

230329-4 Judges 16, Samson’s Ending, Taking Philistine Harlots—CThurman

Chronologically, this is the last judge in the history recorded in the Book of Judges.

Chapter 13 gave us the details surrounding the birth of Samson. In chs. 14, 15 Samson begins his public ministry as judge of Israel. This is parallel to the record of the gospels of Matthew and Luke concerning our Lord Jesus. (cf. Mt. 1,2; Lk. 1-4, then Christ enters his public ministry, Mt.3; Lk.5) Then chapter 16 fast forwards 20 yrs. to the end of Samson’s life.

‘Just as his love to the daughter of a Philistine had furnished him with the occasion designed by God for the manifestation of his superiority to the uncircumcised enemies of Israel, so the degradation of that love into sensual lust supplied the occasion for his fall which is related in this chapter. ... “He burst the fetters of his foes, but not the cords of his own lusts.” [(Ambros.] Apol. ii., [David.] c. iii.)’ *Keil & Delitzsch, Commentary on the Old Testament*, vol. 2, p.301, Hendrickson Publishers

Chapter 16

1 ¶ Then went Samson to Gaza, and saw there an an Hebrew verb
harlot, **harlot,**
a whoring [woman]

Gaza, גַּזָּא, proper name, A Place of Strength.

an harlot, Qal part. of the Hebrew verb גַּזָּא, zah-nah, tss. *to play the whore, to go whoring, to commit fornication, to commit whoredom, to fall to whoredom, to play the harlot, to be a harlot, to be whorish, to be a whore.* (Jud.2.17 (Qal pret.); Jud.8.27, 33; 19.2 (Qal fut.); Jud.11.1; 16.1 (Qal part.)

and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city,
besieged him set an ambush

compassed in, of the Hebrew verb סָבַב, tss. *to besiege, to compass, to be about on every side, to stand round about, to beset*, etc.

laid wait for, of the verb אָרַב, tss. *to lay wait, to ambush*.

and were quiet all the night, saying, In the morning, when it is day,
concealed themselves [We will conceal ourselves] until light

and were quiet, Hithpael (reflexive act.) fut. of the verb שָׁרַב, **same verb as is in 14.18, 'If ye had not plowed with my heifer,'** is also tss. *to hold they peace, to keep silence, to devise, to be a worker, a plower, to hold the tongue, to cease, to conceal*, etc.

we shall kill him.

[and then]

3 And Samson lay till midnight, and arose at midnight,
until half the night half the night

midnight, עַד־חֲצִי הַלַּיְלָה, lit. until half the night; חֲצִי, a masc. noun tss. *half (oft), part*.

and took the doors of the gate of the city, and the two posts, and
grabbed

took, of the verb אָחַז, tss. *to take hold, to come upon, to catchhold, to fasten, to hold, to bar, to handle*.

went away with them, bar and all, and put them upon his shoulders,

and went away with them, Qal fut. of the verb נָסַע, tss. *to journey, to depart, to set forward, to removed, to go forth, to go a way; vss. 3, and went away with them, 14, and went away*.

and carried them up to the top of an hill that is before Hebron.
mount

bar, בַּר יָחַ, a masc. noun tss. *bar (oft)*, fugitive (1),

Now, it might be that the gates were shut so securely with the purpose of shutting Samson in and keeping inside the city until morning, but desiring to leave he simply removes that gate, posts with the bar and carries them off about a distance of 40 miles due east off Gaza to Hebron.

But what do we see? Samson had great strength, but also great weakness. In him was united Divine power (cf. 2Pe.1.3) and a corrupted nature. Something every child of God must watch against.

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

Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

4 ¶ And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

Delilah, דֵּלִילָה, see the verb לָלַד, tss. *to be dried up, to be brought low, to empty, to fail, to impoverish, to make thin.*

The Valley of Sorek runs a crooked route east to west with a river in it that eventually drains into the Med. Sea. A city by the same name, Sorek, is next to Timnath, and about 1 ½ away from Zorah, near Samson's birthplace.

5 And the lords of the Philistines came up unto her,

lords, לָרִיב, a masc. noun tss. *lords* (), *plates [axles]* (1, of brass); **vss. 5, 8, 18, twice, 23, 27, 30.**

If the number of these lords are the same as earlier recorded, there are five lords of the Philistines. (cf. Jos.13.3; Jud.3.3) One lord representing five

major cities and people of the Philistines: Gaza, Ashdod, Ashkelon, Gaza, and Ekron.

But evidently it became public knowledge that Samson loved this woman. Nothing is said of her elsewhere in Scripture, and is there no mention of marriage between Samson and Delilah. It is understood that she is also a harlot. (see Gill)

and said unto her, Entice him,
deceive, flatter

entice, Piel (intensive act.) imper. of the verb פָּתָהּ, tss. *to deceive, to entice, to flatter, to persuade, be a silly one. Same verb as Samson's 30 companions used with reference to his wife. (cf. Jud.14.15)*

A weakness has been noted already in Samson. He could stand strong against the forces of many men but cave at the *needlings* of a single woman. (cf. Jud.14.17) We might criticize Samson for this, but we all have vulnerabilities we must be in constant prayer against and diligent to put off.

and see wherein his great strength [lieth], and by what [means]
in, by what power, might, ability in, by

strength, כֹּחַ, masc. noun tss. *strength, might, power, ability, substance, wealth. (vss. 5, 6, 9, 17, 19, 30)*

we may prevail against him, that we may bind him to afflict him:
tie, harness humble, trouble

we may prevail, Qal fut. of the verb יָכַל, tss. *can, to prevail, to be able, to overcome, to have might.*

to afflict, Piel (intensive act.) infin. of the Hebrew verb עָנָה, [g]ah-nah, tss. *to afflict, to trouble, to force, to humble, to weaken, etc; Jud. 16.5, 6, 19, to afflict (Piel infin.); Jud.19.24, to humble (Piel imper.); Jud. 20.5, to force (Piel pret.)*

that we may bind him, Qal pret. of the verb אָטַר, tss. to bind, to harness, to tie, to gird, to make ready, to prepare. (vss. 16.5, 6, 7, 8, 10, 11 twice, 12, 13, 21 twice, 25)

and we will give thee every one of us eleven hundred [pieces] of silver.

Delilah doesn't appear to have given the offer of these lords of the Philistines concerning Samson a second thought. She just hit the lottery. At least she is promised 5,500 pieces of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein
in what [is]

thy great strength lieth, and wherewith thou mightest be bound to afflict thee.
– in what harnessed humble

7 And Samson said unto her, If they bind me with seven green withs
harness twigs

green, לֵב, an adj. tss. green (poplars, withs, tree), moist (grapes).

withs, יֵתֶר, a masc. noun tss. withs, cord, string; Dict: a slender flexible branch or twig; esp: one used as a band or line.

that were never dried, then shall I be weak, and be as another man.

dried, of the verb דָּרַךְ, tss. to dry, to dry up, to decay, to waste, to be desolate, etc.

weak, Qal pret. of the verb הֵלַךְ, tss. to be weak, to be sick, to be diseased, to be grieved, to be infirm, to be wounded, and as an adj. sore [evil].

He was truly as weak as any other man but for the enabling grace of God. We should guard ourselves against being lift with pride, even in the most

spiritual exercises and victories. It takes so very little to turn the eyes upon self and think, 'My what great things I have done!' Much like Nebuchadnezzar that said rebelliously said,

Dan.4.28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word [was] in the king's mouth, there fell a voice from heaven, [saying], O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling [shall be] with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

**8 Then the lords of the Philistines brought up to her seven green withs which
fresh twigs**

had not been dried, and she bound him with them.

9 Now there were men lying in wait, יָשַׁב **abiding**
sitting, tarrying, dwelling

with her in the chamber.
parlour or inner—

chamber, חֲדָר, a masc. noun tss. chamber, inner chamber, inward part, and the same in Jud.3.24; 15.1.

**And she said unto him, The Philistines be upon thee, Samson. And he brake
burst**

and he brake (break), Piel (intensive act.) fut. of the verb נָתַק, tss. to draw, to pluck, to break, to break off, to lift up, to root out, to burst, to pluck off, to pull.

רוּחַ, ruach

the withs, as a thread of tow is broken when it toucheth the fire.
refuse of flax burst – at the breathe of –

So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies:

mocked, vss. 10, 13, 15, Piel (intensive act.) pret. of the verb הָתַל, to deceive, to mock.

lies, כִּזְבוֹ, a masc. noun tss. lie, leasing, and as an adj. false [witness], deceitful [meat].

now tell me, I pray thee, wherewith thou mightest be bound.

with what

עֲבֹת

11 And he said unto her, If they bind me fast with new ropes
fresh cords

that never were occupied, (cf. 15.13, 14; 16.12)
have not been with any work

then shall I be weak, and be as another man.

weak, Qal pret. of the verb הָלַךְ, tss. to be weak, to be sick, to be diseased, to be grieved. (vss. 7, 11, 17)

12 Delilah therefore took new ropes, and bound him therewith,
with them

and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

thread, חֵטָו, a masc. noun tss. thread, line, cord, fillet.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

weavest, Qal fut. of the verb אָרַג, and tss. to weave.

locks, מַחְלָּ פֹּת, a fem. pl. noun only twice in the OT and tss. locks. vss. 13, 19.

web, מַסְכָּת, a fem. noun only twice in the OT and tss. web. vss. 13, 14.

14 And she fastened it with the pin, and said unto him,
[perhaps nailing the web of hair to a beam]

fastened, Qal fut. of the verb תָּקַע, tss. to pitch, to blow, to strick, to fasten, to smite.

pin, יָתֵד, a fem. noun tss. pin, paddle, nail, stake.

The Philistines be upon thee, Samson. And he awaked out of his sleep,

awaked, יָקַץ, always tss. to awake (11).

sleep, שָׁנָה, a fem noun, always tss. sleep (22)

and went away with the pin of the beam, and with the web.

and went away with them, Qal fut. of the verb נָסַע, tss. to journey, to depart, to set forward, to removed, to go forth, to go a way; vss. 3, and went away with them, 14, and went away.

of the beam, אָרַג, a masc. noun twice in the OT. In Job 7.6, weaver's shuttle.

15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

in what

16 And it came to pass, when she pressed him daily with her words,
all the days

she pressed, Hiphil (causative act.) of the verb **קָצַץ**, tss. **Jud.14.17, lay sore upon him; 16.16, she pressed**; also *to constrain, to distress, to straiten, to oppress*.

and urged him, so that his soul was vexed unto death;
discouraged (cf. 14.17)

and urged him, Piel (intensive act.) fut. of the verb **אָלַץ**, only this once in the OT.

vexed, Qal fut. of the verb **קָצַר**, tss. *to reap, to straiten, to discourage, to cut down, to trouble, to loathe, to reap, to mow*.

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb:

סִוֵּר

if I be shaven, then my strength will go from me, and I shall become weak,
to be taken, depart, turn aside
vss. 17, will go, 19, went, 20, departed

and be like any other man.

18 ¶ And when Delilah saw that he had told her all his heart, she sent and

פָּעַם

called for the lords of the Philistines, saying, Come up this **once,**
time

for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

money, **קֶסֶף**, a masc. noun tss. *silver, money.*

19 And she made him sleep upon her knees; and she called for a man,

and she made him sleep, Piel fut. of the verb **ישן**, always tss. *to sleep.*

knees, noun, **בֵּרֶךְ**, always tss. with the English *knees.*

and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

exercise power departed

to afflict him, Piel infin. of the verb **עָנָה**, tss. *to exercise, to trouble, to humble, to force, to weaken, to ravish. vss. 5, 6, 19.*

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

– went –

and shake myself, Niphal fut. of the verb **נָעַר**, tss. *to shake, to yell, to toss up and down, to overthrow.*

21 But the Philistines took him, and put out his eyes, and brought him down to Gaza,

put out, Piel fut. of **נָקַר**, tss. *to thrust out, to pick out, to pierced, to dig.*

Gaza, where Samson had already begun to fall.

and bound him with fetters of brass; and he did grind in the prison house.

22 ¶ Howbeit the hair of his head began to grow again after he was shaven.

hair, שַׁעַר, masc. noun, tss. *hair, hairy* (1), *rough* (1).

grow again, Piel infin. of נִצַּחַ, tss. *to grow up, to spring up, to bring forth, to grow again*.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice:

and to rejoice, שִׂמְחָה, a fem. noun, tss. *mirth, gladness, joyfulness, rejoice, joy*.

נִתַּן

for they said, Our god hath delivered Samson our enemy into our hand.
given

your enemies, is a verb!, אַחַיָּ, ah-yav, also tss. *foes*. (**Jud.2.14 (twice), 18; 3.28; 5.31; 8.34; 11.36; 16.23, 24**)

The Hebrew דָּג, dag, is *fish*. Though it is not recorded in the Scriptures the appearance of the god Dagon was of a man with the lower torso of a fish. In 1Sa.5.4, when the Philistines had placed the ark of the LORD in the house of Dagon it was discovered the next day fallen, the head and hands cut off, leaving only the stump part (of the fish?) remaining.

24 And when the people saw him, they praised their god:
boasted, commended, gloried

for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.
desolator increased our slain

destroyer, Hiphil part. of the verb נִחַרַ, vss. **7, were dried, 8, had ... been dried**; in Hiphil the verb is tss. *to make waste, to lay waste, to destroy*; in Niphal, *to desolate*.

טוֹב

25 And it came to pass, when their hearts were merry, that they said,
good

Call for Samson, that he may make us sport. And they called for Samson

that he may make us sport, Piel fut. of קַח־שׁ, tss. to deride, to laugh, to sport, to scorn, to laugh to scorn, etc.; v.27, made sport.

out of the prison house; and he made them sport: and they set him between the pillars.

stands [implying, of the Temple or House of Dagon. v.26].

נָעַר

26 And Samson said unto the lad that held him by the hand,

that held, Hiph. part. of נָחַץ, tss. to prevail, to be strong, to be courageous, to confirm, to be stout, to encourage, to strengthen, to fasten, to take hold, to seize, to retain, to lean, to hold. vss. 26, that held, 28, and strengthen me

Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

rely, rest

standeth, Niph. part. of נָבַח, tss. to establish, to prepare, to fashion, to be stable, to direct, to fit, to be firm, etc.; vss. 26, standeth, 29, stood.

that I may lean, Niph. fut. of נָשַׁע, tss. to lean, to rely, to rest, to stay.

27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

roof, גַּג, a masc. noun, tss. top, roof, roof of the house, top of the house, roof over, house top.

made sport, Qal infin. of קַח־שׁ, tss. to deride, to laugh, to sport, to scorn, to laugh to scorn, etc.; that he may make us sport, Piel fut.

28 **And Samson called unto the LORD, and said, O Lord** אֲדֹנָי יְהוָה
Master LORD (Jehovah)
(Adon, Adonai)

remember me, I pray thee, and strengthen me, I pray thee, only this once, פְּעַם
time

and strengthen me, Piel imper. of קָזַק, tss. to prevail, to be strong, to be courageous, to confirm, to be stout, to encourage, to strengthen, to fasten, to take hold, to seize, to retain, to lean, to hold. vss. 26, that held, 28, and strengthen me.

O God, that I may be at once avenged of the Philistines for my two eyes.
(the vengeance)

that I may be ... avenged, Niph. fut. of נָקַם, tss. to avenge, to take vengeance, to revenge, to punish.

29 **And Samson took hold of the two middle pillars upon which the house stood,**
stands

and ... took hold of, Qal fut. of לָפַת, tss. in Qal, to take hold, in Niph., to turn himself, to turn aside.

stood, Niph. part. of כָּוַן, tss. to establish, to prepare, to fashion, to be stable, to direct, to fit, to be firm, etc.; vss. 26, standeth, 29, stood.

and on which it was borne up, of the one with his right hand, and of the other with his left. sustained

it was borne up, Niph. fut. of סָמַךְ, tss. to sustain, to put, to lay, to uphold, to stand fast, to establish, to bear up, to rest.

30 **And Samson said, Let me die with the Philistines.**

my soul (life) die

Samson very likely dying at an age that was in his 40's.

And he bowed himself with all his might; and the house fell upon the lords,
strength, power, ability

and he bowed himself, Qal fut. of נָטַח, to spread, to stretch out, to turn, to decline, to go down, to turn aside, to extend, to stretch forth, to bow, to outstretch, to overthrown, to incline, to wrest, to pervert.

מָוַת, Hiph. pret.

and upon all the people that were therein. So the dead which he slew
caused to die

Perhaps Delilah was invited to the party for the part she played in the overthrow of Israel's mighty warrior. If so, hers was a very short-lived extravaganza.

מָוַת, Hiph. pret.

at his death were more than they which he slew in his life.
caused to die

31 Then his brethren and all the house of his father came down,

his brethren – Like our Samuel's mother that was barren, promised a child, and after bear other children (cf. 1Sa.1.6, 20; **2.21**), so, here it appears Samson's mother bear other children after the birth of Samson.

and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father.

Samson's brethren remembered his beginning, the place where the LORD first began to show Himself in Samson's life. It was fitting to bring his body back to this place to be buried.

Jud 13:25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

His brethren remembered the great things the LORD did through him. His failure wasn't the gist of his whole life. We all fail in something. Should our whole history be marked by one act?

God had consecrated, separated Samson to His service. As long as Samson was consecrated to keep the vow of the Nazarite the power of the LORD was with Him. But his consecration was not a license to commit sin. He became presumptuous. He toyed with his Nazarite vow, until finally he in effect surrendered it. No, it wasn't Samson that shaved his head, but essentially he put the shears into the hand of his enemy. Samson began to think little of the importance of separation to the LORD. He *made himself unclean*. (cf. Nu.6.7) He, before whom thousands fled, was in the end led by a youth. He that was a might warrior was brought to the lowest of beasts to grind at the mill. He that struck fear into the hearts of the enemy now makes them sport. He made himself unclean and it brought him very low. How many today fail to live separated lives to Christ. Most that profess Christ are weak, defenseless, having little or no Biblical convictions. Why? Because they will not commit themselves to live separated lives for Christ.

'The littleness of Christians of this age results from the littleness of their consecration to Christ.' *Spurgeon's Sermons*, Baker's Books, vol. 5, p.244

If we are Christ's He has separated us to Himself. We might have made ourselves unclean by presumptuous sins, or by toying with our Christian life, flirting with the world like Samson did with Delilah about his hair, but it ain't over til it's over. Given the things that he suffered at the end, things which he brought on himself, he didn't want to die a defeated life. And the LORD granted him to die an overcomer.

And he judged Israel twenty years.

Mesopotamian oppression (v.8)	8 years (ch.3)	8
*Othniel peace (v.11)	40	48
Moab's oppression (v.14)	18	66
*Ehud's peace (v.30)	80	146
*Shamgar (unknown)	---	
Canaanite's oppression	20 (ch.4)	166
*Deborah's peace	40	206
Midian oppression	7	213
*Gideon's peace (v.28)	40 (ch.8)	253
Abimelech's treachery	3 (ch.9)	256
*Puah's peace	23 (ch.10)	279
*Jair's peace	22	301
Philistine oppression	18	319
*Jephthah's peace	6 (ch. 12)	325
*Ibzan's peace	7	332
*Elon's peace	10	342
*Abdon's peace	8	350
Philistine's oppression	40 (ch.13)	390
*Samson's peace	20 (ch.16)	410
Total	410 years	

- Noting the judges.

Note: Caleb was 85 when he went to battle against Hebron and took it, killing the three sons of Anak, Ahiman, Sheshai, and Talmai. (cf. Nu.13.22; Jos.14.10; 15.14; Jud.1.10)

Chs.17-21 have been inserted at the end of chapter 2.

This completes the study of the Book of Judges. By His grace.