

1/19/14

Samson, Who Chose To Sin!
Judges 16:1-31

We come to the last days of the life of Samson , which reveal to us the sad end of a self-willed life that had so much potential, but he threw it all away by his weakness for pagan women.

We want to examine the character of Samson through the final events of his life, which reveal three things: Judges 16:1-31

- I. Samson had developed an immoral character. vs. 1-3
- II. Samson had become a slave to his immoral character. vs. 4-22
- III. Samson had reaped to his immoral character. vs. 23-31

I. Samson had developed an immoral character. vs. 1-3

- A. The visit of Samson to Gaza. vs. 1
 - 1. The reason for the visit to Gaza is not given to us.
 - a. Gaza was one of the five cities of the Philistines.
 - b. Gaza was about 12 miles south of Ashkelon.
 - c. Gaza represents a type of the world as well as the Philistines.

- 2. Samson arriving at Gaza “saw a harlot there and went in to her”.
 - a. The sensual character of Samson was awakened by the sight of this prostitute.
 - 1) The lust of the eye captivated him, He saw “ra’ ah”, means to observed and consider, giving attention to the harlot.
 - 2) The lust of the flesh drove him to solicit the prostitute, “he went in to her”, he had sex with her.
 - a. Once again Samson reveals he had sexual weakness for pagan women.
 - 1) He had gone down to Timnah, where he saw a daughter of the Philistines, who captivated him. Judges 13:1
 - 2) He then demanded his parents to arrange the wedding. Judges 14:2

B. The men at Gaza laid a trap for Samson. vs. 2-3

- 1. The Gazites were informed of Samson’s visit. vs. 2
 - a. They surrounded the harlot’s house and waited for Samson.
 - b. They also place guards at the city gate.
 - c. They remained silent all night, declaring that in the morning at daylight they would kill Samson.

3. The Gazites were surprised by Samson.
vs. 3
 - a. He made his escape at mid-night, when they were not expecting.
 - b. He tore the doors of the gate with the two posts, placed them on his shoulders and carried them to the top of the hill that faced Hebron, about 35 or so miles away.

Illustration

A man who served in ministry, married with children, yet was having prostitutes for years.

Application

1. Sexual sin affects people profoundly, be it fornication or adultery.
 - a. Our American society is a good example of the destroyed lives of young people and broken marriages.
 - b. The amount of pornography and Gentle men Clubs, so called are booming business.
 - c. The sexual content of all entertainment on T,V, cable and movies.
 - * “In those days *there was* no king in Israel; everyone did *what was* right in his **own eyes**.” Judges 17:6; 21:25
2. The Proverbs have much to say to the young man about sexual discretion.
 - a. “To deliver you from the immoral woman, From the seductress *who* flatters with her words, Who forsakes the companion of her

- youth, And forgets the covenant of her God.” Prov. 2:16-17
- b. “My son, pay attention to my wisdom; Lend your ear to my understanding, That you may preserve discretion, And your lips may keep knowledge. For the lips of an immoral woman drip honey, And her mouth *is* smoother than oil; But in the end she is bitter as wormwood, Sharp as a two-edged sword. Her feet go down to death, Her steps lay hold of hell.” Prov. 5:1-5
 - c. “To keep you from the evil woman, From the flattering tongue of a seductress. Do not lust after her beauty in your heart, Nor let her allure you with her eyelids. For by means of a harlot *A man is reduced* to a crust of bread; And an adulteress will prey upon his precious life. Can a man take fire to his bosom, And his clothes not be burned?” Prov. 6:24-27
3. The Proverbs warn equally against adultery.
 - a. God designed sex for marriage, “Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed.” Gen. 2:24-25; 1Cor. 7
 - b. “Drink water from your own cistern, And running water from your own well. Should your fountains be dispersed abroad, Streams of water in the streets? Let them be only your own, And not for strangers with you.

Let your fountain be blessed, And rejoice with the wife of your youth. *As a* loving deer and a graceful doe, Let her breasts satisfy you at all times; And always be enraptured with her love.” Prov. 5:15-19

- c. “Whoever commits adultery with a woman lacks understanding; He *who* does so destroys his own soul. Wounds and dishonor he will get, And his reproach will not be wiped away. For jealousy *is* a husband’s fury; Therefore he will not spare in the day of vengeance. He will accept no recompense, Nor will he be appeased though you give many gifts.” Prov. 6:32-35
- d. “Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” Heb. 13:4

4. There is a certain amount of excitement and gratification in sexual sin, the pleasure is short-lived, but the consequences are at time for the rest of life and affecting others.

- a. Dinah, the daughter of Jacob went out to see the daughters of the land and was sexually defiled by Shechem. Gen. 34
* The consequences were horrific, as Simeon and Levi killed all the men of Shechem
- b. David committed adultery with Bathsheba, the wife of Uriah. 2Sam. 11
* David was never the man he was, running from God nearly a year, not to mention the consequence of the sin.

- c. But to tell you the truth, most sexual sin once experienced in its degree and intensity of lust, it is quickly turned to equal intensity to having no respect, despising, even hating the person.
- c. Amnon said, “I love Tamar” and after he raped her and gratified himself, it says, “Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.” 2Sam. 13:4, 15
* “Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” Heb. 11:25

Samson had developed an immoral character through time!

II. Samson had become a slave to his immoral character. vs. 4-22

- A. The man Samson fell in love with another pagan woman. vs. 4-5
 - 1. He fell in love again with a woman in the Valley of Sorek, named Delilah. vs. 4
 - a. The valley of Zorek “choice vine”.
 - b. Delilah “d@liylah” means feeble and probably a Philistine.
 - c. He just couldn’t stay away from worldly women, the pattern he

established in his younger years and continued on in life.

2. He was plotted against by the Philistines through Delilah. vs. 5
 - a. The five lords of the Philistines came to Delilah laid out their offer. vs. 5a-e
 - 1) They came and told her to entice Samson. vs. 5a-b
 - 2) The reason was to find out where his great strength lied and what by means they might overpower him. vs. 5c-d
 - 3) The goal was to bind Samson and afflict him “anah”, to put down and humble him. vs. 5e
 - b. The five lords of the Philistines were willing to paid Delilah. vs. 5f
 - 1) Each lord of the Philistines promised to give her 1,100 pieces of silver.
 - 2) Totaling 5,500 pieces of silver, one said it would be wages equating 550 years for the average worker.
- B.** The first attempt of Delilah. vs. 6-9
1. Delilah asked Samson straight out directly to reveal how his strength could be overcome. vs. 6
 2. Samson told her, “If they bind me with seven fresh bowstrings, not yet dried, then I shall become weak, and be like any *other* man.” vs. 7

3. The lords of the Philistines provided her the seven fresh bowstrings, not yet dried, and she bound him. vs. 8
 4. Philistines were hidden in the room and when she gave warning to Samson, “The Philistines *are* upon you, Samson!”, he broke the bowstrings as a strand of yarn touched by fire. So the secret of his strength was not known. vs. 9
- C.** The second attempt of Delilah. vs. 10-12
1. Delilah acted offended and accused Samson of mocking her and pleaded that he tell her the secret to bind him. vs. 10
 2. Samson told her, “If they bind me securely with new ropes that have never been used”, then he would become weak as any man. vs. 11
 3. The Philistines again were hidden in the room, she bound Samson with new ropes and warned him, but he broke them like a thread. vs. 12
- D.** The third attempt of Delilah. vs. 13-14
1. Delilah accused him of mocking and lying to her, acting hurt and asked him tell her the secret, to which he said, “If you weave the seven locks of my head into the web of the loom”. vs. 13
 2. Delilah wove his hair tightly with the batten of the loom, she gave the signal once again, “The Philistines *are* upon

you, Samson!”, he awoke and pulled out the batten and the web from the loom. vs. 14

* Probably a horizontal one since he was laying on her lap.

E. The fourth and last attempt of Delilah. vs. 15-22

1. Delilah accused Samson of not loving her, having mocked her three times and not revealing the secret of his strength. vs. 15
2. Delilah kept bugging Samson and urging him pestered him daily that it became intolerably irritating. vs. 16
3. Samson revealed all his heart, telling her of his Nazirite vow, “No razor has ever come upon my head, for I *have been* a Nazirite to God from my mother’s womb. If shaven his strength would leave him and be as any man. vs. 17
* But Samson was wrong, his strength was the Spirit of God!
4. Delilah recognizing the truth of his call, then called for the lords of the Philistines and told them told them Samson has revealed the secret, so they paid her off. vs. 18
5. Delilah lulled him to sleep on her knees, and had a man shave the seven locks of his head, then provoked and irritated him. vs. 19

6. Delilah for the last time warned him, “The Philistines *are* upon you, Samson!”, only to awake, thinking he would shake himself free, not knowing that the LORD had left him. vs. 20
 - a. The sharp contrast is stated, “But he did not know that the LORD had departed from him.”
 - b. But it wasn’t due to his hair, but rather his unrepentant worldliness and sin, God removed his strength!
7. The Philistines took and put out his eyes, and took him down to Gaza bound with bronze fetters, and he became a grinder in the prison. vs. 21
 - 1) He became physically what he was spiritually, blind!
 - 2) He became physically what he was spiritually, bound as a slave to his sin nature. vs. 21
8. Samson’s hair began to grow again after it had been shaven. vs. 22

Illustration

At the end of 1983 I did two funerals of supposedly Christians who had come back to the Lord, both in their early twenties, both had been gunned down.

* I also visited a 14 year old who was playing with the world. He was stabbed through the lung and heart, collapsing the lung and entering the ventricle wall of the heart and the pericardium, and he lived.

Application

1. Man is sinful and depraved, his hunger and thirst for sin is unquenchable.
 - a. “How much less man, *who is* abominable and filthy, Who **drinks** iniquity like water!”
Job. 15:16
 - b. “Hell and destruction are never full; so are the eyes of man never satisfied.” Prov. 27:20
 - c. Man has a void that can only be filled by God, yet he tries to fill it with everything else. Rom. 8:20
2. Man will go from one thing to another, from better to worse, from evil to perverted, each time degenerating more and more.
 - a. Samson began by disobeying his call of a Nazirite and became unequally yoked.
Judges 14
 - b. Samson contaminated himself with dead bodies. Judges 14, 15
 - c. Samson visited a harlot. Judges 16:1
 - d. Samson became enticed by Delilah. Judges 16:5
3. So each of us can begin to make little compromises or disobey willfully and before we know it, there is no difference between us and a person in the world.
 - a. The law of demand and return has to be the cruelest of all.
 - b. Once I do certain things by repetition, each time I do it again it is less gratifying.
 - 1) My demand is intensified.

- 2) My gratification must come from a different or new source.
- c. Take dating.
 - 1) It begins with holding hands
 - 2) It progresses to an arm around the shoulder.
 - 3) It moves to petting.
 - 4) It finalized in intercourse.

Samson had become a slave to his immoral character within time!

III. Samson had reaped to his immoral character. vs. 23-31

- A. The Philistines celebrated the great victory over Samson. vs. 23-24
 1. The five lords of the Philistines gave Dagon their god the glory. vs. 23
 - a. The five lords of the Philistines gathered together to offer a great sacrificed to Dagon their god and rejoice. vs. 23a
 - 1) Dagon means a fish-god.
 - 2) He was a deity of fertility, represented with the face of a man and the tail of a fish, kind of like the Starbucks image.
 - b. The five lords of the Philistines declared their god Dagan was more powerful than the God of Samson, “And thy said; “Our god has delivered

into our hands Samson our enemy.”
vs. 23b

2. The Philistine people also gave Dagan the glory. vs. 24
 - a. The people praised their god, Dagon, when they saw Samson. vs. 24a-b
 - 1) Seeing Samson bald.
 - 2) Seeing Samson blind.
 - 3) Seeing Samson bound.
 - b. The people declared three things. vs. 24c-f
 - 1) Their god was greater, “Our god has delivered into our hands our enemy.” vs. 24c-d
 - 2) Their land was at peace, “The destroyer of our land.” vs. 24e
 - 3) Their men were safe, “And the one who multiplied our dead.” vs. 24f

B. The Philistines inebriated made mockery of Samson. vs. 25-26

1. The Philistines added insult to injury. vs. 25
 - a. The celebration accompanied much drinking, “So it happened, when their hearts were merry. vs. 25a-b
* Everybody has a big mouth and braver when they drink!
 - b. The drinking provoked their hatred for Samson, “for they said, “Call for Samson, that he may perform for us.” vs. 25c-e

- 1) The word perform “sachaq”, means to jest or play act to make them laugh and amuse themselves.
- 2) The idea was to humiliate him in a mocking way.
- c. The order went out, “So they called for Samson from the prison, and he performed for them.” vs. 25f-g
* The word performed “paniym”, he jested before them.
- d. They place Samson at center stage, “And they stationed him between the pillars.” vs. 25h
 - 1) Without any doubt taunting the once strong man and feared man, now weak and laughed at.
 - 2) The once destroyer of the Philistines, now the entertainer of the Philistines.

C. The Philistines elated were destroyed by Samson. vs. 26-31

1. The blind and broken Samson had a plan. vs. 26
 - a. Samson spoke to the lad who held him by the hand. vs. 26a
* The sight must of given great satisfaction, as a young boy had to lead Samson.
 - b. Samson requested that he allow him to feel the pillars which supported the

temple, in order to lean on them. vs. 26b-c

* Without doubt the Philistines were ridiculing him, waiting with great anticipation to see how Samson would entertain them!

2. The place was packed out. vs. 27
 - a. The temple was full of men and women. vs. 27a
 - b. All the lords of the Philistines *were* there. vs. 27b
 - c. There were about three thousand men and women on the roof watching while Samson performed. vs. 27c
3. The prayer of Samson to God. vs. 28
 - a. His petition was to empower him again, “Then Samson called to the LORD, saying, “O Lord GOD, remember me, I pray! Strengthen me, I pray, just this once, O God.” vs. 28a-i

* This is the 2nd time it is recorded that Samson prayed, the first being when he killed 1,000 Philistines with a jaw bone of a donkey and he cried out to God thinking he was going to die of thirst and he asked God for water. Judges 15:16-19
 - b. His petition was self-centered for vengeance, it is still all about him, not the glory of God, “that I may with one

blow take vengeance on the

Philistines for my two eyes!” vs. 28j

4. The man Samson destroyed his enemies the Philistines. vs. 29-30
 - a. He believed God by faith, “And Samson took hold of the two middle pillars which supported the temple, and he braced himself against them, one on his right and the other on his left.” vs. 29

* Samson is named in the hall of faith. Heb. 11:32
 - b. He prayed a second time to God he stepped out in faith, “Then Samson said, “Let me die with the Philistines!” And he pushed with all his might, and the temple fell on the lords and all the people who were in it. So the dead that he killed at his death were more than he had killed in his life.” vs. 30
 - 1) This is his third prayer recorded, but second in the temple of Dagan.
 - 2) This is not suicide, but laying down one’s life in warfare!
5. The man Samson was buried. vs. 31
 - a. By his relatives, “And his brothers and all his father’s household came down and took him.” vs. 31a
 - b. At the family plot, “and brought him up and buried him between Zorah and

Eshtaol in the tomb of his father Manoah.” vs. 31b

* Short distance from his home town.

- c. Terminating his office, “He had judged Israel twenty years.” vs. 31c

* The prophecy was that Samson would begin to deliver Israel out of the hand of the Philistines, how accurate, having begun in the Spirit, he was unable to be made perfect in the flesh and therefore never accomplish all that God had for him. Judges 13:5d

D. The things that should stick out in our mind about Samson are of great value.

1. One man ministries are dangerous.
2. Samson was a champion, but not a leader.
3. Samson trusted God for strength to kill thousands, but not to put his flesh to death.
4. Samson was a deserter and he became a God-deserted man given over to the consequences of his sin.
5. Samson did not master his flesh, as a disciplined athlete.
6. Samson was unfaithful to his call and vocation.

Illustration

Sow a thought, reap a deed.

Sow a deed, reap a habit.

Sow a habit, reap a character.

Sow a character, reap a destiny.

Application

1. Sin will deaden a believers spiritual awareness and desire for the things of God.

- a. Much like a disease that would kill off my ability to sense pain, it could be fatal, not being able to respond to the warning of pain.
- b. This was Samson and anyone who does not deal with the early signs of spiritual pain.
- c. Samson went from the Philistine girl to a harlot, to Delilah, heading for his death.

* “He who is often rebuked, *and* hardens *his* neck, Will suddenly be destroyed, and that **without remedy**.” Prov. 29:1

2. Sin will bind a believer, being helpless in his own strength to be set free.

- a. This is the point where a man tries to convince himself that he doesn’t have to do certain things, but chooses to do them.
- b. While in reality this man is in bondage to that sin, you fill in the blank.

* “For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.” 2Pet. 2:20

3. Sin will blind a believer, deceiving him.

- a. To who he is, a child of God.

- b. To what he is called to do live and be like Jesus.
 - c. To the wrong he is doing is disobedience to the word.
 - d. To not be able to see the tragic and inevitable end to come, just like Samson.
* “Your sin will find you out.” Num. 32:23
4. Sin will kill and brings forth death.
- a. A person may boast of the victory they have had with sin from the past, but it is only grace.
 - b. Another may boast of having been restored after many years of going back in the word, but there is no guarantee it will happen to every person going back to the world.
* Don’t teach it for doctrine!
 - c. You may be as Samson one day, “I will go out as before, not knowing the Lord has departed from you and you will not escape.
Judges 16:20
- 1) “And he (Azariah) went out to meet Asa, and said to him: “Hear me, Asa, and all Judah and Benjamin. The LORD *is* with you while you are with Him. If you seek Him, He will be found by you; but if you **forsake** Him, He will **forsake** you.”
2Chron. 15:2
 - 2) “Do not be deceived, God is not mocked; for whatever a man **sows**, that he will also reap. For he who **sows** to his flesh will of the flesh reap corruption, but he

who **sows** to the Spirit will of the Spirit reap everlasting life.” Gal. 6:7-8

Samson had reaped to his immoral character in time!

Conclusion

This was the character of Samson through the final events of his life, revealing three things:

- I. Samson had developed an immoral character through time!
- II. Samson had become a slave to his immoral character within time!
- III. Samson had reaped to his immoral character in time!