

# Judges 15:6

Authorized King James Version (KJV)

Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

## Analysis

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**Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.**

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

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**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

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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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

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וַיֹּאמֶר ו	פְּלִשְׁתִּים	מִי	עָשָׂה	זֹאת	וַיֹּאמֶר ו
said	And the Philistines	H4310	Who hath done	H2063	said
H559	H6430		H6213		H559
שָׁמֶשׁוֹן	בֶּן־לֵוִי	הַתִּמְנִי	כִּי	לָקַח	אֶת־
Samson	the son in law	of the Timnite	H3588	because he had taken	H853
H8123	H2860	H8554		H3947	
אִשְׁתּוֹ	וַתֵּן־הָ	לְמַרְעֵהּ	וַעֲלָה	פְּלִשְׁתִּים	וַיִּשְׂרֹף ו
his wife	and given	her to his companion	came up	And the Philistines	and burnt
H802	H5414	H4828	H5927	H6430	H8313
הָ	וְאֶת־	אָבִיָּהּ	בָּאֵשׁ:		
H853	H853	her and her father	with fire		
		H1	H784		

## Additional Cross-References

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**Judges 14:15** (Parallel theme): And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?

**Proverbs 22:8** (Parallel theme): He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

**1 Thessalonians 4:6** (Parallel theme): That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

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