

Judges 16:24

Authorized King James Version (KJV)

And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

Analysis

And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

This verse belongs to the Samson cycle addressing Samson, Delilah, and final victory in death. 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, Delilah, and final victory in death. 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

John 3:16 — God's love and salvation

Romans 10:9 — Confession and belief for salvation

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Study Questions

1. How does this passage about Samson, Delilah, and final victory in death 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

כִּי	אֱלֹהִים	יְנוּ	יִרְאָה	אֶת	בָּעֵם	יִפְלָלֶל	אֶת	יְהֹוָה	יְנוּ	יִרְאָה	אֶת
saw	H853	And when the people	H5971	him they praised	H1984	Our god	H3588				
H7200						H430					

אָמַר	אָמַר	אֱלֹהִים	יְנוּ	בְּיַד	כֵּן	אֶת	אָמַר	אָמַר	אָמַר	אָמַר	אָמַר
for they said	hath delivered	Our god	into our hands	H3027	H853	our enemy	H853				
H559	H5414	H430				H341					

סְלַלְיָנוּ	אֶת	הַרְבֵּה	הַיְאָשָׁר	אֶרְצָנוּ	מִפְרָץ	יְהֹוָה	אֶת	הַרְבֵּה	הַיְאָשָׁר	אֶרְצָנוּ	מִפְרָץ
and the destroyer	of our country	H834	many	H853	which slew	H2491					
H2717	H776		H7235								

Additional Cross-References

Daniel 5:4 (Resurrection): They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

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