

Lesson 15 Judges 11 – 21

STUDY QUESTIONS

1. *Jephthah is a Gileadite. Ammonites attack Israel. Ibzan was from Bethlehem Eblon from Zebulun He was buried in Ahalon, Hillel was buried at Pirathon in Ephraim. Territories are called “land of Philistines”; Samson of Zorah went down to Timnah then to Ashkelon and stayed in a cleft of rock at Etam. He met a harlot in Gaza and Delilah in the valley of the Sorek. Whenever possible, consult your atlas maps and find these places.*
2. *How many times, and in what regard is the phrase “the spirit of the Lord came upon him” used in these chapters? What does it mean?*
3. *How does the Mosaic law concerning Nazirites in Nu 6. apply to Samson?*
4. *Note Judges 18:30. Why would this make poor Moses turnover in his grave? How does the writer of Judges account for all the unruliness?*

Psalm 107 and prayer

“Hesed,” the theme of this psalm lends itself well to this lesson. We recall that “hesed” means the “steadfast love” of God. In the NAB it is translated weakly as “kindness.” It reads better in the RSV: “They cried to God in their trouble. He because of His steadfast love heard and delivered them from their distress.” This sentence is the theme of the Exodus, when the people went from bondage to deliverance by the power of God who loves His People with unshakeable love. The Exodus is the model by which we understand both the larger view of Salvation History and the experiences of God’s people in Judges.

We are on a journey back to union with God. The Holy Spirit is the unifier. Reviewing the diagram, we recall the role of the Holy Spirit in that overall view. In Perfection it is the Holy Spirit who is the Person who unifies the opposites. It must be opposites (not meaning opposed, but faced in ob position) whose union brings about the bliss of creativity and ecstasy of the Holy Trinity. The First and Second Persons

are one in the Third. This potential is shared by God with His creature Man - unity with Him in the Spirit. We will never be God, we are always creatures, the opposite of the Creator, but God loves us and is bringing back into oneness with Him. Union equals love. Union means love. “Yada” is union. “Hesed” assures us of our final end of union with God.

And now there is another Hebrew word to learn - “ruah.” The word means breath and is synonymous in the Bible for the Spirit of God. As we have noted before, the Hebrew language is a concrete language. There are no abstractions; even transcendent ideas are expressed in concrete terms. It is a wonderful quality which brings philosophic and religious ideas into the real world giving them graspable meaning. The Holy Spirit of God, the Third Person of the Blessed Trinity, is the most illusive of the Three Persons. He is like breath or wind. Even Jesus used this analogy to describe Him. We know fatherhood, and the Person of the Father makes Himself accessible by His Father’s love though He is far above and beyond us. We know the Son intimately because He walked and talked among us, and gives Himself to us in Holy Communion. But the Holy Spirit is the mysterious Third Person whose being is nearly incommunicable. In the Fall of mankind, it is the loss of this Person and His gifts from Man’s being that all Salvation History is geared to set right. We are in the process of being brought back to that gifted state in which the Holy Spirit binds us in unity with one another, and with God in Oneness. The Spirit’s role is to return us to wholeness and holiness which is the goal of Salvation History.

We recall just what the loss of the Spirit meant. We lost irrevocably the supernatural gifts that once were ours making us fit for a life with God. Going back to the simple H₂O formula analogy we realize what the loss of oxygen from water means -that it is no longer water, but a different substance. Human nature, unendowed with the Spirit gifts, is not capable of the high calling of God to be His friend. Human nature simply doesn’t have the capabilities or qualities of the former, even though like hydrogen in the water molecule, it is a good thing in itself.

In Judges God begins to reveal to His People the work of the Spirit. A revelation is given that is in accord with their ability to comprehend. Of course, the Spirit has been with Man since his creation.

God breathed (*ruah*) into Man, His breath was spirit, and Man became a living being. It is informative to list all the qualities of *ruah*, wind. The wind is an invisible, mysterious and powerful force that moves things. Sometimes it manifests strength, even violence, other times it can be the most gentle of movements. The wind is beyond human control, it seems capricious, wild and totally unpredictable. It comes and goes as Jesus says, wherever it wills. In its ability to change us, the Spirit can be compared to the wind, it stirs up our neat categories and unsettles our prim ideas, blowing away what we thought closed. We do not box up God so as to have Him comply with our schemes, the Spirit blows where He wills.

The Fall is very evident in this reading. The stories that Judges presents often are troublesome to readers because they depict how far people have fallen away from God, and what a grip their unredeemed human nature has on them. The first part of the story of Jephthah explains his origins, his roughness, and then his acceptance by the elders to take on a difficult deliverance task. He comes “before the Lord” and relies on divine assistance which leads to the release of Gilead from the heavy hand of the Ammonites. Still his mostly pagan assumptions and ways are not changed. After his victories comes the horror story of the sacrifice of his own daughter in thanksgiving to God. He had bound himself by oath to deliver to God the first person who approaches him upon his return. We see first hand the crudity and Satanic hold of the Canaanite religion on these people, and by contrast the beauty of the Law of God given through Moses. The practice of human sacrifice, especially child sacrifice, prevalent in Canaan and the surrounding regions, was explicitly forbidden by God’s law. The issue of Biblical Archeology Review, Jan 1984, shows all the archaeological evidence of 600 years of Phoenician child sacrifice in Carthage. The Phoenicians worshipped the gods they brought with them from Canaan. They developed new names in the process; Astarte (or Ashtaroth) was called Tanit in Carthage, but she was still the consort of Baal. A bloodthirsty goddess, unnumbered babies over the centuries were sacrificed to her blood lust.

It was a compromised, confused time for Israel. When he believed God had won a battle for him, Jephthah could do no less than the Ammonites who worshipped their god, Molech, by human sacrifice when they won battles. God would surely demand no less a sacrifice than Molech demanded. Again we witness the creeping influence of the pagan religions upon the Jews, and the loss of contact with the Law of God even among those whom God raised up to act as leaders in deliverance. Holiness according to the Mosaic code was unknown. We note, again, the typical jealousy of Ephraim. Why is this tribe always the bully? It thought of itself as the most powerful tribe and demanded to be considered before every battle, probably anxious for the spoils of war. Ephraim had this role in the Gideon story, and Gideon appeased Ephraim with flattering words, but Jephthah doesn’t have the same patience. Warring against them, he defeats the Ephraimites at the ford of the Jordan, and then by making the survivors say “Shibboleth,” he picks out those with the telltale dialect and slays them.

Samson displays all the worst characteristics. The second judge of this period, Samson, is another case in point. What is his character? He is sensual, irresponsible, and lacks true religious concern. We might say he has low standards and few virtues. Why should such a man ever become a popular model, even less a religious model for the Jews? In fact, why should these stories even be in the Bible, assured a place there by, as we believe, the Spirit of God? They seem to only put forward base ideas of religion, and weird notions of the Holy Spirit’s work - that He should fall upon an amoral man, and strengthen him to do outrageous things.

The stories have four levels of understanding. The first is historical. There no doubt was a popular, strong man named Samson who lived in the area designated in the Bible. The places and situations described are true to that region of the country and match the cultural realities of the time. The Philistines were the rulers in the big cities mentioned, and controlled much of the region round about in which Israelites also lived. This included the area called Judah. Exogamous marriage as described between Samson and the Philistines’ daughter was the form of marriage between two persons of different racial stock, about which more will be said later. (We have seen something like it in the story of

Jacob) So against this backdrop, the man Samson lived. He was a real person, not merely a Paul Bunyanesque fictional character. However, certain legendary characteristics are present in these stories of Samson. That is the second level of the tales. In the popular telling there has been an enhancement of details that are found in other strong-man stories; we think of Hercules and the Mesopotamian hero, Gilgamesh.

The Hebrew religious level is the third level. Religious meaning is the reason the inspired writer recorded the story for posterity. This level relates to the Exodus theme of deliverance, but also tells how the Holy Spirit worked in the life of one man. This is the most peculiar level, because in reality it seems that Samson actually “delivered” very few people. His work is personal vengeance, with little ethical or religious purpose. He did not deal effectively with the Philistines who continued to dominate the region until the time of David. So this deliverance level seems somewhat scanty in substance. The reasons for the preservation of these stories in Sacred Scriptures must lie somewhere else.

The Holy Spirit inspires this story. On a fourth level - we might call it the level of the Holy Spirit - we find an understanding only for those who believe the Bible is indeed the inspired story of Salvation History whose end is to see Mankind reunited to God in Oneness. This same Spirit, mysterious and wild, has a totally untamed reason for keeping this story in Sacred Scripture. What are the facts given about Samson beginning with his birth? An angel announces a special birth to a mother, and then to a father. There is a special conception and birth. The fellow grows up in obscurity but is “manifested” at a wedding feast. He engages in an exogamous marriage, that is, with a wife of a different racial background; from his wife’s home he comes and goes. The bride stays with her own family and the children belong to the wife’s family, not to the foreign husband who has visitation rights, but must come to his wife each time with a gift. The man speaks in riddles, which call for interpretation. He tells the meaning only to those closest to him. He associates with, in fact, loves harlots. He punishes oppressors and frees others from their control. His beloved betrays him, even the one he trusts, for money. He is known to tear down enemy gates and carry

them off. He plunders the enemy’s strongholds. When the Spirit leaves him, he is devoid of his former strength and becomes vulnerable. Before his death he is tortured and made sport of. But he gives up his life in overcoming evil. The story is admittedly unfinished - Samson does not rise from the dead.

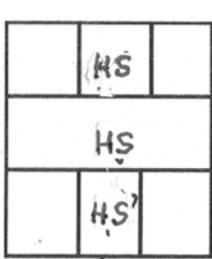
As for the love of harlots - the love Jesus has of the prostitute, mentioned many times in the gospels (but not in the sense of The Last Temptation of Christ) is the love that Jesus has for us, unfaithful as we are. We are betrothed to God, belong to Him and are meant for Oneness with Him, but we give ourselves to others - money, prestige and prideful ambitions of all kinds. In this, idolatry and adultery are the same sin in a spiritual sense. Perhaps this explains why adultery is considered the most disgraceful sin, and sometimes, though wrongly, the unforgivable sin. The ideas of faithfulness to God and to spouse are linked inseparably. Somehow we know in our spirit that adultery is a very serious breach of the integrity of our being, because of God. We can see then why we may be considered harlots to our God. Dedicated to Him alone, we are unfaithful with many lovers other than He who is the Lover of our souls.

Samson told riddles that no one but his wife could answer, and only because he told her. Jesus told riddles that no one understood, He had to tell His disciples the meaning privately. None of His own, even His disciples were more than betrayers, and unfaithful to Him. The riddle itself speaks of Jesus. Who is the Lion of Judah? Where does sweetness in our spiritual life originate? The Lion died so that we might have the sweetness which comes from His body.

Exogamous marriage is an ancient Semitic form. This legal marriage between two persons of different stock allowed the husband to have marriage rights, but the wife remained with her family. Any children belonged to her family, not to his. He could come to visit at her mother and father’s home, but he had to bring gifts to pay for that privilege. Again we have an analogy parallel to Christian experience with Jesus. He saves each of us, and to speak mystically, marries each one of us when we come to Him and accept Him as our Lord. But He is of a different ‘nature’, being God-man. We must remain with our own

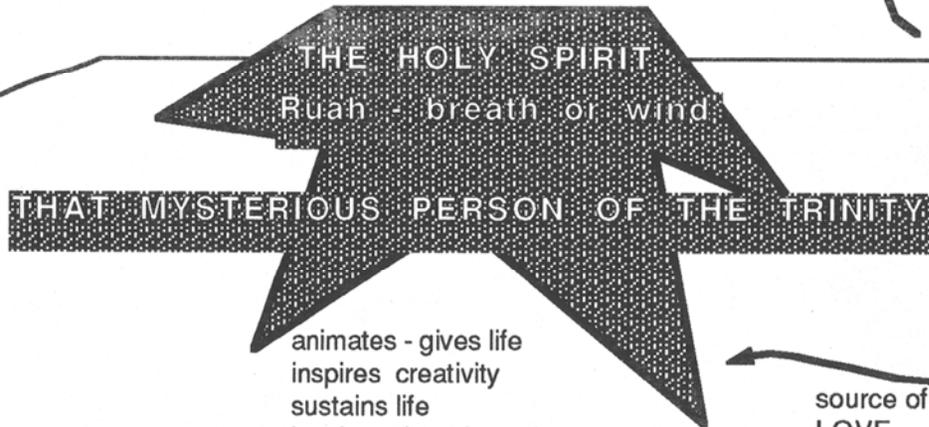
kind for our earthly life, and our children must each come to Him to receive this special relationship. They are not automatically part of His family until baptism. Jesus comes to us at each Eucharist bearing rich gifts of healing, deliverance, forgiveness, strength, and all the gifts of the Holy Spirit. It is a marvel of the Holy Spirit that this story so foreshadows Our Lord because it was quite beyond the intent of the inspired Hebrew author. Overlaid upon his story in a greater way, the Holy Spirit acts in that unexpected way of *ruah*. He overturns all our neat, tidy categories, blowing with the breath of God and scattering them. On the human level, the story of Samson is less than ideal; in the Holy Spirit it soars above the mere ideal.

Lesson 15 Judges 11-20



UNION WITH GOD IS THE GOAL OF SALVATION HISTORY

THE FALL
Loss of the Holy Spirit



animates - gives life
inspires creativity
sustains life
inspires thought and will
the spiritual element of man
JUDGES 3:10, 6:34, 9:23,
11:29, 13:25, 14:6, 19
15:14-15

ATTRIBUTES OF WIND
beyond human control
comes and goes, intermittent, passing force - moves things, but unseen different directions
not harnessed, but delivers power soft, soothing, caressing everywhere at once

wild and untamed

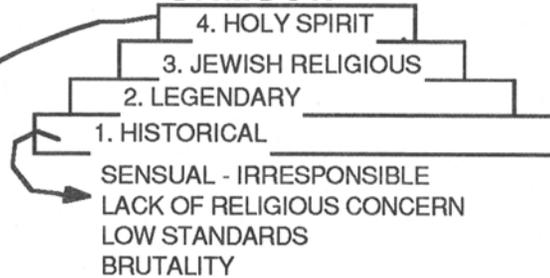
source of reason and intellect
LOVE
LIKE THE WIND THE HOLY SPIRIT SCATTERS OUR PRIM AND NEAT CATEGORIES

the Holy Spirit is given to us at Pentecost

1100 TIME OF THE JUDGES

SALVATION HISTORY

SAMSON



PREFIGUREMENT OF OUR LORD

1. ANGEL VISITOR
2. CONCEPTION AND BIRTH
3. MANIFESTED AT A WEDDING
4. SPEAKS IN RIDDLES
lion sweetness
5. LOVES HARLOTS (US)
6. PUNISHES OPPRESSORS
(frees from their control)
7. LOVER BETRAYS HIM
8. TEARS DOWN ENEMY'S GATES

OVERALL PATTERN

THE EXODUS

1. REPENTANCE
2. DELIVERANCE FROM EVIL
3. OBEYING THE LAW OF HOLINESS
4. CHARISMATIC LEADER
9. PLUNDERS THE ENEMY
10. THE SPIRIT LEAVES HIM
now vulnerable to death
11. TORTURED, MOCKED
12. GIVES UP HIS LIFE TO OVERCOME EVIL

EVIDENCE OF THE FALL
JEPHTHAH'S JUDGING ISRAEL
CHILD SACRIFICE

EPHRAIM'S JEALOUSY AND BULLYING

GIBEAH'S OFFENSE
the rape and murder of the concubine

RELOCATION OF DANITES WITH THEIR IDOLATRY

Nazarite vows: Nu 6:1-8
1. no cutting hair
2. no contact with corpses
3. no strong drink

Lesson 15 Judges 11 - 21
Synopsis

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| <p>11. Jephthah of Gilead, son of a harlot cast out of the family, goes to Tob he with other worthless fellows makes his living by raiding Gilead elders ask him to deliver them from Ammon Jephthah covenants at Mizpah Ammon's grievance is that Israel under Moses, took his land Jephthah tells the real situation Israel has a 300 year claim Ammon is subdued by Jephthah he made a vow that for victory he would make a burnt offering of the first person to meet him his daughter comes to meet him at her request, 2 mths given her to mourn her virginity which resulted in a tradition to mourn her</p> <p>12. Ephraim again angry to be ignored Jephthah is victor over Ephraim and takes the fords of the Jordan escaping Ephraimites' accent betrays them, they are killed Jephthah judges six years, dies After him three judges, Ibzan, Elon, and Abdon</p> <p>13. the people did evil again the Lord gave them into the hands of Philistines for 40 yrs the Danites were pressed hard an angel finds Manoah's wife barren, she is promised a baby he will be Nazirite from birth Manoah asks for more teaching way of life instruction by the angel</p> | <p>14. he prepares a kid, offering to God the angel ascended in the flame proof of an angel from Yahweh Samson born and the Spirit of God began to stir in him in Mahanehdan Samson goes to Timnah he sees a Philistine's daughter says to parents, "get her for me" his father and mother go to Timnah the Philistines have dominion Samson slays lion with bare hands does not tell parents what he did the woman pleases Samson returning he sees bees honey in the carcass of the lion scooped it out and went on eating at the feast, Samson is given 30 Philistine companions he makes a riddle about the lion for 30 linen and 30 festal garments a 7 day feast marks the wedding his wife weeps to get the answer to the riddle and betrays him the Philistines have the answer Samson gets the vowed garments by a raid on Ashkelon when he went bride she'd been given to the best man after wheat harvest</p> <p>14. Samson goes to her with a gift "no," says her father take her younger sister in anger, Samson puts a torch between the tails of foxes they burned the standing grain and the olive orchards the Philistines burned her and her father in retaliation Samson slaughtered them and hid</p> | <p>Judahites want him handed over so not to be in trouble with their Philistine lords Samson is bound with new ropes but the Spirit comes upon him he kills 1000 with an ass jawbone his thirst quenched by water from a hollow God split open he judged Israel 20 years</p> <p>15. Samson goes to a harlot of Gaza-Gazaites lie in wait for him but he takes the city's gate posts walks 40 mi with them to Hebron. after this, he loves DOA • she works with Philistine lovU and tries to trick him he tells her lies about his strength he is bound with bow strings and with new ropes "The Philistines are upon you" each time he breaks free then weaves his hair into the web finally tells her the truth, he is a Nazarite and his strength won't go unless he cuts his hair she cuts his hair while he sleeps the Philistine's capture him his eyes are gouged out he works the millstone but his hair begins to grow again a great sacrificial feast to Dagon assembles all the Philistines Samson to be made sport of but he dislodges the pillars down comes the temple Samson dies with the Philistines he judged 20 years</p> <p>16. Micah, an Ephraimite, steals</p> | <p>his mother's 1100 pieces of silver who says the money is cursed the son returns the money the mother took it to silversmith who made it into a graven image and a molten image for a shrine then he made an ephod and a teraphim, installed his son as priest in his house "there was no king in Israel, every man did what was right in his own eyes" to Ephraim comes a Levite he is talked into being a priest the Levite was content to do it I know the Lord will prosper me because I have a Levite priest</p> <p>17. in those days, no king in Israel the Danites are moving they send five spies to Ephraim+ these lodge with Micah the Levite tells them all about it he is to be oracle as priest the spies report back good things there is no lack in the country where the Danites want to go 600 men leave Mahanehdan arriving at Micah's they take his religious setup and his priest Micah follows protesting but they're too much for him they go to Laish (in the north) this explains how the Danites came to the north with an image and set up a worship center there</p> <p>18. there is no king in Israel which explains the story of a Levite his concubine was angry with him she went to her father's home</p> |
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husband follows to her father's
here he eats and drinks 4 days
then five days before he left
with her to return to his home
they traveled to Gibeah
would they stay in Jerusalem?
no because of foreigners
they stopped in Gibeah
no one took them in until
an old man, an Ephraimite
a sojourner in Benjamin
takes the man in
men of the city, base fellows
demand the man for sex
the woman is offered in his place
the concubine is raped
and is dead in the morning
the Levite cuts her up
and sends pieces all over Israel
who considering it, takes counsel
20. a great assembly is called to
exculpate this terrible sin all are
united against this evil
Benjamites will be warred
against Israel inquired at Bethel
"Judah shall go up first" but
Judah is defeated, Israel wept
shall we go against our
brethren? the oracle says, "Go
up" defeated again, they fasted
offered burnt offerings the battle
was hard
Benjamin defeated by the Lord 600
men fled to Rimmon Benjamin
treated like Canaanites
21. no wives for Benjamin's 600 men
from among daughters of Israel
Israel felt sorry for Benjamin but
those left could not break

the "no woman oath"
Jabesh-gilead had not mustered
therefore, 400 virgins from there
taken to Shiloh for the 600 men
but needed 200 more women
told to go to Shiloh and steal a
wife seized daughters of Shiloh
when they went to a dance there
was no king in Israel everyone
did what he liked

Lesson 15 Judges 11 - 21 Outline

I. Geographical review of the time of the Judges (find in the atlas)

- A. To the East, the Transjordan
 - 1. Gilead, the home territory of Jephthah
 - 2. Tob, a city of Gilead - Mizpah of Gilead
 - 3. Jabesh-Gilead who did not muster with Israel
 - 4. Ammon, the chronic enemy
- B. To the South and West
 - 1. five cities of Philistines: Ashdod, Ashkelon, Gaza, Ekron, Gath
 - 2. the valley of the Sorek river : Timnah, Zorah, Eshtaol
 - 3. Hebron
- C. The Mid-sections of Israel
 - 1. Kiriath-jearim
 - 2. Ephraim
 - 3. Jebus (Jerusalem) and Gibeath
 - 4. Bethlehem
 - 5. Shiloh
- D. To the North: Laish (Dan)

II. The Holy Spirit in the Old Testament

- A. "Holy Spirit" is not an Old Testament expression
 - 1. it occurs only in Isaiah 63:10-11, Ps 51:11
 - 2. the Spirit was not known as a *Person* of the Godhead
 - 3. we have the benefit of doctrine
 - a. we look back and see God's slow revelation of His triune nature
 - b. from our perspective things are clearer than to the inspired writer
 - c. we must put this doctrinal knowledge (hindsight knowledge) to work in our Scripture study
- B. The "ruah" of God in the Old Testament 1.
 - "ruah" means breath or wind
 - a. broods, rules, speaks, guides. Gen 2:8, Gen 8:1, Ex. 10:14
 - 1) an invisible, mysterious, powerful force
 - 2) often strength or violence present, Ex 14:2, I Kg 19:11
 - 3) at first, simply meant supernatural power
 - b. God's authority exerts force in some direction
 - 1) it is the living energy of a personal God Gen 6:3
 - 2) especially moves through the prophet Dt 18:9-22 a)
 - explains the elevation and penetration of teaching

- b) foretells a Davidic Messiah and King
 - c. parallels of likeness of wind and Spirit
 - 1) beyond human control - capricious, mysterious
 - 2) comes and goes - intermittent, passing
 - 3) has force - moves things, but unseen
 - 4) not always from the same direction - one can't predict
 - 5) something wild and untamed about it
 - a) scatters our ideas, upsets our theories
 - b) blows away our neat categories
 - 6) is known in the gift of supernatural knowledge, and experience
 - 2. is the breath of man Gen 6:17, 7:15, Ez 11:5
 - 3. is the principle of vitality Gen 6:17, 7:15-22
 - a. disturbed or activated in a direction Gn 41:8, Nu 5:14
 - b. impaired or diminished; Jos 5 :1, I Kg 10:5
 - c. revived again Gn 45:27
 - d. human and divine: all overlap
 - 4. describes the life of passion Gn 41:8
 - 5. describes thought and will Dt 34:9
 - 6. describes the spiritual element in human nature Nu 27:16
- C. Sometimes referred to as the Spirit of Elohim
 - 1. is the vital energy of the divine nature
 - a. Gn 2:7 makes a living soul
 - b. creating, vitalizing force Gn 1:2 vitalizes what the Word brings forth
 - c. Job 26:13 cooperating with the WORD, breath and voice
 - d. propagating and sustaining life Job 34:4, Ps 104:30
 - 2. is the source of reason and intellect Job 32:8
 - a. gives special gifts and endowments Gn 41:38
 - 1) artistic skill Ex 36:1
 - 2) military ability Dt 34:9
 - b. explains the heroism of Judges Jg 13:24, 14:6
 - c. explains the wisdom of **Solomon** I Kg 3:28
 - d. is the inspiration of lawgivers, poets and prophets Nu 11:17, 2 Sam 23:2
 - 3. is the inspiration for moral purity, strength and penitence Neh 9:20, Ps 51:11, Is 63:10ff
 - 4. inspires the mission and work of the Messiah Is 11:1ff, Is 42:1, Is 61:1ff
 - a. upon whom the prophets foresaw it was to rest
 - b. in fullness of strength and goodness
 - c. receives all the gifts in their completeness

- 5. brings the Messianic Kingdom
 - a. in the lives of believers of the future Jer 31:31ff, Ex 36:26 ff, Joel 2:28
 - b. fulfillment in the N.T. Acts 2:16ff
- D. The Holy Spirit in Salvation History (from hindsight)
 - 1. The Holy Trinity
 - a. The Father - initiator
 - b. The Son - responder
 - c. The Holy Spirit - unifier - the Spirit of Love
 - 2. creation of Man in this image
 - a. the man - initiator
 - b. the woman - responder
 - c. The Holy Spirit - unifier - the Spirit of Love
 - 3. the Fall of Man and loss of the Spirit
 - a. loss of the fullness of the Third Person and His unity
 - 1) within the soul and with others
 - 2) between God and mankind
 - b. human nature lost the added supernatural gifts that were divine
 - 1) like losing the oxygen molecule in water
 - 2) what's left is good, hydrogen, human nature, but has none of the capabilities of H2O when it was so gifted
 - 4. goal of Salvation History is Re-Union
 - a. restoration of *the* full presence and gifts of the Holy Spirit
 - 1) to dwell in the hearts of God's people
 - 2) to make them righteous and capable of oneness with God
 - b. re-union - oneness with each other
 - c. re-union - oneness with God

III. Spirit of the Lord and the Judges 11:29,13:25,14:6,14:19, 15:14

- A. God is Deliverer in the pattern of the exodus
 - 1. repentance for forgetting God
 - 2. deliverance from bondage
 - 3. accepting the law of holiness
 - 4. a charismatic leader given - a new Moses
- B. Jephthah 11:1-12:7
 - 1. a rough person of Gilead
 - a. son of a harlot
 - b. kicked out of his household
 - c. led "worthless lbs" at Tob
 - 2. chosen by the people as deliverer, the ninth judge

- 3. comes "before the Lord"
 - a. for divine assistance
 - b. Spirit of the Lord comes upon him 11:29
- 4. child sacrifice common though condemned by God
 - a. Amman's God, Molech, demanded child sacrifice
 - b. could Jephthah do less?
- 5. sacrifices his daughter
 - a. gives her time to mourn her virginity
 - b. evidently the beginning of a tradition
 - c. shows the syncretism with paganism of the people of Israel at this time
- C. Ephraim's jealousy 12 also 8:1ff
 - 1. considered themselves "number one"
 - 2. wanted to be in on everything
 - 3. interested in the booty from battles
 - 4. Jephthah doesn't let it pass, punishes them
 - 5. say "Shibboleth"
 - 6. those with accent are slaughtered
- D. Ibzan, 10th, 12:8-10; Eton, 11th, 12:11,12; Abdon 12th, 12:13-15;
- E. Samson, 13th judge, 13:1-16:31
 - 1. Philistine oppression in SW is heavy
 - a. their pressure eventually forces Dan to move north
 - b. God will raise up a deliverer for the Danites
 - 2. his birth
 - a. an angelic intervention
 - b. to be a Nazirite from birth Nu 6:1-21
 - 1) no cutting of hair
 - 2) no contact with corpses
 - 3) no use of strong drink
 - 3. his first woman is from Timnah
 - a. she is a daughter of Philistines
 - b. Samson tears up a lion going to see her
 - c. later sees the lion filled with honey
 - d. this provides a riddle for his wedding
 - e. his wife begs for the answer
 - f. he gives it and is betrayed
 - g. he supplies the reward by a raid on Ashkelon
 - h. back home his wife is given to his best man
 - i. Samson in retaliation burns Philistine fields by foxes

- j. they in retaliation burn down the wife's home killing her and the family
- 4. Judahites want him out of their hair
 - a. turn *him* over to Philistines
 - b. the Spirit comes on him
 - c. kills 1000 men with jawbone of an ass
- 5. then there is the harlot of Gaza
 - a. Gazaites want to catch him
 - b. he takes the gate posts of the city and walks to Hebron (40mi.)
- 6. Delilah is his last love 16:4-22
 - a. she tries to trick him with bow strings and new ropes
 - b. she wove **his** hair into the web
 - c. he finally tells her the truth, he is a Nazirite
 - d. she cuts his hair, and betrays **him**
 - e. his eyes gouged out and put to mill work
 - f. his hair grows again
 - g. he pulls down the pillars at temple of Dagon
- 7. defeating his enemies, he dies 16:23-31

IV. Significance of Samson Story

A. On the Historical level

- 1. there is reality of local and political situation
- 2. there is no doubt a strong man of like character lived
- 3. the archaeological evidence from this time matches the story

B. Mythological level - folklore

- 1. like **Paul Bunyan's** exploits, or Hercules or Gilgamesh
- 2. a local strong man around whom legends grew up

C. Jewish significance level

- 1. the reason the story was found **in C.T.**
- 2. **spirit of Yahweh** to *save* works in Samson

D. Holy Spirit level (seen in light of the Gospel of Christ)

- 1. why part of Sacred Scripture?
- 2. weaknesses
 - a. moral and religious short-comings
 - b. total lack of spiritual concerns
 - c. outrageous sensuality
 - d. irresponsibility, low standards
 - e. more a goad to Philistines than a real deliverer
- 3. God uses whom He will (untamable Holy Spirit) a.
 - we would scorn this story as not "spiritual"

- b. The Holy Spirit shows us in his "wildness" a logic transcending reason
- 4. the parallels to "he who is to come," Jesus Christ a.
 - angel announces a special birth 13:7
 - b. special conception and birth
 - c. "manifested" at a wedding feast
 - d. exogamous marriage
 - 1) man and wife of different *racial* backgrounds
 - a) Jesus, man and God
 - b) his bride, the Church, fallen humans
 - 2) he has only visitation rights and must bring a gift
 - a) in our earthly experience we are not yet "with the Lord"
 - b) our experience of God** is partial
 - c) Jesus "comes to us" with gifts in Eucharist and other sacraments
 - 3) the "bride" stays with her own family in her own house
 - a) though "married" to Christ Jesus and wholly his
 - b) we** still live a "human" life
 - 4) the children belong to the wife's family, stay with the wife
 - a) as Christians we can't *give* faith to our children
 - b) each one must come to Jesus for baptism and for a personal decision to accept His salvation.
 - c) our children are not automatically children of God
 - e. he speaks in **riddles**
 - 1) **only those closest to Him are given the key**
 - 2) lion and sweetness
 - a) Lion of Judah is Jesus
 - b) out of His dead body comes sweet food
 - f. he loves harlots
 - 1) Jesus associated with harlots and tax gathers
 - 2) Jesus loves us
 - a) we are unfaithful to God - harlotry
 - b) we serve other things than God - idolatry
 - g. he punishes oppressors (Satan) and frees from their control
 - h. his wife betrays Him, also his lover, Delilah, betrays him for money
 - 1) those near Jesus, who loved Him, betrayed Him
 - 2) we, the Church, and individuals are wife and lover
 - i. He tears down enemy gates (Hell) and carries them off
 - j. He plunders the Enemy's (Satan) stronghold
 - k. the Spirit leaves Him and He is devoid of strength

- 1) at the Mount of Olives Jesus assumes our sin
- 2) He becomes totally vulnerable and loses His protection
- l. He is tortured and made sport of
- m. He gives up His life overcoming evil
- n. but the Samson story is unfinished - no resurrection

V. Appendices

A. Relocation of the Danites 18

- 1. pressure of the Philistines 13:1:1, 14:4, 15:11
- 2. explanation of the cultic site at Dan
 - a. making of the image
 - 1) from stolen silver, which the mother "dedicates" or curses
 - 2) her son dare not keep it - so it is dedicated
 - 3) only use is to make a molten and graven image
 - b. Micah and the Levite
 - 1) he makes him a personal priest
 - 2) he completes his cult with his idols
 - c. the whole cult is removed by force by the Danites

B. The Gibeah offense

- 1. the Levite and his concubine
 - a. the woman expendable (only in a fallen humankind)
 - b. sin of the Benjaminites is like *the* sin of Sodom and Gomorrah
 - c. parts of the body used to rally the tribes
- 2. assembly at Mizpah
- 3. war with Benjamin
- 4. repairing the damage - 600 survivors without wives
 - a. wives from Jabesh-gilead who had not supported the war, so they owed something
 - b. remainder of wives from Shiloh abduction

VI. Why such trouble and upheaval in Israel?

- A. There is no godly authority (King) in Israel 18:1, 19:1, 21:25
- B. Each one does his own thing which leads to evil

VII. The Holy Spirit in the New Testament A. A

fuller theology of the Spirit

- 1. Spirit of the Father Mt 10:20
- 2. Spirit of Son Gal 4:6
- 3. Spirit of Jesus or Christ Acts 17:7, Ro 8:9, Ph 1:19,1 Pe 1:11

- 1) becomes personal Jn 14:16,14:26,15:26,16:7
- B. Occurs 80 to 90 times in the New Testament
 - 1. conception of Jesus Lu 1:34-35, Mt1:18-20
 - 2. grace upon grace Jn 1:12
 - 3. John the Baptist Mt 3: 11, Jn 1:33
 - a. John's birth Lu 1:13ff
 - b. the baptism of Jesus Matt.3:11-16
 - 4. Jesus' first sermon Luke 4:18, Is 61:1
 - 5. Nicodemus "born again" Jn 3:5
 - 6. to his disciples Jn 20:22, 14,15,16,17
- C. Christians receive a permanent indwelling of the Holy Spirit
 - 1. given through Christ to mankind Jn 1:33, Mat 3:11, Mk 1:8
 - 2. Pentecost Acts 2 revival of prophetic gifts
 - 3. gifts to believers I Cor 12
 - 4. effect on life of believer Ro 8