

Judges 16 Notes

STRENGTH PROFANED AND LOST

by Alexander Maclaren

Judges 16:21-31

NOBODY could be less like the ordinary idea of an Old Testament 'saint' than Samson. His gift from 'the spirit of the Lord' was simply physical strength, and it was associated with the defects of his qualities. His passions were strong, and apparently uncontrolled. He had no moral elevation or religious fervour. He led no army against the Philistines, nor seems to have had any fixed design of resisting them. He seeks a wife among them, and is ready to feast and play at riddles with them. When he does attack them, it is because he is stung by personal injuries; and it is only with his own arm that he strikes. His exploits have a mixture of grim humour and fierce hatred quite unlike anything else in Scripture, and more resembling the horse-play of Homeric or Norse heroes than the stern purpose and righteous wrath of a soldier who felt that he was God's instrument. We seem to hear his loud laughter as he ties the firebrands to the struggling jackals, or swings the jaw-bone. A strange champion for Jehovah! But we must not leave out of sight, in estimating his character, the Nazarite vow, which his parents had made before his birth, and he had endorsed all his life. That supplies the substratum which is lacking. The unshorn hair and the abstinence from wine were the signs of consecration to God, which might often fail of reaching the deepest recesses of the will and spirit, but still was real, and gave the point of contact for the divine gift of strength. Samson's strength depended on his keeping the vow, of which the outward sign was the long, matted locks; and therefore, when he let these be shorn, he voluntarily cast away his dependence on and consecration to God, and his strength ebbed from him. He had broken the conditions on which he received it, and it disappeared. So the story which connects the loss of his long hair with the loss of his superhuman power has a worthy meaning, and puts in a picturesque form an eternal truth.

We see here, first, Samson the prisoner. Milton has caught the spirit of the sad picture in verses 21 and 22, in that wonderful line,

'Eyeless, in Gaza, at the mill, with slaves,'

in which the clauses drop heavily like slow tears, each adding a new touch of woe. The savage manners of the times used the literal forcing out of the eyes from their sockets as the easiest way of reducing dangerous enemies to harmlessness. Pityable as the loss was, Samson was better blind than seeing. The lust of the eye had led him astray, and the loss of his sight showed him his sin. Fetters of brass betrayed his jailers' dread of his possibly returning strength; and the menial task to which he was set was meant as a humiliation, in giving him woman's work to do, as if this were all for which the eclipsed hero was now fit. Generous enemies are merciful; the baser sort reveal their former terror by the indignities they offer to their prisoner.

In Samson we see an impersonation of Israel. Like him, the nation was strong so long as it kept the covenant of its God. Like him, it was ever prone to follow after strange loves. Its Delilahs were the gods of the heathen, in whose laps it laid its anointed head, and at whose hands it suffered the loss of its God-given strength; for, like Samson, Israel was weak when it forgot its consecration, and its punishment came from the objects of its infatuated desires. Like him, it was blinded, bound, and reduced to slavery, for all its power was held, as was his, on condition of loyalty to God. His life is as a mirror, in which the nation might see their own history reflected; and the lesson taught by the story of the captive hero, once so strong, and now so weak, is the lesson which Moses taught the nation: 'Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things: therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things, and He shall put a yoke of iron upon thy neck' (<052847>Deuteronomy 28:47, 48). The blind Samson, chained, at the mill, has a warning for us, too. That is what God's heroes come to, if once they prostitute the God-given strength to the base loves of self and the flattering world. We are strong only as we keep our hearts clear of lower loves, and lean on God alone. Delilah is most dangerous when honeyed words drop from her lips. The world's praise is more harmful than its censure. Its favours are only meant to draw the secret of our strength from us, that we may be made weak; and nothing gives the Philistines so much pleasure as the sight of God's warriors caught in their toils and robbed of power.

But Samson's misery was Samson's blessedness. The 'howbeit' of verse 22 is more than a compensation for all the wretchedness. The growth of his hair is not there mentioned as a mere natural fact, nor with the superstitious notion that his hair made him strong. God made him strong on condition of his keeping his vow of consecration. The long matted locks were the visible sign that he kept it. Their loss was the consequence of his own voluntary breach of it. So their growth was the visible token that the fault was being repaired. Chastisement wrought sorrow; and in the bondage of the prison he found freedom from the worse chains of sin, and in its darkness felt the dawning of a better light. As Bishop Hall puts it: 'His hair grew together with his repentance, and his strength with his hair.' The cruelties of the Philistines were better for him than their kindness. The world outwits itself when it presses hard on God's deserters, and thus drives them to repent. God mercifully takes care that His wandering children shall not have an easy time

of it; and his chastisements, at their sharpest, are calls to us to come back to Him.

Well for those, even if in chains, who know their meaning, and yield to it.

II. We have here Samson, — the occasion of godless triumph.

The worst consequence of the fall of a servant of God is that it gives occasion for God's enemies to blaspheme, and reflects discredit on Him, as if He were vanquished. Samson's capture is Dagon's glory. The strife between Philistia and Israel was, in the eyes of both combatants, a struggle between their gods; and so the men of Gaza lit their sacrificial fires and sent up their hymns to their monstrous deity as victor. What would Samson's bitter thoughts be, as the sound of the wild rejoicings reached him in his prison? And is not all this true to-day? If ever some conspicuous Christian champion falls into sin or inconsistency, how the sky is rent with shouts of malicious pleasure! What paragons of virtue worldly men become all at once! How swiftly the conclusion is drawn that all Christians are alike, and none of them any better than the non-Christian world! How much more harm the one flaw does than all the good which a life of service has done! The faults of Christians are the bulwarks of unbelief. 'The name of God is blasphemed among the Gentiles through you.' The honour of Christ is a sacred trust, and it is in the keeping of us His followers. Our sins do not only darken our own reputation, but they cloud His. Dagon's worshippers have a right to rejoice when they have Samson safe in their prison, with his eyes out.

III. We have Samson made a buffoon for drunkards.

The feasts of heathenism were wild orgies, very unlike the pure joy of the sacrificial meals in Jehovah's worship. Dagon's temple was filled with a drunken crowd, whose mirth would be made more boisterous by a spice of cruelty. So, a roar of many voices calls for Samson, and this deepest degradation is not spared him. The words employed for 'make sport' seem to require that we should understand that he was not brought out to be the passive object of their gibes and drunken mockery, but was set to play the fool for their delectation. They imply that he had to dance and laugh, while three thousand gaping Philistines, any one of whom would have run for his life if he had been free, fed their hatred by the sight. Perhaps his former reputation for mirth and riddles suggested this new cruelty. Surely there is no more pathetic picture than that of the blind hero, with such thoughts as we know were seething in him, dragged out to make a Philistine holiday, and set to play the clown, while the bitterness of death was in his soul. And this is what God's soldiers come down to, when they forget Him: 'they that wasted us required of us mirth.'

Wearied with his humiliating exertions, the blind captive begs the boy who guided him to let him lean, till he can breathe again, on the pillars that held up the light roof. We need not discuss the probable architecture of Dagon's temple, of which we know nothing. Only we may notice that it is not said that there were only two pillars, but rather necessarily implied that there were more than two, for those against which he leaned were 'the two middle' ones. It is quite easy to understand how, if there were a row of them, knocking out the two strongest central ones would bring the whole thing down, especially when there was such a load on the fiat roof. Apparently the principal people were in the best places on the ground floor, sheltered from the sun by the roof, on which the commonalty were clustered, all waiting for what their newly discovered mountebank would do next, after he had breathed himself. The pause was short, and they little dreamed of what was to follow.

IV. We have the last cry and heroic death of Samson.

It is not to be supposed that his prayer was audible to the crowd, even if it were spoken aloud. It is not an elevated prayer, but is, like all the rest of his actions at their best, deeply marked with purely personal motives. The loss of his two eyes is uppermost in his mind, and he wants to be revenged for them. Instead of trying to make a lofty hero out of him, it is far better to recognise frankly the limitations of his character and the imperfections of his religion. The distance between him and the New Testament type of God's soldier measures the progress which the revelation of God's will has made, and the debt we owe to the Captain of the host for the perfect example which He has set. The defects and impurity of Samson's zeal, which yet was accepted of God, preach the precious lesson that God does not require virtues beyond the standard of the epoch of revelation at which His servants stand, and that imperfection does not make service unacceptable. If the merely human passion of vengeance throbbed fiercely in Samson's prayer, he had never heard 'Love your enemies'; and, for his epoch, the destruction of the enemies of God and Israel was duty. He was not the only soldier of God who has let 'personal antagonism blend with his zeal for God; and we have less excuse, if we do it, than he had.

But there is the true core of religion in the prayer. It is penitence which pleads, 'Remember me, O Lord God!' He knows that his sin has broken the flow of loving divine thought to him, but he asks that the broken current may be renewed. Many a silent tear had fallen from Samson's blind eyes, before that prayer could have come to his lips, as he leaned on the great pillars. Clear recognition of the Source of his strength is in the prayer; if ever he had forgotten, in Delilah's lap, where it came from, he had recovered his conscious dependence amid the misery of the prison. There is humility in the prayer 'Only this once.' He feels that, after such a fall, no more of the brilliant exploits of former days are possible. They who have brought such despite on Jehovah and such honour to Dagon may be forgiven, and even restored to much of their old vigour, but they must not be judges in Israel any more. The best

thing left for the penitent Samson is death.

He had been unconscious of the departure of his strength, but he seems to have felt it rushing back into his muscles; so he grasps the two pillars with his mighty hands; the crowd sees that the pause for breath is over, and prepares to watch the new feats. Perhaps we may suppose that his last words were shouted aloud, 'Let me die with the Philistines!' and before they have been rightly taken in by the mob, he sways himself backwards for a moment, and then, with one desperate forward push, brings down the two supports, and the whole thing rushes down to hideous ruin amid shrieks and curses and groans. But Samson lies quiet below the ruins, satisfied to die in such a cause.

He 'counted not his life dear' unto himself, that he might be God's instrument for God's terrible work. The last of the judges teaches us that we too, in a nobler cause, and for men's life, not their destruction, must be ready to hazard and give our lives for the great Captain, who in His death has slain more of our foes than He did in His life, and has laid it down as the law for all His army, 'He that loseth his life for My sake shall find it.'

How beautifully the quiet close of the story follows the stormy scene of the riotous assembly and the sudden destruction. The Philistines, crushed by this last blow, let the dead hero's kindred search for his body amid the chaos, and bear it reverently up from the plain to the quiet grave among the hills of Dan, where Manoah his father slept. There they lay that mighty frame to rest. It will be troubled no more by fierce passions or degrading chains. Nothing in his life became him like the leaving of it. The penitent heroism of its end makes us lenient to the flaws in its course; and we leave the last of the judges to sleep in his grave, recognising in him, with all his faults and grossness, a true soldier of God, though in strange garb.