

Judges 15:1

Authorized King James Version (KJV)

But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

Analysis

But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

This verse belongs to the Samson cycle addressing Samson's exploits of vengeance. Samson represents both the heights of God-empowered strength and the depths of human weakness through moral compromise. His Nazirite vow (Numbers 6:1-21) set him apart as holy to God, yet his persistent violations of this vow—contact with dead animals (14:8-9), seven-day feast (likely involving wine, 14:10), and finally revealing his hair's secret (16:17)—demonstrate progressive spiritual decline.

Theologically, Samson illustrates how spiritual gifts don't guarantee spiritual maturity. The Spirit of the LORD came upon Samson repeatedly, giving superhuman strength, yet this empowerment didn't produce corresponding moral transformation. His attraction to Philistine women (14:1-3, 16:1, 16:4) directly violated God's command against intermarriage with Canaanites (Deuteronomy 7:3-4). This demonstrates that God can use flawed instruments for His purposes, but this never excuses or endorses sin.

Samson's final prayer—"O Lord God, remember me, I pray thee, and strengthen

me" (16:28)—shows genuine repentance and renewed faith. His death accomplished more than his life (16:30), suggesting that even spectacular failure can be redeemed when we return to God. However, the tragedy is that Samson's potential was largely wasted through moral compromise. His story warns believers that consistent holy living, not merely spectacular spiritual experiences, characterizes faithful discipleship.

Historical Context

Historical Setting: The Book of Judges spans approximately 350-400 years (c. 1375-1050 BCE) during the Late Bronze Age collapse and early Iron Age. This period saw the disintegration of major empires (Hittites, Mycenaeans) and weakening of Egyptian control over Canaan, creating a power vacuum filled by emerging peoples including Philistines (Sea Peoples), Aramaeans, and regional kingdoms. The decentralized tribal structure left Israel vulnerable to external oppression and internal chaos.

Cultural Context: This passage relates to Samson's exploits of vengeance. Canaanite religion dominated the region, centered on Baal (storm/fertility god), Asherah (mother goddess), and Anat (war goddess). Archaeological discoveries at Ugarit (Ras Shamra) have provided extensive information about Canaanite mythology and religious practices. Baal worship involved ritual prostitution, child sacrifice, and fertility rites tied to agricultural seasons. Israel's persistent attraction to these gods demonstrates the strong cultural pressure to conform to surrounding nations' religious practices.

The material culture of this period shows gradual Israelite settlement in the Canaanite hill country with simpler pottery and architecture than coastal Canaanite cities. Iron technology was beginning to spread, giving military advantage to peoples who mastered it (note the Philistines' iron monopoly, 1 Samuel 13:19-22). The absence of centralized government during the judges period stands in stark contrast to the bureaucratic city-states of Canaan and the imperial administration of Egypt and Mesopotamia. This political structure reflected Israel's theocratic ideal—God as king—yet the repeated cycles of

apostasy showed this ideal required more than political structures; it demanded heart transformation.

Related Passages

1 John 4:8 – God is love

1 Corinthians 13:4 – Characteristics of love

Study Questions

1. How does this passage about Samson's exploits of vengeance reveal God's character in dealing with persistent human rebellion and incomplete obedience?
2. What patterns of spiritual compromise or incomplete obedience in your own life mirror Israel's failures during the judges period?
3. How does understanding the cyclical nature of sin and deliverance in Judges help you appreciate Christ's perfect and final deliverance from sin's power?

Interlinear Text

בַּיּוֹם	בַּיּוֹם
H1961 But it came to pass within a while after	H3117 But it came to pass within a while after
H3117	H3117
עַזְיָם בָּגְדֵי אֲשֶׁתִּי אֲשֶׁתִּי קָצֵיר	עַזְיָם בָּגְדֵי אֲשֶׁתִּי אֲשֶׁתִּי קָצֵיר
harvest of wheat visited that Samson his wife with a kid	harvest of wheat visited that Samson his wife with a kid
H7105 H2406 H6485 H8123 H853 H802 H1423	H5795
לְבָזָא: אֲלֹהֶם אֲלֹהֶם וְאֶתְּנָא נָמְנָא וְאֶתְּנָא	לְבָזָא: אֲלֹהֶם אֲלֹהֶם וְאֶתְּנָא נָמְנָא וְאֶתְּנָא
and he said I will go in	would not suffer
H559 H935 H413 H802 H2315 H3808 H5414	
לְבָזָא: אֲלֹהֶם אֲלֹהֶם וְאֶתְּנָא	
But her father I will go in	
H1 H935	

Additional Cross-References

Genesis 38:17 (Parallel theme): And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

Genesis 29:21 (Parallel theme): And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

Luke 15:29 (Parallel theme): And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

Genesis 6:4 (Parallel theme): There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

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