

feet to Timnath. It is apparent from the sacred narrative (Judges 15) that the corn was growing in the valley as it does at present, with the vineyards and olives lining the side of the hills; for we are told that the Philistines *came up* to Timnath and burnt Samson's wife and her father with fire."—*Capt. Warren*.

Samson's father, MANOAH, (rest), whose wife received an angel's visit announcing the birth of a son and commanding that he be brought up a *Nazarite*. (See Num. 6. 2-21; Judges 13. 3-5.) The woman told her husband, (vers. 6, 7), and Manoah prayed (ver. 8) a sweet and beautiful and fitting prayer. The prayer was answered. The angel of the Lord came and told them about the child, and performed a wonderful miracle, (vers. 9-21.) The mother showed good sense in an argument with her husband, (vers. 22, 23.) The child was born and grew, and the Lord blessed him, and the spirit of the Lord began to move him, (vers. 24, 25.) He was born about 1161 B.C., died 1120 B.C.

4. THE NAME SAMSON means "little son," or "sonlike." According to Josephus it meant "strong."

5. INTERESTING INCIDENTS IN SAMSON'S LIFE. (1) His proposal to marry a Philistine girl, (Judges 14. 1-4.) (2) His encounter with the young lion, (vers. 5-9.) (3) The wedding feast and the famous riddle, (vers. 10-14), and the trouble that came of it, (vers. 15-20.) (4) His visit to his wife, and the terrible punishment he inflicted by the foxes and firebrands on the Philistines, (Judges 15. 1-5.) (5) His victory over the Philistines when they attempted to arrest him, (vers. 9-19.) (6) His visit to Gaza and his carrying away of its gates, (Judges 16. 1-3.) (7) His fatal love for Delilah in the valley of *Sorek*, through which he became a blind, shorn, wretched captive in Gaza, (vers. 4-21.)

6. SAMSON'S DEATH. THEIR HEARTS, v. 25, that is, of "the lords," ver. 33, and of the "people," ver. 24, idolaters all met to worship Dagon. MERRY—jolly with drink and feasting. SPORT—a mirth made up of mockery. A blind foe shorn of his power will be a good thing to see. Sport means "dance." Perhaps determined to make him dance. He came. They enjoyed the scene. No fear of the mighty man now. A LAD (ver. 26), led him. FEEL THE PILLARS....LEAN. Dis-

sembling weariness and weakness, perhaps. HOUSE FULL, ver. 27. A feast. A carnival. A holiday. Above and below the house crowded. About the ROOF, see Deut. 22. 8; Luke 23, 42. CALLED UNTO THE LORD. Long forgotten, sought at last. Two petitions: REMEMBER....STRENGTHEN. TWO PILLARS.

.....Dr. Thompson thinks the temple was built on the side of one of the steep declivities near to Gaza. The breaking of the two central pillars would permit the whole structure to break in and to tumble down the hill.

.....In 1863 we saw the two pillars in the Mosque El-Arsa, in Jerusalem, which are so close together that it is with difficulty a large man can get between them.

.....July 21, 1864, one of the granite pillars supporting the dome of the Church of the Transfiguration, in St. Peter's-burg, broke, and the house fell on a great crowd of people.

WITH ALL HIS MIGHT. God's blessing on the effort. MORE THAN....HE SLEW IN HIS LIFE. See Judges 14. 19, (thirty men.) See chap. 15. 15, (1,000 men.) See also Judges 15. 8. HIS BRETHREN—that is, near relatives. ZORAH AND ESHTAOL. In the tribe of Dan.

7. LESSONS FROM SAMSON'S LIFE AND DEATH.

(1) See in it: 1. A scene of *dissipation*, vers. 25, 27. 2. A scene of *humiliation*, vers. 25-27. 3. A scene of *determination*, vers. 28, 29. 4. A scene of *desolation*, ver. 30.

(2) See in it: 1. God's *mercy* to Israel; 2. God's *wrath* against the Philistines. 3. God's *mingled mercy and wrath* toward Samson; 4. God's *law* concerning lust and its doom.

(3) See in it: 1. The *weakness* of the strongest, (Samson a slave to lust;) 2. The *strength* of the weakest, (Samson in prayer, vers. 28-30.)

(4) See in it: 1. A symbol of Israel's *opportunities*; 2. A symbol of Israel's *unfaithfulness*; 3. A symbol of Israel's *evil alliance*; 4. A symbol of Israel's *sufferings*; 5. A symbol of Israel's *repentance*.

(5) See in it: 1. That the measure of a man's strength is not in his physical qualities; 2. That the shortest way to ruin is the disregard of true social relations and duties; 3. That God's people have no right to play or parley with God's enemies; 4. That the violation of the Nazarites' vow (the vow of consecration)