

¹**Samson** went to **Gaza**, and there **he saw a prostitute**, and he **went in to her**.

²The **Gazites** were told, "**Samson has come here.**" And they **surrounded the place** and set an ambush for him all night at the gate of the city. They **kept quiet all night**, saying, "Let us wait till the light of the morning; then **we will kill him.**"

³But **Samson** lay till midnight, and **at midnight he arose** and took hold of the doors of the gate of the city and the two posts, and **pulled them up, bar and all**, and put them on his shoulders and carried them to the top of the **hill that is in front of Hebron**.

A. Defilement in his Roving (1)

Gen 39:9 - "How then can I do this great wickedness and sin against God?" - Joseph

Defilement was not an accident:

1. A Defiled Location

Gaza - One of the five Philistine cities on the coast of Canaan (Josh 13:3).

-In going to Gaza, Samson would expose himself to the evils of a pagan city

2 Peter 2:7-8 - "he was tormenting his righteous soul over their lawless deeds that he saw and heard" - Peter speaking of Lot in Sodom

2. A Defiled Look

"saw a prostitute" - not the first time Samson's eyes got him into trouble (14:1)

Mt 5:27-30 - "everyone who looks at a woman with lustful intent"

Gen 39:7 - "his master's wife cast her eyes on Joseph" - Potiphar's wife

Genesis 38:12-19 - "Judah saw her..." - When Judah saw Tamar dressed as a prostitute.

2 Sam 11:2-5 - "he saw from the roof a woman bathing" - When David saw Bathsheba

3. A Defiled Lady

"a prostitute" - You cannot keep close company with defiled people without defiling yourself

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B. Danger in his Roving (2)

1. Awareness of Samson's Presence

"Samson has come here."

Sin cannot be hidden
-Num 32:23

2. Ambush for Samson's Life

The actions of the Philistine can also be seen as a metaphor for the working of sin.

Samson's experience here is a great picture of the experience of every sinner.

Sin Surrounds

"surrounded the place" - Sin does not bring freedom; instead it leads us right into the bonds of the enemy of our soul.

Sin Stays

"All night" - Sin stays its hand of obvious trouble until man has sinned long enough to be really cursed by it.

Sin is Silent

"kept quiet" - Sin advertises itself so deceitfully. It would have us believe it is peaceful and of no threat to our lives.

Sin Slays

"we will kill him" - The end work of sin is death.
-Rom 6:23

C. Deliverance from his Roving (3)

1. Might in His Deliverance

"pulled them up, bar and all"

-This had to be supernatural strength!

"hill that is in front of Hebron"

-Hebron was ~35 miles from Gaza

-Likely the hill was near Gaza, not Hebron. **עַל פָּנָי** ('al p^enê lit., "before the face of") means "facing" or "toward" also in Gen 18:16.

2. Moment of His Deliverance

"at midnight he arose"

Somehow Samson became aware of their plot

3. Mercy in His Deliverance

Samson's deliverance from his roving perils was certainly an act of mercy on God's part

*Outline for Life of Samson: *Butler, John G. (1992). Samson: The Weak Strong Man (Bible Biography Series, Number Six). Clinton, IA: LBC Publications*

Defilement in His Roving

A Defiled Location

Joshua 13:3 (ESV)

³ (from the Shihor, which is east of Egypt, northward to the boundary of Ekron, it is counted as Canaanite; there are five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron), and those of the Avvim,



2 Peter 2:7–8 (ESV)

⁷ and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked ⁸ (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard);

A Defiled Look

Judges 14:1 (ESV)

¹ Samson went down to Timnah, and at Timnah he saw one of the daughters of the Philistines.

Matthew 5:27–30 (ESV)

²⁷ “You have heard that it was said, ‘You shall not commit adultery.’ ²⁸ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. ²⁹ If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. ³⁰ And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

Genesis 39:6–10 (ESV)

⁶ So he left all that he had in Joseph’s charge, and because of him he had no concern about anything but the food he ate.

Now Joseph was handsome in form and appearance. ⁷ And after a time his master’s wife cast her eyes on Joseph and said, “Lie with me.” ⁸ But he refused and said to his master’s wife, “Behold, because of me my master has no concern about anything in the house, and he has put everything that he has in my charge. ⁹ He is not greater in this house than I am, nor has he kept back anything from me except you, because you are his wife. How then can I do this great wickedness and sin against God?” ¹⁰ And as she spoke to Joseph day after day, he would not listen to her, to lie beside her or to be with her.

Genesis 38:12–19 (ESV)

¹² In the course of time the wife of Judah, Shua’s daughter, died. When Judah was comforted, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite. ¹³ And when Tamar was told, “Your father-in-law is going up to Timnah to shear his sheep,” ¹⁴ she took off her widow’s garments and covered herself with a veil, wrapping herself up, and sat at the entrance to Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, and she had not been given to him in marriage. ¹⁵ When Judah saw her, he thought she was a prostitute, for she had covered her face. ¹⁶ He turned to her at the roadside and said, “Come, let me come in to you,” for he did not know that she was his daughter-in-law. She said, “What will you give me, that you may come in to me?” ¹⁷ He answered, “I will send you a young goat from the flock.” And she said, “If you give me a pledge, until you send it—” ¹⁸ He said, “What pledge shall I give you?” She replied, “Your signet and your cord and your staff that is in your

hand.” So he gave them to her and went in to her, and she conceived by him. ¹⁹ Then she arose and went away, and taking off her veil she put on the garments of her widowhood.

2 Samuel 11:2–5 (ESV)

² It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king’s house, that he saw from the roof a woman bathing; and the woman was very beautiful. ³ And David sent and inquired about the woman. And one said, “Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?” ⁴ So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house. ⁵ And the woman conceived, and she sent and told David, “I am pregnant.”

Danger in His Roving

Numbers 32:23 (ESV)

²³ But if you will not do so, behold, you have sinned against the Lord, and be sure your sin will find you out.

Romans 6:23 (ESV)

²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Deliverance from His Roving

Genesis 18:16 (ESV)

¹⁶ Then the men set out from there, and they looked down toward Sodom. And Abraham went with them to set them on their way.

7156 פָּנָה (*pā·ně(h)*): n.masc.; ≡ Str 3942, 6440; TWOT 1782b—**1.** LN 8.9–8.69 **face**, i.e., the front part of the head, including main organs for perception and speech; eyes, mouth, etc. (Nu 12:14); **2.** LN 8.9–8.69 **mouth**, i.e., a part of the face with jaws that open and close (Job 41:6[EB 14]); **3.** LN 79.91–79.94 **surface**, face, i.e., the two dimensional area of an object usually conceived as on top (the surface) of the object (Ge 1:2; 2:6); **4.** LN 24.1–24.51 **appearance**, formally, face, i.e., the form or characteristics of something as seen (Ecc 8:1); **5.** LN 85.1–85.31 **presence**, i.e., the personal existence of something in a particular place or space, that usually interacts with objects around it (Ge 27:30; Ex 33:14); **6.** LN 83.33–83.41 **in front of**, i.e., a spatial position which is located at the anterior or forepart of an object or area (Ex 7:10); **7.** LN 67.17–67.64 **formerly**, before, i.e., pertaining to a point of time earlier in sequence (Ge 27:7; 1Ch 4:40), note: for niv text in Nu 33:8, see 7084; **8.** LN 22.42–22.47 unit: אֹר פָּנָה (*’ôr pā·ně(h)*) look with favor, formally, make face shine, i.e., a request for favorable circumstances, and relief from trouble and danger (Nu 6:25; Ps 31:17[EB 16]; 67:2[EB 1]; 80:4[EB 3],8[EB 7],20[EB 19]; 119:135; Da 9:17+); **9.** LN 58.14–58.18 unit: אֹר פָּנָה (*’ôr pā·ně(h)*) bright countenance, formally, light of the face, i.e., an appearance of the face that shows positive, happy attitude (Job 29:24;

Pr 16:15); **10.** LN 22.42–22.47 unit: אור פָּנָה ('*ôr pā·ně(h)*) favor, formally, light of the face, i.e., favorable circumstances, and relief from trouble and danger (Ps 4:7[EB 6]; 44:4[EB 3]); **11.** LN 76 unit: פָּנָה אַרְיָה (*pā·ně(h) 'ār·yē(h)*) strength, formally, face of a lion, i.e., the figurative extension of a lion's power; **12.** LN 34.1–34.21 unit: (piel) בָּקַשׁ פָּנָה (*bā·qāš pā·ně(h)*) associate, be in association, formally, seek the face, i.e., be in relation to another as a figurative extension of seeking to be in the presence of that person (1Ch 16:11); **13.** LN 25.251–25.269 unit: יִרְאֵה לְפָנָיו (l- *pā·ně(h) w dūš d'ā·bā(h)*) fear, formally, dismay goes before him, i.e., he instills fear (Job 41:14[EB 22]+); **14.** LN 8.9–8.69 unit: דִּלְת פָּנָה (*dě·lět pā·ně(h)*) jaw, formally, door of the mouth, i.e., the clenching part of the mouth (Job 41:6[EB 14]); **15.** LN 15.165–15.186 unit: הָלַךְ לְפָנָיו (*hā·lāk l- pā·ně(h)*) leader, formally, walk ahead, i.e., direct or guide a collection and so act. as a leader (Dt 10:11), see also domain LN 37.48–37.95; **16.** LN 53.66–53.95 unit: (hitp) הָלַךְ לְפָנָיו (*hā·lāk l- pā·ně(h)*) minister, serve, formally, walk before, i.e., give religious worship and service to deity, apparently as a figurative extension of walking in procession before a king or sacred representative (1Sa 2:30); **17.** LN 22.21–22.28 unit: פָּנָה (pā·ně(h)) ... טָחַן (*tā·hān*) (qal) **extreme oppression**, formally, grind the face (Isa 3:15+); **18.** LN 33.291–33.293 unit: (hitp) יָצַב לְפָנָיו (*yā·šāb l- pā·ně(h)*) confront, formally, stand before, i.e., speak words both announce and warn (Ex 8:16[EB 20]); **19.** LN 39.18–39.20 unit: (hitp) יָצַב בְּפָנָיו (*yā·šāb b- pā·ně(h)*) stand against, resist, i.e., to actively oppose or resist power (Dt 7:24); **20.** LN 57.178–57.185 unit: (piel) כָּפַר פָּנָה (*kā·pār pā·ně(h)*) pacify, give a gift, formally, cover the face, i.e., give a gift of tribute which will establish some level of relationship, possibly implying reconciliation (Ge 32:21[EB 20]+); **21.** LN 6.152–6.187 unit: פָּנָה לְבוּשׁ (*pā·ně(h) l'ē·būš*) coat, i.e., a garment specifically for outer garb (Job 41:5[EB 13]); **22.** LN 53.16–53.27 unit: לֶחֶם הַפָּנָה (*lē·hēm hā·pā·ně(h)*) Bread of the Presence, i.e., a special bread as an offering (Ex 25:30); **23.** LN 59.23–59.34 unit: פָּנָה יָדָם מְגִמָּה פָּנָה (*m^e·gām·mā(h) pā·ně(h) hēm*) all, formally, assembling of their faces, i.e., the totality (Hab 1:9+), note: this is contextually synonymous with כָּל (*kōl*) in prior clause, note: Lisowsky “striving?”; KB, bhs ftn cj is 4475; **24.** LN 30.75–30.85 unit: נָכַר פָּנָה (*nā·kār pā·ně(h)*) be prejudiced, be a friend, formally, recognize the face, i.e., make a decision based on factors other than the facts at hand, usually inferring that a party in a dispute is a friend (Dt 1:17); **25.** LN 87.19–87.57 unit: נָשָׂא פָּנָה (*nā·šā(') pā·ně(h)*) show honor, formally, lift up the face, i.e., do actions attributing high status to another (La 4:16); **26.** LN 31.14–31.25 unit: נָשָׂא אָפָה (*nā·šā(') pā·ně(h)*) accept, formally, lift up the face, i.e., consent or agree to conditions or terms (La 4:16); **27.** LN 30.75–30.85 unit: נָשָׂא אָפָה (*nā·šā(') pā·ně(h)*) show partiality, have bias, be prejudiced, i.e., manifest the incorrect discrimination or preference of making of judgments based on factors other than the facts pertinent to a just decision (Mal 2:9); **28.** LN 24.1–24.51 unit: נָשָׂא אָפָה (*nā·šā(') pā·ně(h)*) look up, formally, lift up the face (2Ki 9:32); **29.** LN 30.75–30.85 unit: הִדָּר פָּנָה (*hā·dār pā·ně(h)*) show partiality, have bias, be prejudiced in favor of, i.e., manifest the incorrect discrimination or preference of making of judgments based on factors other than the facts pertinent to a just decision (Lev 19:15); **30.** LN 25.179–25.185 unit: (hif) סָבַב אֶת פָּנָה (*sā·bāb 'ēt pā·ně(h)*) sulk, formally, turn the face, i.e., be in an offended, angry mood (1Ki 21:4); **31.** LN 88.223–88.226 unit: קָשָׁה פָּנָה (*qā·šē(h) pā·ně(h)*) stubborn, obstinate, formally, hard of face, i.e., pertaining to being obdurate and not changing an attitude or behavior (Eze 2:4+); **32.** LN 88.171–88.191 unit: (qal) נָפַל פָּנָה (*nā·pāl pā·ně(h)*) downcast appearance, formally, sag, i.e.,

be in a state of a frowning, angry or disconcerted appearance (Ge 4:5, 6); **33.** LN 88.171–88.191 unit: (hif) נָפַל פְּנֵה (nā·pāl pā·ně(h)) downcast appearance, formally, sag, i.e., be in a state of a frowning, angry or disconcerted appearance (Jer 3:12); **34.** LN 8.9–8.69 unit: עוֹר פְּנֵה ('ôr pā·ně(h)) face, formally, appearance of the skin, i.e., the part of the body of the eyes, nose, mouth, and cheeks (Ex 34:29); **35.** LN 33.294–33.298 unit: (qal) רָאָה פְּנֵה (rā·ā(h) pā·ně(h)) advisor, formally, one looking in the face, i.e., one who tells another what to do or plan (2Ki 25:19); **36.** LN 24.1–24.51 unit: הָ-לִי פְּנֵה הָ-לִי פְּנֵה (hă- l- pā·ně(h) hă- l- pā·ně(h)) reflect, to the face to the face, i.e., see something indirectly from a polished or naturally smooth surface (Pr 27:19), note: for niv text in Nu 33:8, see 7084; note: further study may yield more domains¹

¹ Swanson, J. (1997). [Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.