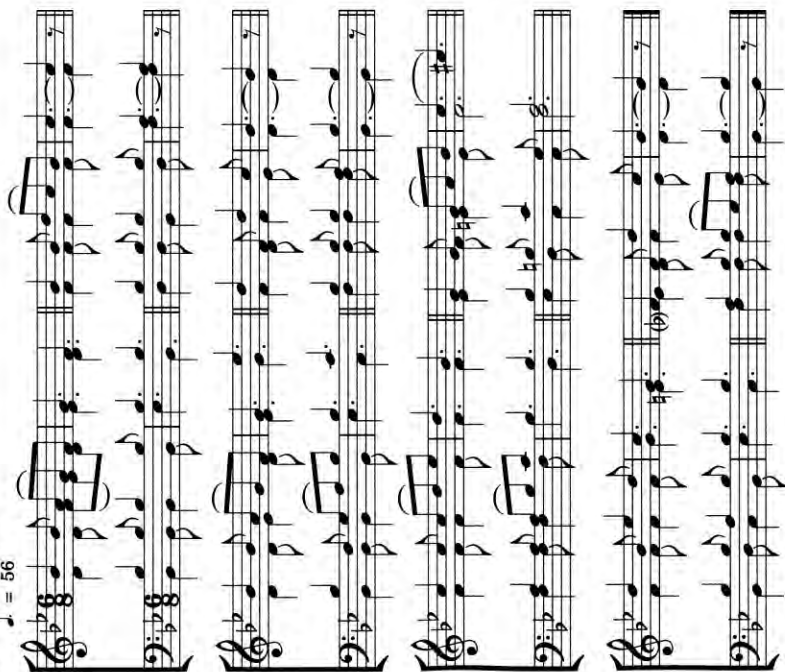
4 May Thy word enlighten  
Us to do Thy will,  
How to give obedience  
And Thy law fulfil.  
Help us, Lord, to serve Thee,  
And Thy truth embrace,  
So that in Thy kingdom  
We may find a place.

274

CHRIST: HIS RETURN

ERDINGTON 65.65.D

$\text{♩} = 56$





59

THE PSALMS

WILTSHIRE C.M.

$\text{♩} = 84$

*Psalm 119*

- 1 O how love I Thy law, it is  
My study all the day;  
It makes me wiser than my foes,  
And keeps me in Thy way.
- 2 How sweet unto my taste, O Lord,  
Are all Thy words of truth!  
Yea, I do find them sweeter far  
Than honey to my mouth.
- 3 I through Thy precepts, that are pure,  
Do understanding get;  
I therefore ev'ry way that's false  
With all my heart do hate.
- 4 Thy word is to my feet a lamp,  
And to my path a light;  
I promised have, and will perform,  
To keep Thy judgements right.

EWING 76.76.D

♩ = 96

1 Most glorious things are spoken,  
 Jerusalem, of thee,  
 To all God's saints the token  
 Of love and liberty:  
 Who shall thy hill ascending,  
 From pain and sorrow free,  
 From sin and death's contending,  
 The living glory be?

2 Who shall, the white stone bearing,  
 His secret name behold,  
 And robes of whiteness wearing,  
 Come forth as purged gold?

He who has hands of cleanness,  
 Whose heart abides in truth;  
 Whose soul abhors to leanness  
 The vanities of youth.

3 He shall receive the blessing  
 Of Yahweh's saving grace;  
 And, righteousness possessing,  
 Shall see Him face to face.  
 Yes, wondrous things are spoken,  
 Jerusalem, of thee:  
 The oath cannot be broken,  
 And we its joys shall see.

## SAUL OF GIBEAH – ISRAEL'S FIRST KING

### THE ANTECEDENTS OF ISRAEL'S FIRST KING

The horrifying account of Judges 19 to 21 in which no less than 110,000 Israelites lost their lives supplies the background to the elevation of Saul of Gibeah as Israel's first king. Yahweh chose Saul for several reasons, not the least of these is that Saul was a microcosm of the entire nation who could not keep covenant - the theme of the events of the days of Gibeah.

### THE APPENDICES OF THE BOOK OF JUDGES

#### Structure of the Book of Judges

- ❖ **Chap. 1:1-3:6** The failure of Israel to consolidate their inheritance
- Between 2:9 & 10
- ❖ **Chap. 3:7-16:31** The history of Israel under the Judges

**Chap. 17:1-21:25** - Two appendices to the book  
**Appendix 1**  
**Chap. 17-18** Corruption of Doctrine  
**Appendix 2**  
**Chap. 19-21** Corruption of Practice

*Gibeah of Saul*

#### Content of the Appendices

- ❖ **Judges 17** – The house of Micah manufactures an idol and creates a false priesthood
- ❖ **Judges 18** – Displaced Danites seek a place to dwell in the far north of the land and carry away Micah's idol and priest to establish an apostasy
- ❖ **Judges 19** – A Levite retrieves his wayward concubine only to lose her to a band of brutal sodomites in Gibeah of Benjamin
- ❖ **Judges 20** – Indignant but hypocritical Israel gather to cleanse Benjamin but suffer terribly
- ❖ **Judges 21** – Israel in a quandary try dubious methods to find wives for Benjamin's survivors

*Gibeah of Saul*

#### Proof of the timing of the Appendices

##### Appendix 1

**Judges 18:30** – “Jonathan, the son of Gershom, the son of Manasseh” is the grandson of Moses – **Ex. 2:22; 18:3**. Manasseh means “causing to forget” (this is a significant choice by the Sopherim as a substitute for Moses).

##### Appendix 2

**Judges 20:28** – Phinehas the son of Eleazar and grandson of Aaron was high priest of Israel at this crisis. He distinguished himself in the crisis involving the women of Moab – **Num. 25:7-8**.

*Gibeah of Saul*

#### Bethlehem-judah prominent

- ❖ The name Bethlehem-judah (signifying “The house of bread and praise”) occurs 7 times in **Judges 17 to 21**.
- ❖ Bethlehem was always a small and insignificant town in Israel – **Micah 5:2**.
- ❖ Jonathan the grandson of Moses sojourned for a time in Bethlehem-judah but was foot-loose and under-occupied – **Judges 17:7,8,9**.
- ❖ The Levite's wayward concubine was from Bethlehem-judah – **Judges 19:1-2**.
- ❖ Why? (1) To show the condition of all Israel; (2) To contrast with characters in the Book of Ruth.

*Gibeah of Saul*

#### A King out of Bethlehem-judah

##### Micah 5:2

**But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

**motsa'ah** – family descent

**mashal** – to rule; have dominion

*Gibeah of Saul*

#### The aims of this study

- ❖ We will encounter many of these latter day characteristics at Gibeah.
- ❖ The Lord encountered the same behaviour in his time, and it led to his crucifixion.
- ❖ The 1st century ecclesia endured it too as the end of Judah's Commonwealth approached.
- ❖ We need to understand the issues of Gibeah if we hope to survive in latter day perilous times.

*Gibeah of Saul*



The Apostle Paul prophesied the nature of the times in which we live just before the return of Christ to the earth in 2 Tim. 3:1-5. Of the many evil characteristics, he enumerates one is important to this study, namely, “trucebreakers” – the unwillingness to keep covenants and solemn agreements.

### Perilous times - 2 Tim. 3:1-5

- ❖ **V.1 – Roth.** – “But, of this, be taking note—that, in last days, there will set in perilous seasons”.
- ❖ “perilous” - *chalepos* - hard to bear, troublesome, dangerous.
- ❖ **V.2** - “boasters” - *alazon* - an empty pretender, a boaster.
- ❖ “unthankful” - *acharistos* - ungrateful.
- ❖ **V.3** - “trucebreakers” - *aspondos* - without a treaty or covenant.

Gibeah of Saul

### Barnes on “trucebreakers” 2 Tim. 3:3

The same word in **Rom. 1:31**, is rendered “implacable”. It properly means “without treaty;” that is, those who are averse to any treaty or compact. It may thus refer to those who are unwilling ...to be reconciled to others when there is a variance - i.e. implacable; or those who disregard treaties or agreements. In either case, this marks a very corrupt condition of society. **Nothing would be more indicative of the lowest state of degradation, than that in which all compacts and agreements were utterly disregarded.**

Gibeah of Saul

### Perilous times - 2 Tim. 3:1-5

- ❖ **V.3** - “false accusers” - *diabolos* - prone to slander, slanderous, accusing falsely.
- ❖ “incontinent” - *akrates* - without self-control, intemperate.
- ❖ “fierce” - *anemeros* - not tame, savage, fierce.
- ❖ “despisers of those that are good” - *aphilagathos* - hostile to virtue.
- ❖ **V.4** - “traitors” - *prodotes* - a betrayer (surrendering another to the enemy).

Gibeah of Saul

### Perilous times - 2 Tim. 3:1-5

- ❖ **V.4** - “heady” - *propetes* - precipitant, rash, reckless.
- ❖ “high-minded” - *tuphoo* - to raise a smoke, to wrap in a mist; metaphorically, to be puffed up with haughtiness or pride.
- ❖ “lovers of pleasure” - *philedonos* - fond of pleasure.
- ❖ “lovers of God” - *philotheos* - fond of God.

Gibeah of Saul

When Yahweh provided a king for Israel, He gave them one in their own likeness. They had demanded, “make us a king to judge us like all the nations”. The nation had broken Yahweh’s covenant by taking no action over the idolatry of Micah and his false priest, nor against Dan who stole and set up that same apostasy in the north of the Land.

### Israel's first king from Gibeah

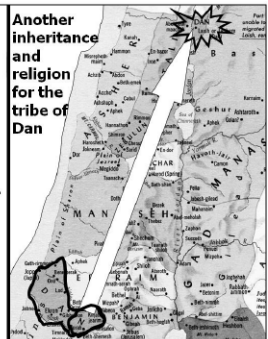
- ❖ **Why?** The events of Gibeah (**Judges 19-21**) provide the basis for the ultimate selection of Israel’s first king from that place.
- ❖ The disaster of Gibeah emanated from the establishment by 600 men from the tribe of Dan of the first idolatrous apostasy in Israel.
- ❖ Yahweh’s covenant was broken and Gibeah is all about breaking of covenants – and so was Saul.

Gibeah of Saul

### Inheritance of Dan

- ❖ Dan the largest tribe, unable to secure their inheritance.
- ❖ 600 migrate north and capture Laish – **Jud. 18:11,27-28**.
- ❖ Remainder of Dan forced on to the heights between Zorah and Eshtaoel – **Jud. 1:34; 18:2**.

Gibeah of Saul



## There was no king in Israel

- ❖ This statement occurs 4 times – **Judges 17:6; 18:1; 19:1; 21:25.**
- ❖ In the first and last occurrences the statement “every man did *that which* was right in his own eyes” is added. Omit italicised words and read literally: “every man did **right** in his own eyes”.
- ❖ This was a time of rationalisation and self-justification. Men found a way to justify almost any kind of behaviour and to dress it up in the garb of respectability.
- ❖ When men set their own standards, invariably God is left out, though His name may be used.

*Gibeah of Saul*

## A brother's lament in 2011

We are currently in the Golden Age of Sin. Right is wrong and wrong is right. The only real sin today is talking about sin. We have the perfect storm of humanism, evolution and moral relativity in society around us. This has eroded our standards and brought about a moral and doctrinal laxity in our ecclesias. In an honest effort to become more loving and kind, we are now threatened by a dynamic of extreme tolerance. In that climate, the tolerant stand idle as people simply do as they please, but swiftly condemn anyone who judges doctrine and behaviour according to Biblical standards.

*Gibeah of Saul*

The central issue of events at Gibeah was the making and breaking of covenants. A section of the tribe of Dan had established an apostasy in the north of the Land after stealing the idols and priest of Micah. The nation had not taken any steps to condemn and eradicate such idolatry. Yahweh's covenant had been flagrantly broken and then the men of Dan involved themselves in the crisis at Gibeah. The eleven tribes presented themselves as “one man” and made oaths that ultimately had to be either extrapolated or circumvented. Hence, Gibeah became a watchword and touchstone for making and breaking covenants, oaths and promises. The character of the nation had been set for its entire history.

## Yahweh's covenant – Deut. 4:23

**Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.**

**For the LORD thy God is a consuming fire, even a jealous God.**

**Micah was the first recorded to do so**

*Gibeah of Saul*

## The importance of Gibeah

- ❖ The crisis of Gibeah brought the tribes of Israel together for the first time since **Josh. 24**. It was an opportunity to deal with the apostasy of the 600 Danites.
- ❖ They failed to do so and set the course for the remainder of Israel's history.
- ❖ The principles of Gibeah form the basis of Hosea's prophecy – **Hos. 9:9; 10:9**.
- ❖ The events of Gibeah and their ultimate outcomes were on the mind of Christ as he went to Golgotha – **Luke 23:30**.

*Gibeah of Saul*



## Both stories revolve around Levites!

Phinehas was the High Priest at the time. Yahweh's “covenant of salt” with Levi (Num. 18:19) involved a tithe from Israel. To Phinehas a covenant of “an everlasting priesthood” was given for his zeal – Num. 25:10-13.

Levi failed to keep that covenant – Mal. 2:4-9.



## All Israel gathered for inspection

- ❖ **Jud. 20:1-7** - 400,000 men from the 11 tribes assembled at Mizpeh (signifies - “observatory”).
- ❖ 40,000 perished in battle at Gibeah; i.e. one in ten = a tithe.
- ❖ Benjamin had 26,700 fighting men. Of these only 600 survived - **V.47**.

**Carnage at Gibeah – Judges 20**

ISRAEL	BENJAMIN
<b>V.21 - Day 1</b> 22,000 killed	<b>Day 1</b> <b>See Judges 20:15,35 &amp; 47</b>
J-Day -1 – <b>Judges 20:18</b> – “And the LORD said, Judah shall go up first.”	Post D1 – <b>Judges 20:23</b> – “And the LORD said, Go up against them.”
Post-D2 – <b>Judges 20:28</b> – “And the LORD said, Go up, for to morrow I will deliver them into thine hand.”	God authorised the judgement – hence, it was right to deal with the sin of Gibeah. But Israel also deserved judgement!

*Gibeah of Saul*

Vows and oaths are closely linked to tithing in Genesis. Broken covenants in Judges 19-21 exacted a tithe from Israel.

**The tithe**

**A tenth! – Where does tithing first appear in Scripture? With Abraham (Gen. 14:20; Heb. 7:4) who took a solemn oath (Gen. 14:22-24), then at Bethel – Gen. 28:22 – Jacob made a vow (v.20) after God confirmed the covenant made to Abraham to him!**

**Laish – Seat of apostasy**

- ❖ Signifies “lion” – 1<sup>st</sup> occ. **Judges 18:7** (4 occs. in chap.) renamed Dan – ‘Laish’ occurs 7 times (covenant) in O.T.
- ❖ **Judges 18:27-31** – Becomes centre of first idolatrous apostasy in Israel until “ark of the covenant” (**Jud. 20:27**) taken.
- ❖ **1 Sam. 25:44** – Saul gives Michal (David’s wife) to Phaltiel son of Laish – covenant broken.
- ❖ **Isa. 10:29-30** – Divine judgement on wayward modern Israel - Harks back to Saul’s giving of Michal to Phaltiel of Gallim.

*Gibeah of Saul***See Isa. 10:1-2,6****The oaths of the Tribes**

- ❖ **Judges 20:8-10** – No one would return home until the men of Gibeah were dealt with.
- ❖ An oath of solidarity made in the spirit of hypocritical indignation.
- ❖ **Judges 21:1** – No Israelite would give his daughter to Benjamin to wife.
- ❖ Does this betray a prior intention to annihilate the women of Benjamin as well as the men?
- ❖ **Judges 21:5** – Anyone failing to come up against Benjamin would be put to death.
- ❖ **The use of fear to compel commitment.**

*Gibeah of Saul***Why this slaughter?**

- ❖ Among the tribes assembled was Dan.
- ❖ **Gen. 49:16** – “Dan shall judge his people, as one of the tribes of Israel.”
- ❖ **Judges 20:1** – “one man” from Dan...
- ❖ **Judges 17&18** – 600 Danites took Moses grandson to Laish to set up apostasy.
- ❖ Israel’s hypocrisy punished – Yahweh’s covenant already broken – **Deut. 4:23**.
- ❖ **Jud. 20:15** – Benjamin mustered 26,700 men. 1,000 must have perished on days 1 and 2 along with 40,000 (tithe of the 400,000 Israelites) leaving 25,700.

*Gibeah of Saul***Poetic judgement for hypocrisy**

The tribe of Dan	The Judgements of Gibeah
First census of Israel in the wilderness – Num. 1:38-39 = 62,700	Day 1 – <b>Judges 20:21</b> – 22,000 Israelites killed Day 2 – <b>Judges 20:25</b> – 18,000 Israelites killed Day 3 – <b>Judges 20:35</b> – 25,100 Benjamites killed
The 700 men of Gibeah deserved to die because they included the perpetrators of the crime	
Second census – Num. 26:42-43 = 64,400	Total = 65,100 less 700 men of Gibeah = 64,400
<b>Judges 18:11</b> – 600 Danites begin the apostasy at Laish/Dan	<b>Judges 20:47</b> – 600 Benjamites escape death to rebuild the tribe

*Gibeah of Saul***The destruction of Benjamin**

- Judges 20:48** – Roth. – “...beginning with the city, each and every one down to the beast, even to every one that was met with”
- ❖ 26,100 fighting men of Benjamin fell in battle.
- ❖ In the mop up another 40,000 plus were annihilated in all the cities of Benjamin.
- ❖ Approximately 70,000 Benjamites perished.
- ❖ All but 400 virgins perished in Jabesh-Gilead – place of covenant and oaths – **Gen. 31:44,53**.
- ❖ The civil war cost over 110,000+ lives.
- ❖ One tribe was effectively wiped out of Israel.

*Gibeah of Saul***The days of Gibeah**

- ❖ Over 650 years later the sin of Gibeah hung as a dark shadow over Israel – **Hos. 9:9**.
- ❖ **Hos. 10:9** – “O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.”
- ❖ Roth. – “...there came they to a stand. The battle against the sons of perversity touched them not in Gibeah.” – **Isa. 42:23-25**
- ❖ The word “overtake” is *nāṣag* - a primitive root; to reach. In other words, the disaster of Gibeah did not affect Israel for the better in history.

*Gibeah of Saul***Covenant keeping is the theme of Hosea**

### What does Gibeah represent?

- ❖ The consequences of “no king in Israel”, not even Yahweh – **Jud. 17:6; 18:1; 19:1; 21:25** – Covenants broken.
- ❖ Hypocrisy completely blind to the terms and certainties of God's **covenant**.
- ❖ The making of rash and ill-considered **oaths** almost impossible to keep.
- ❖ Failure to keep those **oaths** in both letter and spirit.
- ❖ Betrayal of others in order to escape the consequences of ill-considered **vows**.
- ❖ Rash violence to justify failure.

*Gibeah of Saul*

### Gibeah in Scripture

- ❖ Gibeah simply means “hill”.
- ❖ The name is used 48 times in the O.T. - 1st occ. **Josh. 15:57** is of a town in southern Judah (not Benjamin).
- ❖ Occurs 24 times in **Judges 19 and 20**.
- ❖ Mentioned 12 times in the life of Saul.
- ❖ The Gibeah of **2 Sam. 6:3-4** is a hill near Kirjath-jearim, not Gibeah of Saul.
- ❖ Home of one of David's mighty men - **2 Sam. 23:29; 1 Chron. 11:31**.

*Gibeah of Saul*

### Gibeah

- ❖ “Gibeah of Saul” occurs 4 times in O.T. - **1 Sam. 11:4; 15:34; 2 Sam. 21:6; Isa. 10:29**.
- ❖ “Gibeah of Benjamin” occurs 5 times - **Judges 20:10; 1 Sam. 13:2,15,16; 14:16**.
- ❖ “Gibeah of the children of Benjamin” - **2 Sam. 23:29**.

**Gibeah is in many ways a microcosm of Israel – and so is Saul their first king**

*Gibeah of Saul*

### Rejection of aged leaders

The attitude of Israel towards Samuel after his many years of faithful leadership was a reflection of their fleshly reasoning. When demanding an earthly king, they dismissed Samuel, and his importance to the nation, with a few cold, callous words: “Behold, thou art old...” (**1 Sam. 8:5**). Their respect for his age and wisdom, his devotion to the cause of Yahweh and the people, had disappeared from their minds with contemptuous disdain. Did it matter that he was old? Did that mean that his influence should be removed? Was he being cast aside because he had proven unworthy?

*Gibeah of Saul*

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### REASON FOR THE CHOICE OF SAUL

Our first sighting of Saul in Scripture is not inspiring. Though from a prominent and evidently prosperous family in Benjamin, he is seen as less than competent in the task of locating his father's lost asses. This was a cameo of things to come. The ass is one symbol for the nation of Israel and Saul's inability to find and guide them home foresaw his failure to lead a lost and confused Israel back to their God. Israel's stubborn insistence on having a king like the nations around involved the rejection of their true king - Yahweh Himself. Hosea reveals Yahweh's response - “I gave thee a king in mine anger, and took him away in my wrath.”

### The origins of Saul of Gibeah

- ❖ **1 Sam. 9:1** – “Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.”
- ❖ **V.1** - “man” - *ish* - great man.
- ❖ “Benjamin” - “son of the right hand”.
- ❖ “Kish” - “bent” (BDB); “hard; difficult; straw; for age” (Hitchcock); “a bow” (Strong).

*Gibeah of Saul*

### The origins of Saul of Gibeah

- ❖ **V.1** - “Abiel” - “El (God) is (my) father”.
- Abiel here is Jehiel of **1 Chron. 9:35** - the founder of Gibeon. (Barnes thinks Gibeon and Gibeah are one and the same.)
- ❖ “Zeror” - “a parcel (as packed up)”.
- ❖ “Bechorath” - “first-born”.
- ❖ “Aphiah” - “I will make to breathe”.
- ❖ “mighty man” - *gibbor* - powerful warrior.
- ❖ **V.2** - “Saul” - “desired” (BDB); “asked” (Strong); “asked for” (Easton) – **v.20**.

*Gibeah of Saul*

Unable to find his father's lost asses, Saul and his servant sought help from the local 'seer'. The servant knew Samuel by reputation but not by sight as Samuel was not recognised when encountered (1 Sam. 9:18-19). Saul did not know Samuel at all even though Samuel annually visited various places near Gibeah. Saul had never attended any gathering where Samuel was present to teach and guide the nation. It is evident Saul had little interest in spiritual things though he was not irreligious. Judaism emerges in nearly all that happens in the effort to find the 'seer' and all that is recorded thereafter of his reign. Saul had "a zeal of God, but not according to knowledge." His Judaism was to have far reaching consequences and shaped the destiny of the nation. Thus, Saul was a fitting microcosm of the nation of Israel throughout its entire history.

### Our first sight of Saul 1 Sam. 9:3-14

- ❖ **V.3** - "asses" - *athon* - she asses. Represents the multitude of Israel.
- ❖ "were lost" - *abad* - stray, be lost; perish, destroyed. The ISA translates – "and they-are-being-lost".
- ❖ **V.4** - "Ephraim" - "double fruit".
- ❖ "Shalisha" - "third"; "trebled".
- ❖ "Shalim" - "foxes".
- ❖ **V.5** - "Zuph" - "honeycomb". Near Ramah - Samuel's home.

*chamor*  
- male  
ass =  
Israel

*Gibeah of Saul*

### Saul's vain search for the asses

Like all men Saul was just "passing through" – he did not find the lost asses (symbol for the multitude of Israel) nor was he to succeed as king because of half measures and broken promises. His failure is a cameo of far too many who came after him!



### Saul's Judaistic spirit emerges 1 Sam. 9:5-14

- ❖ **V.5** - "take thought" - *da'ag* - become anxious.
- ❖ **V.6** - "honourable" - *kabed* - heavy, weighty; hence honourable.
- ❖ "way" - *derek* - a road (as trodden); figuratively a course of life or mode of action – **V.8**.
- ❖ "we should go" - *halak* - walk.
- ❖ **V.7** - "what shall we bring" – Judaistic spirit. See **John 6:28-29**.

*Gibeah of Saul*

### Saul – man of half measures 1 Sam. 9:7-14

- ❖ **V.7** - "the bread (food) is spent in our vessels" – Cp. principle **Matt. 25:1-13**.
- ❖ "present" - *teshurah* (only occ.) - gift.
- ❖ **V.8** - "fourth part of a shekel of silver" - Silver is the symbol for redemption. Under the Law every Israelite had to pay a "half shekel of the sanctuary" at census - **Ex. 30:13-15**.
- ❖ **V.10** - "Well said" - Saul agrees with the proposal to offer 'half price'.

*Gibeah of Saul*

### Samuel's object lesson for Saul 1 Sam. 9:13-14

- ❖ **V.13** - "for the people will not eat until he come" - This was an object lesson for Saul. He was to continue to do things in half measures - see his first failure - **1 Sam. 13:8-10**.
- ❖ Samuel arrived (**V.14**) to bless the sacrifice – Saul saw it with his own eyes! Would Samuel fail to keep his promise to Saul? – **1 Sam. 10:8**.

*Gibeah of Saul*

### 1st encounter - Samuel and Saul

- ❖ **1 Sam. 9:15** - "in his ear" - So it must be with leaders in Israel - **Isa. 50:4-5**.
- ❖ **V.16** - "anoint" - *mashach* (the root of *mashiyach* - "Messiah") - to smear, anoint with oil (the Word).
- ❖ "captain" - *nagiyd* - leader, ruler, captain, prince. Title of Christ - **Isa. 55:4**.
- ❖ "save" - *yasha* (part of the name Joshua) - to save, deliver.
- ❖ "Philistines" - "rollers in the dust" = the flesh (uncircumcised).

*Gibeah of Saul*

### The Divine plan for Saul

- ❖ **V.17** - "reign" - *atsar* - to inclose, restrain. ISA has "he shall steer". Roth. – "Here, is one shall control my people."
- ❖ **V.18** - "Then Saul drew near to Samuel" - But did not recognise him! A telling fact.
- ❖ **V.20** - "three days" - Saul failed to find ('save') the asses - contrast Israel's true 'captain' - **Luke 13:32-33**.
- ❖ "desire" - *chemdah* - delight; that which is desirable. "one coveted" (ISA). See use of Christ - **Haggai 2:7**.

*Gibeah of Saul*

### The desire of Israel prepared

- ❖ **V.24** - "shoulder" - *shoq* - leg, thigh. Used of the right shoulder - the priest's portion of the offerings.
- ❖ **V.25** - "communed" - *dabar* (the Word).
- ❖ "the top of the house" - The place of prayer and meditation.
- ❖ **V.26** - "arose early" - 'Resurrection' to a newness of life.
- ❖ "spring" - *alah* - to ascend. 1st occ. **Gen. 2:6**.
- ❖ "both of them" - Key to Saul's success.

*Gibeah of Saul*

### The final key for success

- ❖ **V.27** - "stand thou still" - *amad* - to stand. There are times when faced with bearing great responsibilities there is a need to stand still and learn - **Deut. 5:31**.

#### Yahweh to Moses at Sinai

But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

*Gibeah of Saul*

### The failure of Saul's leadership

Saul was a failure as a leader in Israel. Spiritually uneducated and inept, he proved inadequate for any purpose, save his own. Like so many who had gone before him during those dark centuries of Israel's struggle for survival, his downfall was inevitable because he "transgressed...against the Word of Yahweh" (1 Chron. 10:13).

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*Gibeah of Saul*

## SIGNS OF DESTINY FOR SAUL

Samuel did his best to guide and encourage a bemused and reluctant Saul in his new role as anointed king of Israel. He gave him signs that are full of lessons that would ensure Saul's success if only he understood and responded to their spiritual import. But therein lay the problem. Yahweh had given His people their wish - a king like the nations around them, but most importantly a king in their own likeness. Saul like Israel was chosen of God and had potential that could have led to success had there been a desire to foster spiritual things. Sadly, Saul's lack of interest in spiritual things was to be his undoing as it was for the nation in its chequered history.

### The anointing of Saul - 1 Sam. 10

- ❖ **V.1** - "a vial" - *pak* - flask. 3 occs. O.T. - used twice of the anointing of Jehu - **2 Kings 9:1,3**.
- ❖ "of oil" - Symbol for the word of God. Cp. **Ex. 29:7**.
- ❖ "captain" - *nagiyd* - leader, ruler, captain, prince, 1<sup>st</sup> occ. **1 Sam. 9:16**.
- ❖ "inheritance" - *nachalah* - possession, property, inheritance, heritage. See use **Mic. 7:14,18**.

*Gibeah of Saul*

### Three signs - 1 Sam. 10:2-8

- ❖ **V.2** - "two men" - Saul could choose what manner of man he would be!
- ❖ "Rachel's sepulchre" - Based on the birth of Jacob's last son - Would Saul become Ben-oni or Benjamin?
- ❖ Ben-oni = Son of my sorrow.
- ❖ Benjamin = Son of the right hand.
- ❖ Rachel signifies "to journey" (as a good traveller).
- ❖ The 3 signs are about life's journey!

*Gibeah of Saul*

### 3 significant signs = 3 phases of our life in the Truth

- ❖ Phase 1 – Initiation - Calling, preparation and choices – **1 Sam. 10:1-2.**
- ❖ Phase 2 – Dedication - Life in the house of God – **probation** - the journey to the Kingdom - **Vv.3-4.**
- ❖ Phase 3 – Glorification - The hill ascended - Kingdom finally attained - **Immortality** - **Vv.5-6.**

*Gibeah of Saul*

### The meaning of the signs Phase 1 - Initiation

- ❖ **V.2** - "Zelzah" - "clear shade", "shadow". From two contrasting words - *t'sel* - shade; and *tsach* - dazzling, sunny, bright. Again there are **choices** before Saul - live in the shade or the light.
- ❖ "The asses" - Symbol of Israel. God is able to redeem Israel! **1 Chron. 17:9-10.**
- ❖ "sorroweth" - *da'ag* - be anxious, concerned. God cares for His children.

*Gibeah of Saul*

### The meaning of the signs Phase 2 – Dedication in probation

- ❖ **V.3** - "go on forward" – Roth. – "...pass on quickly from thence onwards."
- ❖ "plain" - *elon* - oak. Symbol of strength.
- ❖ "Tabor" - root - to be fragile. (This is not Mt Tabor in the valley of Jezreel).
- ❖ "three men (*ish*)" - 3 is the number of fruit - the purpose of our calling.
- ❖ "going up" - *alah* - to ascend.
- ❖ "God" - *elohim* - mighty ones.

**Based on the life of Jacob – Gen. 35:6-8**

*Gibeah of Saul*

### The meaning of the signs Phase 2 - Dedication

- ❖ **V.3** - "Bethel" - "The house of God" = the ecclesia - **1 Tim. 3:15 (1 Pet. 4:17).**
- ❖ "three kids" – Used under the Law for Passover and 2 forms of sin offering = 3 aspects of the Atonement – Forgiveness of sin in Christ our Passover (**1 Cor. 5:7**).

Three 'kids' as distinct from mature goats – used for Passover (**Ex.12:5**); sin offering for sins of ignorance (**Lev. 4:23**); sin offering for sins of commission, including broken oaths (**Lev. 5:4-6**).

*Gibeah of Saul*

### The meaning of the signs Phase 2 - Dedication

- ❖ **V.3** - "wine" – Occurs 140 times O.T. The first 8 (except **Gen. 14:18**) used in the context of human failure.
- ❖ **V.4** - "salute" - *sha'el shalom* - Roth. - "ask thee of thy welfare".
- ❖ "two ...of bread" – i.e. one each for Saul and his servant. Cp. **Luke 22:14-20.**
- ❖ "receive of their hands" - *yad* - open hand.

**So bread and wine play an important role during our probation!**

*Gibeah of Saul*

### The meaning of the signs Phase 3 - Glorification

- ❖ **V.5** - "After that" - *achar ken* – **Ygs. Lit.** – "Afterwards". The final phase.
- ❖ "hill" - *gibah* - Some render it "Gibeah" (see **RV** margin – "Gibeah of God").
- ❖ "God" - *elohim* - mighty ones.
- ❖ "garrison" - *netsib* (11 occs.) - something stationary. 1st (and previous) occ. **Gen. 19:26** - "pillar" (of salt). **Judgement Seat!**
- ❖ "Philistines" - "rolling" (migratory).

*Gibeah of Saul*

### The meaning of the signs Phase 3 - Glorification

- ❖ **V.5** - "city" - *ayar* - a city (a place guarded by waking or a watch).
- ❖ "company" - *chebel* - a cord, rope, band, company (as bound together). Used **Josh. 2:15**. **ISA** - "line of".
- ❖ "prophets" - *nabi* - spokesman, prophet.
- ❖ "high place" - *bamah* - an elevation. See final occ. **Hab. 3:19**.
- ❖ "psalter" - *nebel* - a skin-bag, pitcher; (2) harp, lute, musical instrument.

Gibeath of Saul

### The meaning of the signs Phase 3 - Glorification

- ❖ **V.5** - "tabret" - *toph* - timbrel, tambourine. Used **Ex. 15:20**.
- ❖ "pipe" - *chaliyl* - pipe, flute. See **Isa. 30:29**; **1 Kings 1:40**.
- ❖ Evidently 4 (righteousness) prophets plus Saul = **5 (grace)**.
- ❖ "prophesy" - *naba* - to speak. **Rev. 10:11**.
- ❖ **V.6** - "the Spirit of the LORD will come upon thee" - Symbolically (in the type) he would become an immortal man.

Gibeath of Saul

### The meaning of the signs Phase 3 - Glorification

- ❖ **V.6** - "thou shalt prophesy with them" - i.e. share their work. Cp. **Rev. 10:11**.
- ❖ "turned" - *haphak* - turn about, change, transform, overturn.
- ❖ "another man" - *acher ish* - Lit. "a different great man". Compare Jacob.
- ❖ **V.7** - "let it be" - Saul had a choice. We can allow God to work, or refuse.
- ❖ "signs" - *oth* - sign, signal.

Gibeath of Saul

### 3 significant signs = 3 phases of our life in the Truth

- ❖ Phase 1 – Initiation - Calling, preparation and choices – **1 Sam. 10:1-2**.
- ❖ Phase 2 – Dedication - Life in the house of God – **probation** - the journey to the Kingdom - **Vv.3-4**.
- ❖ Phase 3 – Glorification - The hill ascended - Kingdom finally attained - **Immortality** - **Vv.5-6**.

Gibeath of Saul

### Response to the Signs

- ❖ **V.7** - "that thou do as occasion serve thee" - Note AV margin - Heb. "do for thee as thine hand (*yad*) shall find." **Roth**. - "...then act thou for thyself, as thou shalt find occasion."
- ❖ "for God is with thee" - Principle - **2 Chron. 15:2** - "Yahweh is with you, while ye be with him". Cp. **James 4:8**.
- ❖ **V.8** - "go down before me" - As Samuel's representative. "Draw nigh to God and He will draw nigh to thee."

Gibeath of Saul

### Response to the Signs

- ❖ **V.8** - "Gilgal" - wheel, rolling. Memorialised the rolling away of the reproach of Egypt - **Josh. 5:9**.
- ❖ "to offer" - Saul was king, not priest. He needed Samuel to come and officiate.
- ❖ "burnt offerings" - Symbolising dedication, mentally, morally and physically - **Lev. 1:8-9**.
- ❖ "peace offerings" - Symbolising fellowship, thanksgiving, keeping of vows and voluntary service - **Lev. 7:11-18**.

Gibeath of Saul

### Seven days of faithfulness

- ❖ **V.8** - "seven days" - 7 is the covenant number. Saul's success lay in keeping covenant until the appointed day.
- ❖ "shalt thou tarry" - *yachal* - wait; be patient, hope.
- ❖ "till I come" - Promise of return - **Luke 19:13**; **Rev. 2:25**. "Occupy till I come."
- ❖ "shew" - *yada* - to know.
- ❖ **Roth**. - "...then will I let thee know what thou shalt do."

Gibeath of Saul

### Saul given another heart

- ❖ **1 Sam. 10:9** - "God gave him another heart" - *haphak* - to turn about. **Ygs. Lit.** - "God turneth to him another heart."
- ❖ **V.11** - "What is this that is come unto the son of Kish" - Clearly Saul was not known for his inclination to spiritual things. He was not a Bible student.
- ❖ "Is Saul also among the prophets" - **Roth**. - "Is, even Saul, among the prophets?" Repeated - **V.12**.

Gibeath of Saul



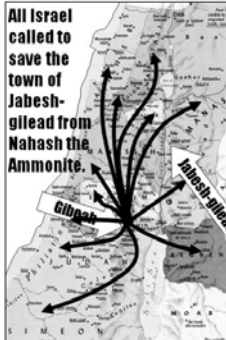
## SAUL'S FIRST SERIOUS ACTION AS KING

It speaks volumes that having been anointed king of Israel, Saul was still tending his herd when the first crisis of his reign occurs. So preoccupied by his own domestic affairs, Saul was oblivious to the dilemma of the town of Jabesh-gilead and the distress of his local community on hearing the news. All effective leaders know that it necessary to "Be thou diligent to know the state of thy flocks, and look well to thy herds" (Prov. 27:23). Saul's focus was on his herd of cattle not on the flock of Israel. However, with some assistance from God (1 Sam. 11:6), Saul then hewed two oxen to pieces which were sent to all the tribes of Israel. What would have motivated such an action? The answer is tradition. The actions of the Levite in "the days of Gibeah" (Judges 19:29-30) were surely the source of his actions to gather all Israel. Does this suggest Saul's heritage as a descendant of a woman from Jabesh-gilead? It seems so.

### Saul of Gibeah

- ❖ Was his ancestral mother one of the 400 virgins of Jabesh-gilead?
- ❖ There is a 2 in 3 chance that is so!
- ❖ Implicit proof lies in Saul's first decisive act as king of Israel - 1 Sam. 11:1-7.
- ❖ Why did Saul hew a yoke of oxen into 12 pieces and send them to each tribe?
- ❖ Consider too the numbers - 400 and then 200 - David pursued by Saul first had 400 men, and then 200 more = 600.

*Gibeah of Saul*



### All Israel called 1 Sam. 11:1-7

Saul divided two yoke of oxen into 12 pieces and sent them to each tribe with an ultimatum. Where did he get that from - not being a Bible student?

## SAUL'S JUDAISTIC TENDENCIES

From the very beginning Saul's tendencies were to tradition and Judaism. His hasty and foolish oaths and his acquiescence to popular opinion brought about his undoing and ultimate rejection as Israel's king. His strange reception of David after the death of Goliath confirmed his Judaistic tendencies and subsequent making of oaths that he had no intention of keeping estranged him from David and from his loyal son Jonathan. David's complete rejection by Saul foreshadowed the experience of Christ who was to be killed at the behest of men of Saul's ilk of whom he was a forerunner.

### Saul's unfaithfulness

Saul proved an unfaithful king. What that means will be discerned by those who understand the difference between faithfulness in its common acceptation and faithfulness towards God. A man is faithful in the common acceptation who performs what he undertakes as between man and man; but a man faithful to God is one who aims at carrying out the appointments of God for no other reason than that they are the appointments of God. Such a man has such an aim, because he discerns, and is deeply impressed with the fact, that all things belong to God, and that God only has the right to appoint what is to be done.

*Gibeah of Saul*

RR - Visible Hand of God, Chap. 23

### Vows must be performed

- ❖ Deut. 23:23 – "That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth."
- ❖ Ecc. 5:4 – "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed."

*Gibeah of Saul*

### Saul's first oath

- ❖ **1 Sam. 14:24-28** – An oath of adjuration preventing eating until sunset.
- ❖ **V.24** – “adjured” – *alah* – to put under oath, curse, adjure.
- ❖ A despotic oath with a focus on Saul – **“I may be avenged of mine enemies.”**
- ❖ **V.26** – “the people feared the oath” – Their acquiescence bound them to it.
- ❖ **V.27** – Jonathan's unawareness exposes him to imminent mortal danger.

*Gibeah of Saul*

### Jonathan's life in the balance

- ❖ **1 Sam. 14:28-30** – Jonathan declares the folly of Saul's hasty oath. Cp. **V.19**.
- ❖ **V.35** – Saul builds his first altar!
- ❖ **V.36-37** – Belated request ignored.
- ❖ **V.38-42** – The ‘oath breaker’ exposed.
- ❖ **V.43-46** – The people save Jonathan on the grounds that God worked through him to save Israel from the Philistines.
- ❖ Saul's foolish oath is left unfulfilled – did this start the rot?

*Gibeah of Saul*

## SAUL'S JUDAIST OUTLOOK CLASHES WITH DAVID'S BACKGROUND

### SAUL THE CLASSIC JUDAISER

**1 Sam. 14:18-19** – The first indications of Saul's Judaistic approach – The Ark is treated as a magic box, not as the vehicle of Yahweh's presence.

**1 Sam. 14:24** – A “touch not, taste not” approach – Col. 2:20-23 – Saul's focus was on external self-righteousness designed to achieve his own personal vindication.

**1 Sam. 15:13-15,17** – Saul imics Cain (the first Judaiser) by prescribing what is acceptable to God, completely dismissive of specific instructions.

**1 Sam. 15:20-23 and 28:3** – Saul in his zeal to uphold law tried to eradicate witches but fell to its equivalent in God's sight – Rebellion.

**1 Sam. 20:24-26** – Saul's mind fixated on being ritually clean but not spiritually clean.

**2 Sam. 21:1** – Saul's zeal for Israel and Judah overrides a 500 year old oath by Israel.

**1 Sam. 17:55-18:2** – Saul recoils from the prospect of connection with a scandal ridden family. His kingly status and self-righteousness rejected association with ‘sinners’.

### A promise not kept

- ❖ **1 Sam. 17:25** – Saul promised Merab to the man who slew Goliath.
- ❖ **V.55-58** – Saul realises David will soon become his son-in-law. Cp. **1 Sam. 16:19-23**. Note **1 Sam. 18:2**.
- ❖ **1 Sam. 18:17-18** – David gives Saul an excuse not to keep his promise.
- ❖ **V.19** – Merab (“increase”) marries Adriel (“flock of God”) – the scene is set for an agonising disaster decades later.

*Gibeah of Saul*

### A problem with David's origins?

- ❖ **1 Sam. 17:28-29** – His brethren despised him and could not speak kindly to him.
- ❖ **1 Sam. 17:55-58** – Saul realises David will soon become his son-in-law.
- ❖ **1 Sam. 16:19-23** reveals David was well known by Saul personally – but not his family background or connections.
- ❖ **1 Sam. 17:12** – Jesse had 8 sons but was regarded as beyond any influence.
- ❖ **1 Sam. 18:2** – The impending connection with Jesse's house disgusts Saul.

What were the reasons behind Saul not allowing David to return to his family after killing Goliath? The answer lies in the information that Abner had garnered after Saul commanded him to enquire about David's family. David had returned home from Saul before the war with the Philistines – **1 Sam. 16:19-23; 17:15**. He was personally well known by Saul.

## Scandals in Jesse's family?

2 Sam. 17:25 - And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

No reason! Why not Jesse if she is David's sister? i.e. seduced 'Ithra' a contraction of 'Jether' Should read "Ishmeelite"

1 Chron. 2:15-17 - "...David the seventh (of Jesse): Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

Abigail (at least) was fathered by Nahash (not Jesse) via David's mother.

Comparing these two passages raises a number of issues:

- The name of Abigail's seducer (Lit. "who had gone in to") is different in each;
- Ithra is a contraction of the name Jether;
- He was an Ishmeelite, and so Rotherham translates – "Ithra the Ishmaelite", and the Companion Bible – "Jetheran an Ishmeelite."
- Abigail's father was Nahash (not Jesse);
- Hence, two scandals blotted Jesse's family;
- When Saul heard this information he was clearly horrified.

## Why was David not invited to Samuel's anointing feast?

- ❖ **1 Sam. 16:5** – "And he sanctified Jesse and his sons, and called them to the sacrifice." Did Jesse have a reason to ignore David as one of his sons? Was Jesse embarrassed or worried about tensions in the family?
- ❖ **V.12** – "ruddy" – *admoniy* – reddish. May be evidence of time in the open as a shepherd, or perhaps more importantly of natural birth colour (and perceived to be not that of Jesse's wife by whom the other sons were born).
- ❖ **V.13** – "anointed him in the midst of his brethren" – The 'enemies' of **Ps. 23:5**.
- ❖ **Ps. 51:5** is generally interpreted as a figure of speech *Asterismos* (or indicating – employing some word which directs special attention to some particular point or subject) referring to the acquisition of human nature with its bias towards sin (as in Job 14:4; 15:14), but may also hint at something else much more embarrassing – an incorrect suspicion by Jesse that David was not his son that was accepted as fact by David given the hatred of his brothers.

We know Jesse was David's father (Ruth 4:22; Matt. 1:6), and his mother was Jesse's wife – 1 Chron. 2:15-17 – as David has one full blood sister, namely Zeruiah and a half sister Abigail – 2 Sam. 17:25. The evidence suggests there had been scandal in Jesse's family involving his wife around the time of David's conception creating his suspicion about David's origin just as it was for Joseph at the conception of the Lord Jesus Christ (Matt. 1:18-20) – a suspicion still alive 30 years later - **John 8:41** – Compare Isaac – Gen. 21:9 and Jephthah – Judges 11:1-2.

David was one of the greatest types of Christ in the O.T. – 2 Sam. 7:19; 1 Chron. 17:17

- ❖ **2 Sam. 7:19** – "And is this the manner of man, O Lord GOD?" - "manner" is *towrah* - law, custom, mode or manner (Ges.) The idea is of a type or pattern. Lit. - "This is the type of the Adam" (i.e. the last Adam = Christ).
- ❖ **1 Chron. 17:17** – "and hast regarded me according to the estate of a man of high degree". "estate" is *towr* - a manner, mode. Interlinear Bible translates "as a type of the man who is on high".

Perhaps David is a fuller type of Christ than we first realised!

## CONTRASTING KINGS

Saul only ever kept one recorded oath and that was the one he made to the witch of Endor the day before his death (1 Sam. 28:10). Given his history it is likely he would have broken that too if he had lived. There could not have been a greater contrast between Saul and David who replaced him as king of Israel. Saul could not keep covenant but David was always faithful to the covenants he made.

### Saul's oath to a witch

- ❖ **1 Sam. 28:10** – Saul's oath involves Yahweh's name and existence to a witch who did not believe in God.
- ❖ Saul in his zeal had sought to eradicate witchcraft – **V.3,9**.
- ❖ **1 Sam. 15:23** – Samuel's prescient words return to haunt Saul.

**For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.**

*Gibeah of Saul*

### An oath about David

- ❖ **1 Sam. 19:6** – Preceded by Saul openly campaigning against David's life – **V.1**.
- ❖ **V.2-5** – Jonathan's earnest intervention produces an oath from Saul.
- ❖ **V.10** – Within a short period the oath is broken.

#### Saul's motivation

**Indignation – 1 Sam. 18:2**  
**Jealousy – 1 Sam. 18:8**  
**Fear – 1 Sam. 18:15, 28-29**  
**Pride – 1 Sam. 20:31**

*Gibeah of Saul*

### David's oaths

- ❖ **1 Sam. 18:3** – Jonathan and David make a covenant of mutual loyalty. Kept.
- ❖ **1 Sam. 20:16-17** – The covenant renewed with emphasis on preserving Jonathan's house – Fulfilled – **2 Sam. 9:1-13; 19:28-30; 21:7**.
- ❖ **1 Sam. 24:21-22** – David's oath made to preserve Saul's name and house – Fulfilled – **2 Sam. 1:17-27; 9:1,9**.
- ❖ **1 Sam. 30:15** – David's oath to the young Egyptian - Kept.

*Gibeah of Saul*

### David's oaths

- ❖ **2 Sam. 3:35** – David's oath that he was not involved in Abner's assassination. Kept.
- ❖ **2 Sam. 19:23** – David's oath to Shimei that he would not die for his sin. Kept.

**"Thou shalt perform unto Yahweh thine oaths"**

**Now for the culmination of Saul's lack of integrity**

*Gibeah of Saul*

### Wherefore should God be angry...

- ❖ **2 Sam. 21:1** – **Roth**. – "And there came to be a famine, in the days of David, for three years, year after year, so then David sought the face of Yahweh, — and Yahweh said — It respecteth Saul and his house, as to bloodshed, in that he put to death the Gibeonites."
- ❖ 500 years before the princes of Israel swore an oath to the Gibeonites.

*Gibeah of Saul*

### ...and destroy the work of thy hands

- ❖ **2 Sam. 21:1-11** – 3 years of famine for Saul breaking Israel's oath to the Gibeonites – **Josh. 9:15**.
- ❖ **V.1** – "enquired" – *baqash paniym* – **Roth**. – "sought the face".
- ❖ "Gibeonites" – "hill city" (Strong's no. 1391 – Gibeah is 1390).
- ❖ **V.2** – "sworn" – *shaba* – to seven oneself (i.e. make a covenant).
- ❖ **V.3** – "atonement" – *kaphar* – to cover, purge, make an atonement.

*Gibeah of Saul*

At Gibeah in Judges 19 to 21, the tribes of Israel who "did right in their own eyes" found ways to circumvent the oaths they had made that became inconvenient due to their own brutal excesses. So did Saul all his life, but not David the forerunner of Christ.

### David's possible excuses!

- ❖ **2 Sam. 21:2** - Saul was showing zeal towards the ecclesia – Israel and Judah.
- ❖ 'The statute of limitations' – Surely a 500 year old oath is extinct! "Times have moved on".
- ❖ Why should Israel be suffering for Saul's past actions? This is not our problem.
- ❖ Anyway, the Gibeonites are only Gentiles. What part do they have in Israel?

**Note the context – Some in Israel had just rejected David as their king! – 2 Sam. 19:43; 20:1-2**

### Joshua's oath to the Gibeonites

- ❖ **Josh. 9:15** – "And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them."
- ❖ Neither the passage of time or change of circumstances cancel out an oath involving the name of Yahweh.
- ❖ Saul had broken a covenant, hence...
- ❖ **2 Sam. 21:4-6** - 7 'sons' of Saul taken = covenant broken.

*Gibeah of Saul*

### ...and destroy the work of thy hands

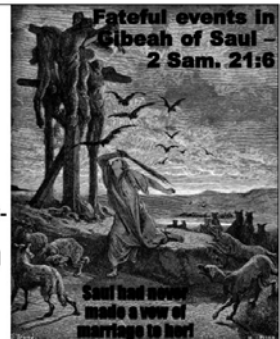
- ❖ **V.8** - "Rizpah" – "coal, a hot stone".
- ❖ "Ahia" – "the screamer"; i.e. a hawk or falcon. Cp. **V.10**.
- ❖ "Armoni" – "one of the palace".
- ❖ "Mephibosheth" – "dispeller of shame" – not Jonathan's son as in **V.7**.
- ❖ "Michal" – should read "Merab" – "increase". See **1 Sam. 18:19**. Merab and Adriel paid the price for Saul's broken covenants.

*Gibeah of Saul*

### Rizpah – 2 Sam. 21:10

- ❖ Her 6 month vigil beside the stakes.
- ❖ On duty day and night.
- ❖ David acknowledged her loyalty to Saul (like a vow of marriage).

*Gibeah of Saul*



**Fateful events in Gibeah of Saul – 2 Sam. 21:6**

**Saul had never made a vow of marriage to her!**

### The bones of Saul and Jonathan 2 Sam. 21:12-14

- ❖ History revisited – David goes to **Jabesh-gilead** (place of Jacob's vow) to collect the bones of Saul and Jonathan.
- ❖ **V.14** – "Zelah" – "rib; side; halting".
- ❖ "Kish" – "a bow (as bent)" – Cp. **2 Sam. 1:18**.
- ❖ **Roth**. – "and God suffered himself to be entreated for the land, after this."

**A 500 year old broken covenant is avenged and atonement made!**

### The tribulations of concubines

The word for "concubine" in Hebrew is *pilegsh* – BDB Definition: concubine, paramour. A lower order partner for fairly obvious purposes.

The whole episode at Gibeah began with a Levite failing to make a firm covenant of marriage with his errant concubine.

The final chapter of Saul's life sees his loyal concubine with whom he had made no covenant suffering the consequences of his breaking of the covenant with the Gibeonites.

## CHRIST AND THE DAYS OF GIBEAH

On the way to the cross Christ invoked the whole fabric of the origins and character of Israel's first king after he had been rejected as their king by his contemporaries who favoured Caesar as their only king. In the aftermath of the greatest rejection of covenant in human history Christ cited not only the words of Hosea to weeping women but the entire context of those words and their background in the history of Judges 19 to 21.

Like Israel in the days of Gibeah, Saul made and broke every promise and oath that he made except for the oath he made to the witch of Endor and that only because he did not have time to break it. This is the most important lesson to be learnt from the life of Saul and is the final chapter of his story until the Judgement Seat of Christ which will reveal his life

was shaped by his origins and upbringing and culminated in a perpetual failure to keep covenant. The return of Saul's bones to Gibeah came in the shadow of awful and heartbreaking events because of Saul's breaking of Israel's 500 year old oath to the Gibeonites. Tragedy struck the family of his daughter and of his unrequited loyal concubine because he could not keep covenant.

### Gibeah in the Prophets

- ❖ **Isa. 10:29** - Station of Gog in his advance into the Land leading to Armageddon.
- ❖ **Hos. 5:8** - Mentioned as a station of the invader of the Land who has already swallowed up Israel and is now in Benjamin on his way to Judah.
- ❖ **Hos. 9:9** - The corruption of ancient Gibeah cause of Divine judgement.
- ❖ **Hos. 10:9** - The lesson of Gibeah of old not heeded.

*Gibeah of Saul*

### Covenant in Hosea

- ❖ **Hos. 2:18** - Israel brought into the bonds of the covenant via the Second Exodus.
- ❖ **Hos. 6:7** - Treacherous attitude to covenant-keeping source of Yahweh's anger.
- ❖ **Hos. 8:1** - Call for judgement based on transgression of the covenant.
- ❖ **Hos. 10:4** - Swearing falsely in making a covenant reason for judgement.
- ❖ **Hos. 12:1** - Israel's covenant with Assyria.

*Gibeah of Saul*

### Gibeah and Christ

- ❖ **Hos. 10:8** is cited by Christ on the way to Golgotha - **Luke 23:30**.
- ❖ **Hos. 10:9** - "O Israel, thou hast sinned from the days of Gibeah..."
- ❖ The context of **Hos. 10** is apposite:
  - ◆ **V.3** - "We have no king..." - Cp. **John 19:15** - "The chief priests answered, We have no king but Caesar."
  - ◆ **V.8** - "thorn and thistle" - Cp. **John 19:2,5** - "...the soldiers platted a crown of thorns..."

*Gibeah of Saul*

### The ultimate repudiation John 19:15

**"We have no king but Caesar."**

These words, uttered by the chief priests, are very significant. These chief representatives of the theocratic government of Israel thus formally and expressly renounce it, and declare their allegiance to a temporal and pagan power. This utterance is "the formal abdication of the Messianic hope."

**Vincent's Word Studies**

*Gibeah of Saul*

### Gibeah and Christ

- ❖ **Hos. 9:9** - "They have deeply corrupted themselves as in the days of Gibeah."
- ❖ **Hos. 9:10** - Israel likened to the fruit of the vine and fig tree. Cp. **Luke 13:6-7** - "a fig tree planted in his vineyard."
- ❖ **Hos. 9:12,14,16** - "Though they bring up their children, yet will I bereave them." Cp. Christ's warning - **Luke 23:28-29** - "...weep for yourselves and your children.... Blessed are the barren, and the wombs that never bare..."

*Gibeah of Saul*

Grieved, but not surprised by his complete rejection by the leaders of Israel, Christ's mind went right back to "the days of Gibeah" when Israel having not dealt with the brazen manifestations of idolatry by Micah, Moses' grandson and portion of the tribe of Dan ignored and despised Yahweh's covenant and then failed to keep their own oaths.

### Gibeah and Christ

- ❖ **Hos. 9:16** – “...their root is dried up, they shall bear no fruit...” Cp. **Luke 23:31** – “For if they do these things in a green tree, what shall be done in the dry?”
- ❖ **The Future - Hos. 14:6-8** – “Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree.” The day of Israel’s redemption will come.

*Gibeah of Saul*

### God’s character

- ❖ **Dan. 9:4** – “O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.”
- ❖ **Neh. 9:32** – “Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy...”
- ❖ **Ps. 89:34** – “My covenant will I not break, nor alter the thing that is gone out of my lips.”

*Gibeah of Saul*

### Israel’s record of failure

- ❖ **Ezek. 16:59** – “For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.”
- ❖ **Ezek. 17:15** – “...shall he break the covenant, and be delivered?”
- ❖ **Jer. 11:10** – “...the house of Israel and the house of Judah have broken my covenant which I made with their fathers.”

*Gibeah of Saul*

### Israel of the future

- ❖ **Jer. 50:5** – “They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.”
- ❖ **Ezek. 20:37** – “And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.”

*Gibeah of Saul*

### Saul lost his kingdom and eternal life for breaking covenants

### *But what about us?*

Baptism is a **vow** of commitment and service to God and of espousal to Christ – **2 Cor. 11:2; Rom. 7:1-4**

*Gibeah of Saul*

The take away message of this study

### *Saul of Gibeah*

**Keep covenant**

**Fulfil unto Yahweh your VOWS**

**Let your Yea be Yea! And your Nay be Nay!**

The enduring lessons from the life of Saul are best viewed against the example of his successor on the throne, David, and the life of the one who will be Israel’s last king, the Lord Jesus Christ.

Saul was unable to keep any promise. All his oaths were abandoned bar one, and that to a witch. To top it off, he broke Israel’s oath to the Gibeonites that was to cost his own family and the nation dearly. Breaking covenants always leads to misery and heartbreak.

As our hymn says, “We know the end, we know the way, And some with life he will endow. Shall we be with him in that day? We make the answer now.”

### **Please Remember...**

- Conduct of all campers is to be in keeping with the commandments of Christ and his example
- Swimming is allowed during free time but children must have adequate supervision. It is stressed that the river is dangerous for poor swimmers and should not be used at all by non-swimmers. All swimmers are required to keep close to the bank and avoid taking risks. Night swimming and “swimming the river” are definitely prohibited.
- Any boats or canoes should not be taken beyond the limits of the camp. Life jackets must be worn at all times and children must be strictly supervised.
- If leaving the campsite is necessary, please contact a committee member.

### **Also...**

**THE FIRST AID VAN AND SUPPLIES ARE NEXT TO  
THE SHOP.  
IF YOU REQUIRE HELP IN AN EMERGENCY SOUND  
YOUR CAR HORN UNTIL HELP ARRIVES.**

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