

ALLIANCE THEOLOGICAL SEMINARY

THE STRENGTH OF SAMSON IN THE FAITHFULNESS OF GOD

AN EXEGETICAL STUDY OF JUDGES 16:23-31

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OT732 JUDGES & RUTH

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The book of Judges reveals God’s people failing to turn to him and thus being caught in a downward spiral of sin. Israel lived more like the people around them rather than as those called by God’s name and who call on his name as Lord. Samson was the last judge who characterizes the increasing Canaanization¹ and spiritual decline of Israel; yet, how is it that Hebrews 11 talks of Samson as an example of faith? The account of Samson’s death reflects a wounded and defeated judge, who represented Israel and whose lowest moment turned into his greatest because he recognized that his strength ultimately came from the Lord.

Translation, Form, and Structure

Looking at the biblical text in the Appendix, Samson’s death is recorded in Judges 16:23-31 as prose with significant dialogical material interspersed therein. The dialogue helps the passage form a clear literary unit that is balanced and beautifully constructed. Note the six quotations with the first three attributed to the Philistines and the last three attributed to Samson, depicting how Samson has the final say against the Philistines.

The overall structure reflects a chiasm having a center [X] that establishes the setting for the Philistine defeat at Dagon’s temple. The irony cannot be overstated – though the Philistines were claiming triumph and making sport of Samson, they did not realize their imminent destruction by Samson. The two dialogues of Samson surrounding the center [C//C] disclose his intent and faith. He not only asks a boy to lead him to the pillars of the temple,² but he then prays to the Lord

¹ Block argues for Israel’s increasing Canaanization as the central theme of Judges. Daniel Block, *Judges, Ruth – The New American Commentary* (Nashville: B&H Publishing Group, 1999), 57-59.

² Mary Evans writes, “The blinded Samson must have been aware of the way in which the temple was constructed. It has even been suggested that he might have planned for this occasion, but although he might have suspected that they would put him into the arena, he could not have anticipated the precise circumstances.” Evans is correct in stating that Samson could not have anticipated the circumstances due to his blindness. The biblical author

– the God (הָאֱלֹהִים)³ – for strength and vengeance. The juxtaposition of Samson’s call to the Lord (וַיִּקְרָא) and the Philistines’ call for Samson (וַיִּקְרְאוּ, קָרְאוּ) highlights the occasion for God confronting the Philistines (Judges 14:4). God had chosen Samson as the means for this confrontation. Section [B // B’] of the chiasm shows how the Philistines foolishly believed that their god Dagon had given Samson – their enemy and destroyer – into their hands. In reality, it was the Lord’s hand that was sovereignly in control.⁴ Just as Samson had killed many Philistines in his lifetime, he would kill many more in his death (16:30). It is only fitting that Samson’s last words to die with the Philistines tragically correspond to how he lived closely with them.⁵ Yet, the outside of the pericope [A // A’] makes clear that the assembly of Philistine rulers before Dagon was not where Samson belonged. His brothers and father’s house came and brought him back to their land because Samson belonged to God and his people.

wants the reader to understand that parallel verses 26 and 28 are to be taken together in showing intent and a measure of faith in the Lord in what Samson was doing.

Mary Evans, *Judges and Ruth* – Tyndale Old Testament Commentaries (Downers Grove: Intervarsity Press, 2017), 176.

³ Interestingly, Dagon is referred to four times as the Philistinian god, which stands in conflict with Yahweh who is referenced as “the God” with the definite article. Kenneth Way comments, “The grain deity Dagon, also spelled Dagan, had numerous temples in Philistine cities like Gaza, Ashdod, and possibly Beth Shan (cf. 1 Sam. 5:1-2; 31:10; 1 Chron. 10:10), but the Philistines also worshiped other deities, according to biblical and epigraphic sources. In this context it is appropriate to focus on Dagon because Samson specifically has burned the grain fields (15:4-5) and thereby “laid waste” Dagon’s domain (16:24).”

Kenneth Way, *Judges and Ruth* – Teach the Text Commentary Series (Grand Rapids: Baker Publishing Group, 2016), 139.

⁴ Robert Chisolm Jr. notes, “Samson’s great victory in Dagon’s temple reminds us that it was God’s disfavor with his people, not the power of foreign gods (cf. 16:23-24), that caused them to be humiliated before their enemies.”

Robert Chisolm Jr., *A Commentary on Judges and Ruth* – Kregel Exegetical Library (Grand Rapids: Kregel Publications, 2013), 434.

⁵ Samson had many relationships with Philistine women, such as his wife (Judges 14-15), prostitute (Judges 16:1-3), and Delilah (Judges 16:5-22).

Samson’s death is as much about the death of the Philistine rulers, which is why they are initially mentioned (16:23) and encapsulate the account along with Samson at the end as judge⁶ over Israel (16:30). It was not into Philistine hands (בְּיַד־פְּלִשְׁתִּים; 16:23, 24) that Samson was defeated but into Samson’s hands (בְּיַד־שַׁמְשׁוֹן; 16:29) that the Philistines were defeated. More importantly, God is recognized as the Lord (יְהוָה; 16:28) whose hands are ultimately over everything.

Biblical and Theological Context

The book of Judges portrays Israel as a tribal people,⁷ who lacked unity because they did not look to the Lord as their King.⁸ It was a period following the provision and conquest of the promised land by Joshua. The book of Judges serves as a continuation and failure on the part of Israel in that very conquest. Instead of being set apart for the Lord, i.e., a holy people/nation, the Israelites became increasingly like the inhabitants and foreigners with their gods. The main section of Judges (3:7-16:31) portrays six major stories that are based on the cycle identified in Judges 2:11-19. These cycles reflect an Israelite decline on many levels (e.g., militarily, politically, socially), and primarily as a result of their spiritual faithlessness in God as their Lord.

⁶ The word “judge” (שֹׁפֵט) occurs 204 times in the Masoretic Text and carries the following definitions/usages in the Hebrew bible: leader, to lead, to vindicate, to govern, governor, to take up/defend a cause or plead a case, to judge. Bruce Waltke thinks a good English gloss for the Hebrew word in this book is “warlord”; i.e., a hero exercising leadership.

Bruce Waltke, *An Old Testament Theology* (Grand Rapids: Zondervan, 2007), 588.

⁷ K. Lawson Younger Jr. points to the significance in understanding the tribal structure of Israel: “The Book of Judges presents Israel as constituting some sort of tribal confederacy or league. Such a confederation would facilitate important political, economic, social, and religious purposes.”

K. Lawson Younger Jr., *Judges, Ruth – The NIV Application Commentary* (Grand Rapids: Zondervan Academic, 2020), 28-29.

⁸ The book mentions four times, “There was no king in Israel” (17:6; 18:1; 19:1; 21:25). As Block remarks, “A superficial reading suggests that the narrator has an earthly human king in mind. At another level, however, he may be hereby declaring Israel’s rejection of the theocracy. Contrary to Gideon’s empty confession in 8:23, no one, not even God, rules in Israel.”

Daniel Block, *Judges, Ruth*, 59.

Samson's cycle (Judges 13-16) is the longest and last one in the book, preceding Eli, Samuel, and the Israelite monarchy in the book of Samuel. It begins with a divine birth narrative (Judges 13) with parallels to Abraham/Sarah, Hannah, Zechariah/Elizabeth, and Mary, the mother of Jesus. Samson was called by the Lord to be a Nazarite (Numbers 6:1-21).⁹ What is particularly unique is how the Nazarite vow was voluntary and temporary, but for Samson, it was involuntary given that it was God's will for him from birth to death (13:7).¹⁰ Yet, Samson broke that very vow and calling over his life on several occasions. As the one who was to 'take the lead in delivering Israel from the hands of the Philistines' (13:5, NIV), he succumbed to his sins and desires as he pleased. Most notably, Samson gave in to Delilah, who cut his hair, such that he broke this vow and did not even 'know the LORD had left him' (13:20, NIV). The question needs to be asked whether this was planned by the Lord, who knew Israel, Samson, and the Philistines. The context seems to suggest such.

As often recurring throughout the Old Testament and history in general, where the leader/shepherd goes so goes the people, and, vice versa, where birds of a feather flock together. Samson was representative of Israel, who likewise was called by the Lord but had broken their commitment to him by giving in to their sinful ways. Israel in many ways did not know that the Lord had left them as demonstrated by the cycles. Barry Webb masterfully explains:

In terms of the whole way it functions in the book of Judges, the story of Samson is the story of Israel recapitulated and focused for us in the life of a single man. As Samson was a "holy" man, Israel was a "holy" nation (Exod. 19:6). As Samson desired to be as other men, Israel desired to be as other nations. As Samson went

⁹ Timothy Keller elaborates the importance of the Nazarite vow, especially in light of the troubles facing Israel in Judges: "The Nazarite vow was to ask for God's special help during a crucial time. It was a sign that you were looking to God with great intensity and focus."

Timothy Keller, *Judges For You* (India: The Good Book Company, 2021), 126.

¹⁰ Daniel Block thinks the Nazarite vow was applicable to all Israel: "Actually all Israelites were subject to this law, but given the apostate condition of the nation as a whole, this law, like many others, appears to have been generally disregarded by the population."

Daniel Block, *Judges, Ruth*, 403.

after foreign women, Israel went after foreign gods. As Samson cried to Yahweh in his extremity and was answered, so did Israel. And finally... as Samson had to be blinded and given over to the bitter pain of Gaza before he came to terms with his destiny, so too would Israel have to be given over to the bitter suffering of exile in Babylon (cf. Judg 16:21; 2 Kings 25:7). The Samson story mirrors the story of Israel... In the epilogue we are told that in the time of the Judges ‘every man did what was good in his eyes’ (17:6; 21:25).¹¹

The theme of eyesight has a repeated refrain in Judges that also begins Samson’s cycle (13:1) and provides important context: ‘the Israelites did evil in the eyes of the LORD’ (2:11; 3:7, 12; 4:1; 6:1; 10:6, NIV). Samson desired and did what was pleasing in his eyes (14:1-3; 14:8-9; 16:1; 16:4). He was blind spiritually and became physically blind as a consequence (16:21, 28). His life mirrored the downward cycles of Israel despite them being called by the Lord as his people. However, God’s faithful love included Samson in his purpose and plan.

Judges 14:4 provides a hermeneutical key for much of Samson’s cycle: ‘His parents did not know that this was from the LORD, who was seeking an occasion to confront the Philistines; for at that time they were ruling over Israel’ (NIV).¹² Israel had already become blind by integrating herself into Philistine society. The tribe of Judah, who had been listed first in the conquest in Judges 1, had settled with the Philistines as rulers over them (15:11). Timothy Keller writes, “In Samson’s Israel, God had decided to prevent his people becoming culturally indistinct, and therefore spiritually extinct. He would do so through Samson, and despite Samson. And there

¹¹ Barry Webb, *The Book of Judges* (Sheffield: Journal for the Study of the Old Testament Press, 1987), 116.

¹² Daniel Block comments, “Judges 14:4 is not only shocking, but it is also the key to chaps. 14-15. Accordingly, although Yahweh is largely absent from the narrative, in one way or another his agenda is being achieved in Samson’s life. At the same time, while Yahweh’s agenda is being achieved, the course of Samson’s life is all downhill, a fact reflected by the fivefold repetition of the verb *yārad*, ‘to go down’ (14:1,5,7,19; 15:8).” Daniel Block, *Judges, Ruth*, 422.

would be conflict!”¹³ Again, Samson was the very means for confrontation because of God’s love and commitment to preventing his people from completely assimilating into the Philistines.

Samson was someone who had the Holy Spirit come upon him on multiple occasions (13:25; 14:6, 19; 15:14). He was a servant of the Lord who experienced God’s empowering, whether or not he recognized the Lord in those situations.¹⁴ Judges 15:18 corroborates that Samson thought of himself as the Lord’s servant, which reads, “Because he was very thirsty, he cried out to the LORD, “You have given your servant this great victory. Must I now die of thirst and fall into the hands of the uncircumcised?” (NIV). Samson was not a good servant when he was self-serving and did not honor the Lord with his indulgences; yet, he was someone who cried/called (וַיִּקְרָא) on the Lord unlike Israel who was lacking in prayer at this time.¹⁵ Bruce Waltke insightfully writes, “To be sure, Samson chooses Philistine women, but never their gods. The spirit of I AM overwhelms him four times (13:25; 14:6, 19; 15:14), more than any other warlord (3:10; 6:34; 11:29), marking him as the most charismatic but not as the most in tune with God’s Holy Spirit.”¹⁶

Though flawed, Samson still had a measure of faith in calling on the Lord. For all of Samson’s self-centeredness, Israel was not any better in their failure to serve God. Samson fighting alone can also be an indictment against Israel for not fighting.¹⁷ In the end, Samson at least realized

¹³ Timothy Keller, *Judges For You*, 141.

¹⁴ Robert Chisolm states, “God was at work among his people, even when they were insensitive to his presence. He accomplished his purpose through unwise Samson, though Samson failed to understand his role as God’s deliverer and was motivated by personal gratification and vengeance, not some sense of a higher calling. His failure to understand his role in God’s plan led to tragic personal failure and pain, and kept him from enjoying the benefits of God’s mighty deeds.”

Robert Chisolm Jr., *A Commentary on Judges and Ruth*, 434.

¹⁵ Timothy Keller elucidates, “This should prompt us to realize that something has been missing from this Judges cycle. *Israel has not cried out for rescue from oppression.*”

Timothy Keller, *Judges For You*, 138.

¹⁶ Bruce Waltke, *An Old Testament Theology*, 612.

he was dependent on God for supernatural strength. He might have been physically blind but perhaps he was starting to see spiritually. This reconciles with Hebrews 11:32-34 where he is listed among some judges¹⁸ and others as faithful witnesses. His name in Hebrew appropriately means ‘sunlike, solar,’¹⁹ or ‘little sun’ because what follows the Nazarite vow (Numbers 6:1-21), that he was called and born into by God, is the priestly blessing (Numbers 6:22-27): “The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD turn his face toward you and give you peace” (6:24-26, NIV). Samson was a blessing from God to Israel, who relatively shined in a very dark period of Israel.²⁰

¹⁷ Block believes the former and not the latter: “Though Samson is impressive as an individual, he turns out to be anything but a military hero. He never leads out in battle; he never engages the Philistines in martial combat; he never experiences a military victory. All his accomplishments are personal; all his victories, private.”

Daniel Block, *Judges, Ruth*, 420.

¹⁸ The NIV reads, “I do not have time to tell about Gideon, Barak, Samson and Jephthah...” It is an interesting list of names from the book of Judges that the author of Hebrews has picked.

¹⁹ The significance of Samson’s name has been debated. Chisolm reflects, “How are we to interpret the significance of this name? On the one hand, we might see it positively, as suggesting divine empowerment and deliverance (Webb 1987, 164-165). On the other hand, it may hint at the pagan environment into which he was born, for the sun god was worshiped in Canaan and the town of Beth Shemesh (meaning “house of the sun”) was nearby (see 1:33) (Block 1999, 417-418). Block suggests that the name, ‘if not outrightly pagan is dangerously compromising’ (419).”

Robert Chisolm Jr., *A Commentary on Judges and Ruth*, 402.

²⁰ David Blackman takes a positive view of Samson: “The last heroic act shows how Samson ultimately put the honor and glory of God, whom he represented as judge of Israel, before his own life. This is why he is given his place in Hebrews 11:32 along with the other Old Testament men and women of faith. The most appropriate description of Samson from that chapter is surely that in verse 34, “out of weakness were made strong.” We are inclined to see the chapter as a record of those who lived well, but it is perhaps more accurate to see it as a record of those who died well.”

Though Blackman thinks that Samson put the Lord before his own life at the end, there does not seem much to support this in the text. Nevertheless, there is some credence to Samson at least turning to the Lord and thus dying well. Samson does fulfill what the Lord had planned according to Judges 13:5 and 14:4.

David Jackman, *Judges, Ruth – Mastering the Old Testament* (Dallas: Word Publishing, 1991), 256.

Application/Conclusion

For all Christians, we are called by the Lord to live as his people. The saying, ‘we are in the world but not of the world,’ holds true in our context just as much as it did with Israel and Samson in the Old Testament. We are called to be holy as the Lord is holy (1Peter 1:15; cf. Leviticus 11:44-45; 19:2). How much are we fighting for the Lord? Are we serving God in the calling he has over our lives? Perhaps many Christians in America are fighting for the wrong cause and/or reasons, but we are to be good citizens of God’s heavenly kingdom (Philippians 3:20-21).

It is easy to see things as we want to see them or to take matters into our own hands, but ultimately the Lord is in control. The account of Samson’s death teaches us that we must live and die well, rather than fight against the Lord. As those who are called by God, we are no longer bound by sin because of Jesus Christ. God has given us his Holy Spirit to accomplish his purpose and plans for our lives. Like Samson and Israel, we must learn to call upon the Lord in prayer, depending on God alone, and find that God gives us the supernatural strength to overcome the world as he has overcome the world in love.

“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.” – John 16:33, NIV

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: “For your sake we face death all day long; we are considered as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. – Romans 8:35-39, NIV

APPENDIX

16:23 ¶ Και οι ἀρχοντες τῶν ἀλλοφθῶν συνηχθησαν θύσαι θυσίασμετα μέγα τῷ Δαγῶν θεῷ αὐτῶν και εὐφρανηθηαι, και εἶπεν·

Ἐδοκεν ὁ θεὸς ἐν χειρὶ ἡμῶν τὸν Σαμυῶν τὸν ἐχθρὸν ἡμῶν.

16:24 Και εἶδον αὐτὸν ὁ λαός, και ὑμνησαν τὸν θεὸν αὐτῶν ὅτι·

Παροδέοκεν ὁ θεὸς ἡμῶν τὸν ἐχθρὸν ἡμῶν ἐν χειρὶ ἡμῶν. τὸν ἐρημιόυντα τὴν γῆν ἡμῶν και ὃς ἐπλήθυνεν τοὺς τραυματίας ἡμῶν.

16:25 και ὅτε ἠγάθηθη ἡ καρδιά αὐτῶν, και εἶπεν και ἄλλοι οἱ οἰκοὶ θυλάκις, και παλάστου ἐνώπιον ἡμῶν, και ἀκόλασον τὸν Σαμυῶν ἀπὸ οἴκου δεσμοτηρίου, και ἐπαύσαν ἐνώπιον αὐτῶν·

16:26 και εἶπεν Σαμυῶν πρὸς τὸν νεανίαν τὸν κρατούντα τὴν χεῖρα αὐτοῦ Ἀφες με και νηλάφωσ τοὺς κίονας ἐπ' οὓς ὁ οἶκος στηκει ἐπ' αὐτοὺς, και ἐπιστηρήθησμαι ἐπ' αὐτοὺς.

16:27 και ὁ οἶκος πλήρης τῶν ἀνδρῶν και τῶν γυναικῶν, και ἐκεῖ πάντες οἱ ἀρχοντες τῶν ἀλλοφθῶν. και ἐπὶ τὸ δῶμα ὡς ἐπτακόσιοι ἄνδρες και γυναικας οἱ θεοποδύνας ἐν πανγίαις Σαμυῶν.

Judge 16:28 και ἐκράσανεν Σαμυῶν πρὸς Κύριον και εἶπεν·

Ἀδυνατε Κύριε, μνησθητί δὴ μου νῦν και ἐνίσχυσον με ἐπὶ τὸ δρασ τούτο, θεε· και ἀνταποδώσω ἀνταποδώσωσιν μίαν παρὶ τῶν δύο ὀφθαλμῶν μου τοὺς ἀλλοφθῶσις.

Judge 16:29 και περιέλαβεν Σαμυῶν τοὺς δύο κίονας τοῦ οἴκου ἐπ' οὓς ὁ οἶκος στηκει, και ἐπαστηρήθη ἐπ' αὐτοὺς, και ἐπαύτησεν ἕνα τῆ δεξιᾷ αὐτοῦ και ἕνα τῆ ἀριστερῇ αὐτοῦ.

Judge 16:30 και εἶπεν Σαμυῶν· Ἀποδυνάτω ψυχή μου μετὰ ἀλλοφθῶν, και ἐβλάσταξεν ἐν λογῷ, και ἐπασεν ὁ οἶκος ἐπὶ τοὺς ἀρχοντας και ἐπὶ πάντα τὸν λαὸν τὸν ἐν αὐτῷ·

και ἕστησαν οἱ ρεθνηκότες οὓς εἰθανάσανεν Σαμυῶν ἐν τῷ θανάτω αὐτοῦ πλάουσι τῆ οὓς εἰθανάσανεν ἐν τῆ ζοῆ αὐτοῦ.

Judge 16:31 και καταβησαν οἱ ἀδελφοὶ αὐτοῦ και ὁ οἶκος τοῦ πατρὸς αὐτοῦ, και ἐλάβον αὐτὸν και ἀνέβησαν· και ἐθαυρον αὐτὸν ἀπὸ μέσον Σορᾶ και ἀπὸ μέσον Ἐσθαὼ, ἐν τῷ τόφῳ Μανῶε τοῦ πατρὸς αὐτοῦ, και αὐτοὺς ἐκρηεν τὸν Ἰσραηλ, εἰκοσι ἐτη.

A Now the **rulers** of the Philistines assembled to offer a great sacrifice to **Dagon their god** and to celebrate.

B And they said, **“Our god has given into our hand Samson our enemy!”**

And when the people saw him, [and] they praised **their god**, for they said,

“Our god has given into our hand our enemy, [and] the destroyer of our land, [and] who has killed many of us.”

C Now it happened when their hearts were glad, that they said,

“Call for Samson so that he might amuse us.”

So, they called for Samson from the prison, and he entertained before them, (and) when they stood him between the pillars, (And) Samson said to the boy holding onto his hand,

“Let me rest and feel the pillars that support the temple, and let me lean on them.”

D Now the temple was full of the men, women, and the **rulers** of the Philistines.

And on the roof were about three thousand men and women watching as Samson entertained them.

E So, Samson called to the **LORD**, and he said,

“My Lord, LORD, please remember me, and please strengthen me just this time, God, that I may get vengeance at once on the Philistines for my two eyes.”

Then Samson grasped the two middle pillars on which the temple rested on them, and he braced himself against them, one with his right hand and one with his left hand.

B And Samson said, **“Let my soul die with the Philistines!”**

Then he stretched out with might, and the temple fell on the **rulers** and all the people who were in it.

And the **dead**, who he killed at his death, were more than those he killed in his life.

F Now his brothers and all his father’s house came down and took him and brought him back and buried him between Zorah and Eshtai in the tomb of his father.

And he judged Israel for twenty years.

16:23 ¶ και οἱ ἀρχοντες τῶν ἀλλοφθῶν συνηχθησαν θύσαι θυσίασμετα μέγα τῷ Δαγῶν θεῷ αὐτῶν και εὐφρανηθηαι, και εἶπεν·

16:24 Και εἶδον αὐτὸν ὁ λαός, και ὑμνησαν τὸν θεὸν αὐτῶν ὅτι·

16:25 και ὅτε ἠγάθηθη ἡ καρδιά αὐτῶν, και εἶπεν και ἄλλοι οἱ οἰκοὶ θυλάκις, και παλάστου ἐνώπιον ἡμῶν, και ἀκόλασον τὸν Σαμυῶν ἀπὸ οἴκου δεσμοτηρίου, και ἐπαύσαν ἐνώπιον αὐτῶν·

16:26 και εἶπεν Σαμυῶν πρὸς τὸν νεανίαν τὸν κρατούντα τὴν χεῖρα αὐτοῦ Ἀφες με και νηλάφωσ τοὺς κίονας ἐπ' οὓς ὁ οἶκος στηκει ἐπ' αὐτοὺς, και ἐπιστηρήθησμαι ἐπ' αὐτοὺς.

16:27 και ὁ οἶκος πλήρης τῶν ἀνδρῶν και τῶν γυναικῶν, και ἐκεῖ πάντες οἱ ἀρχοντες τῶν ἀλλοφθῶν. και ἐπὶ τὸ δῶμα ὡς ἐπτακόσιοι ἄνδρες και γυναικας οἱ θεοποδύνας ἐν πανγίαις Σαμυῶν.

16:28 και ἐκράσανεν Σαμυῶν πρὸς Κύριον και εἶπεν·

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16:29 και περιέλαβεν Σαμυῶν τοὺς δύο κίονας τοῦ οἴκου ἐπ' οὓς ὁ οἶκος στηκει, και ἐπαστηρήθη ἐπ' αὐτοὺς, και ἐπαύτησεν ἕνα τῆ δεξιᾷ αὐτοῦ και ἕνα τῆ ἀριστερῇ αὐτοῦ.

16:30 και εἶπεν Σαμυῶν· Ἀποδυνάτω ψυχή μου μετὰ ἀλλοφθῶν, και ἐβλάσταξεν ἐν λογῷ, και ἐπασεν ὁ οἶκος ἐπὶ τοὺς ἀρχοντας και ἐπὶ πάντα τὸν λαὸν τὸν ἐν αὐτῷ·

και ἕστησαν οἱ ρεθνηκότες οὓς εἰθανάσανεν Σαμυῶν ἐν τῷ θανάτω αὐτοῦ πλάουσι τῆ οὓς εἰθανάσανεν ἐν τῆ ζοῆ αὐτοῦ.

16:31 και καταβησαν οἱ ἀδελφοὶ αὐτοῦ και ὁ οἶκος τοῦ πατρὸς αὐτοῦ, και ἐλάβον αὐτὸν και ἀνέβησαν· και ἐθαυρον αὐτὸν ἀπὸ μέσον Σορᾶ και ἀπὸ μέσον Ἐσθαὼ, ἐν τῷ τόφῳ Μανῶε τοῦ πατρὸς αὐτοῦ, και αὐτοὺς ἐκρηεν τὸν Ἰσραηλ, εἰκοσι ἐτη.

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