

Sunday Night Message  
October 28, 2018  
Judges 14 – *The Spoiled Brat*  
Series – *Judges*  
Text – Judges 14

### Introduction

One of the most difficult challenges parents face is maintaining the balance between loving affection and corrective discipline. It seems that if you are too stern or severe and lack love and affection you sometimes end up with rebellion in the child when he is old enough to leave the nest. On the other hand, if parents are too permissive, giving the child whatever he or she wants, the results are often just as disastrous. We have all been around people who are spoiled brats. Children who scream at the checkout line in order for parents to yield and buy them the candy or toy.

Illustrate – I once witnessed a grandfather at the boardwalk trying to get his six or seven year old grandson out of a bouncy house. The time was up and all of the other children were leaving so that others could take their turn, but this particular boy didn't want to leave. After the attendant tried unsuccessfully to call the child out, the grandfather was forced to go in. The child began to scream, and kick, and just as the grandfather finally got him to the door of the ride, the boy spat right in the grandfather's face. I felt horrible for the grandparents, but I could also tell that they were part of the problem. Instead of correcting the child, they proceeded to bribe him with more rewards in order to get him under control.

I think Samson was probably like that child when he was a young boy. We certainly see him acting like a spoiled child in this chapter. He wants what he wants when he wants it, and when he doesn't get what he wants, he is prone to violent outbreaks.

In chapter 13, we saw the miraculous birth of Samson, and at the end of that chapter he had nothing but potential, but here in chapter fourteen we see that Samson had not developed into what he could have been for the Lord. Instead, we see a selfish, disrespectful, and spiteful young man who cares only for himself.

### I Samson's Contention (vs. 1 – 4)

The first problem that we see here is Samson's attraction to a woman of the daughters of the Philistines. The Jews were forbidden to marry outside of Judaism. This was not a racial prohibition; it was a spiritual one:

*"For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." (Exodus 34:14-16)*

*"And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly." (Deuteronomy 7:2-4)*

Intermarriage would become a common sin for Israel and would cause many problems for them. Perhaps the most famous example was King Solomon. (See 1 Kings 11:1 – 8)

We have the same admonition in the New Testament only marry within the household of faith:

*"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye*

*are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Corinthians 6:14-18)*

The second problem that we see here is Samson is actually telling his parents what to do. Twice he says, "get her for me."

Children are supposed to be submissive to their parents, not the other way around.

*"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth." (Ephesians 6:1-3)*

*"Children, obey your parents in all things: for this is well pleasing unto the Lord." (Colossians 3:20)*

It is the parents responsibility to teach:

*"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deuteronomy 6:6-9)*

It is the parents responsibility to train (this has the idea of discipline):

*"Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6)*

*"Chasten thy son while there is hope, and let not thy soul spare for his crying." (Proverbs 19:18)*

Parents are not to be the child's buddy – they are supposed to be parents. You can have a healthy balance of both love (affection) and discipline.

Notice v. 4 – God was going to use the situation to His advantage. God doesn't want us to sin willfully, but He can use our sin to advance his cause.

## **II Manoah's Concession and the Lion Digression (vs. 5 – 9)**

Samson's parents eventually went along with his request, and were on their way to make arrangements with the family of the woman. Typically, a groom or his father would approach the father of a potential bride. He would offer a gift as a dowry for the bride. When the time was right and the preparations were all made, the groom would return to the bride's home and a celebration would begin – a wedding feast. In this case, the feast lasted seven days. On the seventh day, the marriage would be consummated.

In the middle of this whole story, we read about Samson going to a vineyard, which was forbidden for him. There he slays a lion with his bare hands, which is the first indication of his tremendous strength. When travelling back to Timnath the second time, however, he revisits the carcass of the lion, which he was not supposed to do. He actually scoops some honey out of a bee hive that had formed inside of the carcass.

He was a Nazarite – See Numbers 6

*"All the days that he separateth himself unto the LORD he shall come at no dead body." (Numbers 6:6)*

## **III The Wedding Celebration (vs. 10 – 19)**

### **A The Companions are Called (vs. 10 – 11)**

Apparently, the "they" is the bride's parents. They needed to furnish the wedding with guests, and they found thirty men to serve as Samson's "companions." It is interesting that Samson did not have any friends of his own.

## **B The Challenge is Given (vs. 12 – 14)**

The challenge was a riddle, which would have been completely impossible for the Philistines to figure out without help. Their reward would be a change of garment and a sheet, which was a rectangular piece of fine linen worn sometimes as an outer garment, and sometimes as a blanket at night. His reward for their not figuring out the riddle would be thirty changes of garment and thirty sheets – one from each of them.

## **C The Conspiracy is In (vs. 15 – 18)**

Since they cannot figure out the riddle, the men threaten to burn the bride's house down if she doesn't get them the information. She kept nagging Samson, until finally he gave in.

There are so many problems with this story:

1. There should be very little that a husband should keep back from his wife. The husband should only withhold information that will be harmful to her either physically or emotionally in order to protect her.
2. The wife should never take a side against her husband.
3. The wife should not nag to get what she wants. "You don't love me!"
4. The husband should not refer to his wife as a "heifer."

## **D The Compensation Was Taken, Then Given (v. 19)**

Because of the wife's betrayal, Samson is forced to honor the wager; but, instead of paying it himself. He goes down to Ashkelon, which is one of the main cities of the Philistines, and kills thirty men, and takes their "spoil" in order to pay his debt. Samson is furious. He is acting like a spoiled brat. Nobody told him to make this stupid riddle, and now when he has to pay, he is beside himself, and returns home.

## **IV No Consummation (v. 20)**

Samson pays what he owes the Philistines, but then returns home without consummating the marriage. His wife was then given by her father to the guy that served as one of the companions. Most Hebrew scholars believe that phrase, "whom he had used as his friend," indicated that the man was the best man at the wedding.

## **Conclusion**

What kind of man was Samson.

He is a spoiled brat.

He is disrespectful and demanding to his parents.

He rebels against the will of God by desiring a Philistine woman.

He violates his Nazarite vow by going to a vineyard.

He touches the carcass of a lion, which was also a violation of his vow.

He kills thirty men and takes their clothes in order to pay his vow.

He pouts when things do not go his way.

Samson was not a great man, but God still used him. There is hope for us.

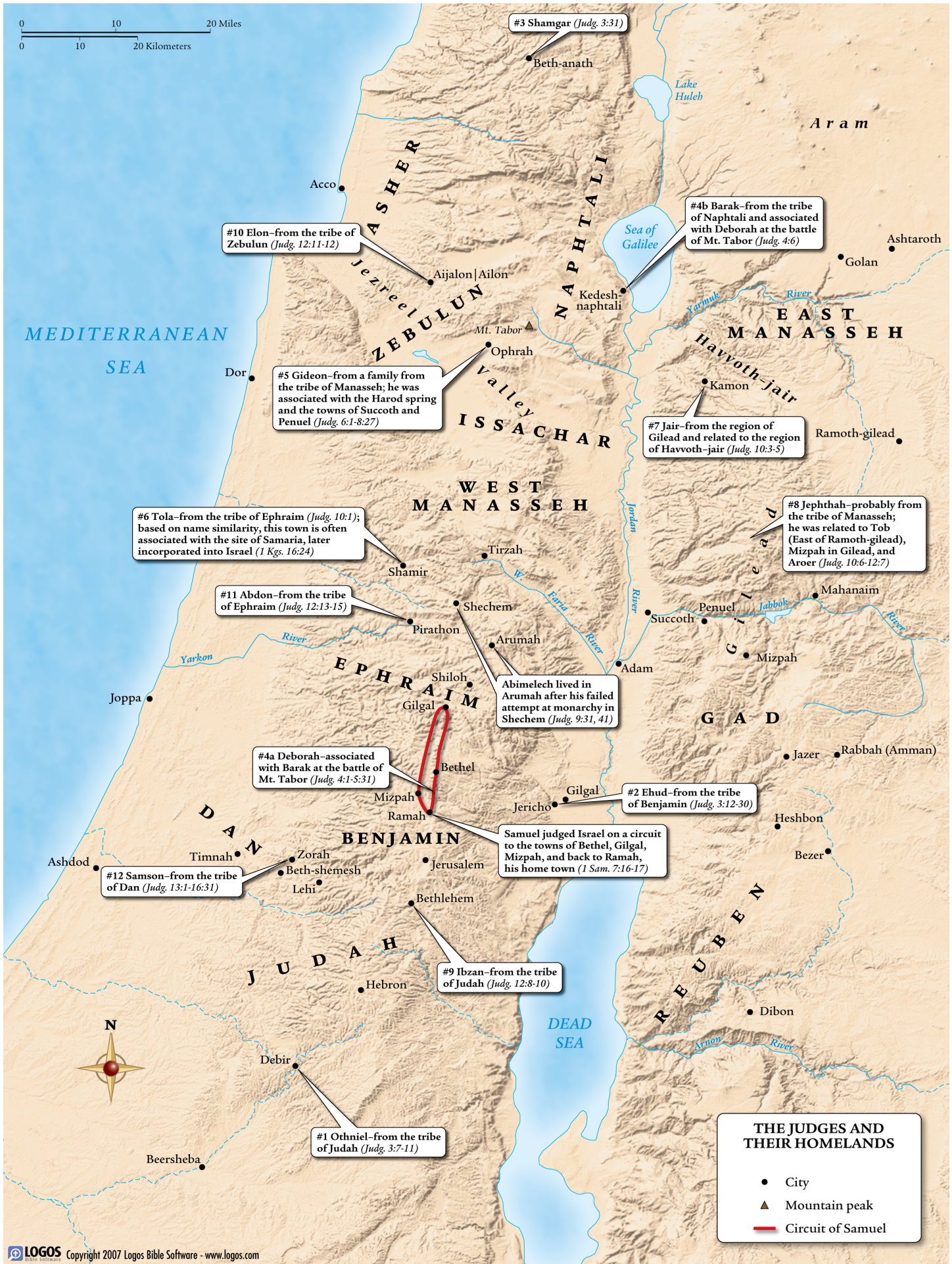
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**JUDGESHIP OF SAMSON**

- City
- ← Samson travels to Timnah (*Judg. 14:1*) and Ashkelon (*Judg. 14:19*)
- Philistine wheat fields (*Judg. 15:4-5*)
- Samson brought to Lehi (*Judg. 15:14*)
- Samson travels to Gaza (*Judg. 16:1*)
- Samson carries city gates from Gaza to Hebron (*Judg. 16:3*)
- Samson taken as prisoner to Gaza (*Judg. 16:21*)

0 10 20 Miles  
0 10 20 Kilometers



#3 Shamgar (Judg. 3:31)  
Beth-anath

#10 Elon—from the tribe of Zebulun (Judg. 12:11-12)  
Aijalon|Ailon

#4b Barak—from the tribe of Naphtali and associated with Deborah at the battle of Mt. Tabor (Judg. 4:6)  
Kedesh-naphtali

#5 Gideon—from a family from the tribe of Manasseh; he was associated with the Harod spring and the towns of Succoth and Penuel (Judg. 6:1-8:27)  
Ophrah

#7 Jair—from the region of Gilead and related to the region of Havvoth-jair (Judg. 10:3-5)  
Kamon

#6 Tola—from the tribe of Ephraim (Judg. 10:1); based on name similarity, this town is often associated with the site of Samaria, later incorporated into Israel (1 Kgs. 16:24)  
Shamir

#8 Jephthah—probably from the tribe of Manasseh; he was related to Tob (East of Ramoth-gilead), Mizpah in Gilead, and Aroer (Judg. 10:6-12:7)  
Mahanaim

#11 Abdon—from the tribe of Ephraim (Judg. 12:13-15)  
Pirathon

Abimelech lived in Arumah after his failed attempt at monarchy in Shechem (Judg. 9:31, 41)  
Arumah

#4a Deborah—associated with Barak at the battle of Mt. Tabor (Judg. 4:1-5:31)  
Bethel

#2 Ehud—from the tribe of Benjamin (Judg. 3:12-30)  
Jericho

Samuel judged Israel on a circuit to the towns of Bethel, Gilgal, Mizpah, and back to Ramah, his home town (1 Sam. 7:16-17)  
Bethel, Gilgal, Mizpah, Ramah

#12 Samson—from the tribe of Dan (Judg. 13:1-16:31)  
Timnah

#9 Ibzan—from the tribe of Judah (Judg. 12:8-10)  
Bethlehem

#1 Othniel—from the tribe of Judah (Judg. 3:7-11)  
Debir

**THE JUDGES AND THEIR HOMELANDS**

- City
- ▲ Mountain peak
- Circuit of Samuel