

Handout: Judges Lesson 6

Delilah's attempts to betray Samson:

1. 16:6-9 (bind with seven moist rawhide straps)
2. 16:10-12 (bind with new ropes)
3. 16:13-14 (weave seven locks of hair into a loom)

Final betrayal in 16:15-21 (shaved his seven locks of hair)

The irony concerning the torture in gouging out Samson's eyes and leaving him blind:

1. When he was supposed to begin his career as a deliverer he was misdirected from his mission when he "saw" a Philistine woman and exclaimed that she was "right in his eyes." Later he "saw" the prostitute of Gaza. Now he has lost the sight that continually led him into sin and away from God.
2. Samson in his blindness has become like what he did to gateless Gaza: he has become violated and defenseless.
3. Samson's love for Delilah figuratively "blinded" him to his danger, and now he has been literally blinded by her betrayal.

Two other points of irony concerning Samson's fate:

1. Samson being taken "down" to Gaza by the Philistines (16:21) is the climax of his continual "going down" to the women of Philistia that began the Samson adult narrative in 14:1 (also see 14:5).
2. It is exactly as he predicted four times in that he is "like every other man" and no longer has superhuman strength.

Results of Israel's Spiritual and Moral Decay in Sinning like the Canaanites (Judges 17:1-21:25)

Part I: The Sin of Idolatry

- An Example of Personal Idolatry (Judg 17:1-13)
- An Example of Tribal Idolatry (Judg 18:1-31)

Part II: The Sin of Immoral Conduct

- An Example of Personal Immorality (Judg 19:1-10)
- An Example of Tribal Immorality (Judg 19:11-30)

Part III: The Failure of Israel Through Disunity and Civil War

- War Between Israel and the tribe of Benjamin (Judg 20:1-48)
- Failure of Israel After the War (21:1-25)

Judges 17:6 ~ *In those days there was no king in Israel, and everyone did as he saw fit [what was right in his eyes].* The statement serves at least three functions:

1. It links the rest of the book to the Judges' narrative where the last judge "saw" a woman in Timnah and demanded to have her because he said that she was "right in my eyes" (Judg 14:3).
2. It illustrates that the last of the Judges of Israel had lost moral and spiritual integrity to the point that he did what was right in his own eyes just like everyone among the common people in the era of the Judges was doing what was "right in their eyes." The expression identifies Micah and his mother as typical of the people of this period.
3. The first part of the statement that "there was no king in Israel" is a prelude to the next major era in Israel's history which will be the emergence of kingship and in essence offers the reason Israel needed a king to rule over the people.