 Our Daily Bread Ministries®

BIBLE CONFERENCE JAKARTA 2017



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Sabtu, 21 Oktober 2017

13.00–18.30 WIB

GKY Mangga Besar

Jl. Mangga Besar 1/74, Jakarta Barat

Sesi 1 :

**AWAL YANG
MENGEJUTKAN**

(Hakim-Hakim 13)

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Introduction

Our lives, news outlets, church communities, and national histories are filled with the stories of fallen heroes.

Our heroes are people like us, with faults, sinful tendencies, and deep brokenness.

It is clearly seen and expressed even in the lives of the characters of the Bible.

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Such was the story of one of the most remarkable, gifted, and well-known characters in the scriptures: Samson.

Today we want to consider him, his successes, his failures, and the surprising lessons his story can teach—beginning with the surprising story of his birth.

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Background

The times of the judges were times of spiritual and political turbulence for the fledgling nation of Israel.

Israel struggled to maintain the spiritual vision they were called to as the covenant people of God.

*In those days there was no king in Israel;
everyone did what was right in his own eyes.*

(Judges 21:25)

I. Difficult Days (Judges 13:1)

And the people of Israel again did what was evil in the sight of the LORD, so the LORD gave them into the hand of the Philistines for forty years.

God raising up instruments of discipline to correct His people.

Samson's barren mother was like Israel as a whole, and as the Lord brought life to her dead womb, so would He bring life to Israel through Samson.

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II. An Unlikely Solution (vv.2-8)

2 There was a certain man of Zorah, of the tribe of the Danites, whose name was Manoah. And his wife was barren and had no children. 3 And the angel of the LORD appeared to the woman and said to her, "Behold, you are barren and have not borne children, but you shall conceive and bear a son. 4 Therefore be careful and drink no wine or strong drink, and eat nothing unclean,

II. An Unlikely Solution (vv.2-8)

5 for behold, you shall conceive and bear a son. No razor shall come upon his head, for the child shall be a Nazirite to God from the womb, and he shall begin to save Israel from the hand of the Philistines.” 6 Then the woman came and told her husband, “A man of God came to me, and his appearance was like the appearance of the angel of God, very awesome. I did not ask him where he was from, and he did not tell me his name,

II. An Unlikely Solution (vv.2-8)

7 but he said to me, 'Behold, you shall conceive and bear a son. So then drink no wine or strong drink, and eat nothing unclean, for the child shall be a Nazirite to God from the womb to the day of his death.'"

God intervenes as He usually does, by raising up a person to be His coworker in this enterprise.

God chooses to look in a surprising place for a surprising person.

Not only does Manoah's wife receive a visit from an angel, she hears him say that her barrenness would be miraculously reversed.

She would have a son, and that son would be dedicated to God for a lifetime of service.

III. Serious Need (vv.8-23)

8 Then Manoah prayed to the LORD and said, “O Lord, please let the man of God whom you sent come again to us and teach us what we are to do with the child who will be born.” 9 And God listened to the voice of Manoah, and the angel of God came again to the woman as she sat in the field. But Manoah her husband was not with her. 10 So the woman ran quickly and told her husband, “Behold, the man who came to me the other day has appeared to me.”

III. Serious Need (vv.8-23)

11 And Manoah arose and went after his wife and came to the man and said to him, "Are you the man who spoke to this woman?" And he said, "I am." 12 And Manoah said, "Now when your words come true, what is to be the child's manner of life, and what is his mission?" 13 And the angel of the LORD said to Manoah, "Of all that I said to the woman let her be careful. 14 She may not eat of anything that comes from the vine, neither let her drink wine or strong drink, or eat any unclean thing. All that I commanded her let her observe."

III. Serious Need (vv.8-23)

15 Manoah said to the angel of the LORD, "Please let us detain you and prepare a young goat for you." 16 And the angel of the LORD said to Manoah, "If you detain me, I will not eat of your food. But if you prepare a burnt offering, then offer it to the LORD." (For Manoah did not know that he was the angel of the LORD.) 17 And Manoah said to the angel of the LORD, "What is your name, so that, when your words come true, we may honor you?" 18 And the angel of the LORD said to him, "Why do you ask my name, seeing it is wonderful?"

III. Serious Need (vv.8-23)

19 So Manoah took the young goat with the grain offering, and offered it on the rock to the LORD, to the one who works wonders, and Manoah and his wife were watching. 20 And when the flame went up toward heaven from the altar, the angel of the LORD went up in the flame of the altar. Now Manoah and his wife were watching, and they fell on their faces to the ground.

III. Serious Need (vv.8-23)

*21 The angel of the LORD appeared no more to Manoah and to his wife. Then Manoah knew that he was the angel of the LORD.
22 And Manoah said to his wife, "We shall surely die, for we have seen God."
23 But his wife said to him, "If the LORD had meant to kill us, he would not have accepted a burnt offering and a grain offering at our hands, or shown us all these things, or now announced to us such things as these."*

Manoah prayed for the messenger's reappearance to teach them how to bring up the boy.

There were still Jewish homes that were dedicated to the Lord and that believed in prayer; and God was still working through them.

IV. Strong Blessing (vv.24-25)

24 And the woman bore a son and called his name Samson. And the young man grew, and the LORD blessed him. 25 And the Spirit of the LORD began to stir him in Mahaneh-dan, between Zorah and Eshtaol.

In fulfillment of the words of the divine Messenger, Manoah's wife gave birth to Samson (a name meaning bright or sunny), who grew up under God's blessing.

Samson's leadership as judge or deliverer did not take the form of leading an army against the Philistines.

For twenty years Samson played the champion, but he failed to act the leader.

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Conclusion

- Samson would be a special child born in difficult days, which, oddly enough, parallels to Jesus and His coming. What similarities could there possibly be?

Samson was sent to rescue the people and represent the Father. In that deeply flawed life was both great promise and great tragedy.

An amazing beginning is not a guarantee of a satisfying and appropriate conclusion.

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Sesi 2 :

PILIHAN DAN KONSEKUENSINYA

(Hakim-Hakim 14-16)

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Introduction

We always have a choice. At the end of the day, the choices we make will often determine the consequences we experience.

The propensity for unwise choices is clearly seen in a series of choices that fill the middle part of the Samson narrative in the book of Judges. The first of these choices in Judges 14.

I. A Covenant Choice (14:1,3)

Samson went down to Timnah, and at Timnah he saw one of the daughters of the Philistines... But his father and mother said to him, "Is there not a woman among the daughters of your relatives, or among all our people, that you must go to take a wife from the uncircumcised Philistines?" But Samson said to his father, "Get her for me, for she is right in my eyes."

The very first record of Samson's activities as a judge of Israel involve a choice ruled by personal desire and self-satisfaction, not the welfare of the nation he has been called to lead.

Not only was this foolish, it was a direct violation of Mosaic law (Exodus 34:14-16; Deuteronomy 7:3).

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Samson, a man set apart for God from birth with a critical position and national responsibility, yet living a life of disregard for the God who called him and disrespectful to the parents who had raised him.

Unfortunately, the only thing that did seem to govern him was his own sexual desire. And that would ultimately bring his destruction.

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II. An Angry Choice (15:1-3)

But after a while, in the time of wheat harvest, Samson visited his wife with a young goat, and said, "I will go in to my wife in her room." But her father did not let him enter. Her father said, "I really thought that you hated her intensely; so I gave her to your companion. Is not her younger sister more beautiful than she? Please let her be yours instead." Samson then said to them, "This time I shall be blameless in regard to the Philistines when I do them harm."

Samson's response to the news of his wife's new marriage was to vent his anger against this insult by destroying Philistine crops.

So Samson went and caught 300 foxes and took torches. And he turned them tail to tail and put a torch between each pair of tails. Then the Philistines said, "Who has done this?" And they said, "Samson, the son-in-law of the Timnite, because he has taken his wife and given her to his companion." And the Philistines came up and burned her and her father with fire.

(Judges 15:4,6)

Having gone on a destructive “orgy” that ruined Philistine crops, Samson now expresses his rage with a murderous explosion:

Samson said to them, “Since you act like this, I will surely take revenge on you, but after that I will quit.” He struck them ruthlessly with a great slaughter; and he went down and lived in the cleft of the rock of Etam. (Judges 15:7-8)

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The Israelites (vv.9ff), fearful of Philistine retaliation, decide to hand Samson over to their enemies to prevent any further bloodshed.

What happens next is nothing short of shocking:

And the Spirit of the LORD came upon him mightily so that the ropes that were on his arms were as flax that is burned with fire, and his bonds dropped from his hands. He found a fresh jawbone of a donkey, so he reached out and took it and killed a thousand men with it.

(Judges 15:14-15)

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The events of chapter 15 are an unstoppable train of violence, destruction, and death—rooted ultimately in a single choice made by Samson in anger.

Choices have consequences. We reap what we sow.

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Our responsibility is not to trigger God's actions but to be responsive to His loving instructions.

Though God's ultimate purposes were accomplished here, the immediate consequences of violence, destruction, and tragedy are on Samson and his anger.

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III. A Reckless Choice (16:1-3)

Samson went to Gaza, and there he saw a prostitute, and he went in to her. When it was told to the Gazites, saying, "Samson has come here," they surrounded the place and lay in wait for him all night at the gate of the city. And they kept silent all night, saying, "Let us wait until the morning light, then we will kill him." Now Samson lay until midnight, and at midnight he arose and took hold of the doors of the city gate and the two posts and pulled them up along with the bars; then he put them on his shoulders and carried them up to the top of the mountain which is opposite Hebron.

The self-destructive nature of choices again becomes very clear as Samson, chosen before birth to live under the Spirit of God, pursues pleasure in ways that dishonor the God who called him.

Apparently, he assumes that his strength is up to the task—but that is the problem.

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Conclusion

Two major things that set the stage for what happens next:

1. Samson is driven by passion—not passion for loving and serving God but passion for gratifying his sexual desires.
2. Samson seems to feel self-sufficient, dependent upon his strength for his rescue with an almost cavalier disregard for danger—and not seeming to stop and consider where that strength has come from or how it was intended to be used.

If we really believe that we reap what we sow, it is even more important that we make wise choices that honor our Lord.

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Sesi 3 :

MASALAH SIMSON

(Hakim-Hakim 16)

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Introduction

Patterns show the way to do things—or, in some cases, patterns show the way things have been done.

This speaks directly to what we have seen in Samson to this point, for the pattern of his life has exposed the vulnerability of his life.

Samson's story has revealed his easily entangling sin (see Hebrews 12:1).

We now come to where the story—and Samson's choices—have been leading all along. Delilah. Destruction. Deceit.

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I. The Trap Is Set (Judges 16:4-5)

4 After this it came about that he loved a woman in the valley of Sorek, whose name was Delilah. 5 The lords of the Philistines came up to her and said to her, “Entice him, and see where his great strength lies and how we may overpower him that we may bind him to afflict him. Then we will each give you eleven hundred pieces of silver.

What do we know about Delilah?

- Delilah live in the Valley of Sorek. It is significant to note that Samson had spent much of his life in the Valley of Sorek, and would have known it well.
- Samson loved her. It is clear that Samson loved Delilah—although it is clearly a one-sided relationship. What does it mean that Samson “loved” her?

What do we know about Delilah?

- Delilah is a Hebrew name, though she was probably a Philistine. As was the case with the three previous episodes in Samson's life, this one begins with a woman and his passion for them.
- Delilah could be bought. When the leaders banded together to offer her a reward for entrapping Samson, she grabs for it.

II. The Man Is Tested (Judges 16:6-9)

Attempt #1 (vv.6-9): The first attempt begins with a simple request from Delilah that he tell her.

6 So Delilah said to Samson, "Please tell me where your great strength is and how you may be bound to afflict you." 7 Samson said to her, "If they bind me with seven fresh cords that have not been dried, then I will become weak and be like any other man." 8 Then the lords of the Philistines brought up to her seven fresh cords that had not been dried, and she bound him with them. 9 Now she had men lying in wait in an inner room. And she said to him, "The Philistines are upon you, Samson!" But he snapped the cords as a string of tow snaps when it touches fire. So his strength was not discovered.

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Attempt #2 (vv.10-12): The second attempt moves from a simple request to an angry accusation.

10 Then Delilah said to Samson, “Behold, you have deceived me and told me lies; now please tell me how you may be bound.” 11 He said to her, “If they bind me tightly with new ropes which have not been used, then I will become weak and be like any other man.” 12 So Delilah took new ropes and bound him with them and said to him, “The Philistines are upon you, Samson!” For the men were lying in wait in the inner room. But he snapped the ropes from his arms like a thread.

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Attempt #3 (vv.13-15): The third attempt takes the form of a plea.

13 Then Delilah said to Samson, "Up to now you have deceived me and told me lies; tell me how you may be bound." And he said to her, "If you weave the seven locks of my hair with the web and fasten it with a pin, then I will become weak and be like any other man." 14 So while he slept, Delilah took the seven locks of his hair and wove them into the web. And she fastened it with the pin and said to him, "The Philistines are upon you, Samson!" But he awoke from his sleep and pulled out the pin of the loom and the web. 15 Then she said to him, "How can you say, 'I love you,' when your heart is not with me? You have deceived me these three times and have not told me where your great strength is."

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III. The Party's Over (Judges 16:16-21)

16 It came about when she pressed him daily with her words and urged him, that his soul was annoyed to death. 17 So he told her all that was in his heart and said to her, "A razor has never come on my head, for I have been a Nazirite to God from my mother's womb. If I am shaved, then my strength will leave me and I will become weak and be like any other man."

Samson's hair was not the source of his strength but rather symbolic of his calling to God as Nazirite and judge.

Cutting his hair would simply be the outward manifestation of his disobedient heart that had become so very distant from the Lord.

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The sad result follows:

18 When Delilah saw that he had told her all that was in his heart, she sent and called the lords of the Philistines, saying, "Come up once more, for he has told me all that is in his heart." Then the lords of the Philistines came up to her and brought the money in their hands. 19 She made him sleep on her knees, and called for a man and had him shave off the seven locks of his hair. Then she began to afflict him, and his strength left him. 20 She said, "The Philistines are upon you, Samson!" And he awoke from his sleep and said, "I will go out as at other times and shake myself free." But he did not know that the LORD had departed from him.

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The real tragedy of this is that (v.20) “he did not know that the Lord had departed from him.” Samson had drifted so far from his God that he didn’t even recognize the Lord’s absence!

That should get our attention—because we are all only a choice or two away from spiritual drifting as well.

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Conclusion

Samson's struggle against his calling was like the struggle of Israel as a whole—and the struggle many of us face as children of God with our own distinct points of vulnerability.

What is my easily besetting sin? My personal point of vulnerability?

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Sesi 4 :

**MELAMPAUI
AKHIR KISAH**

(Hakim-Hakim 16, Ibrani 11)

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Introduction

God had invested many gifts into Samson. Miraculous birth, dramatic calling, powerful strength, great opportunity, even greater privilege.

But, Samson would not enjoy great length of life—the ultimate consequence of a life of poor choices and worse decisions.

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I. The Price of Spiritual Independence (Judges 16:21-22)

21 Then the Philistines seized him and gouged out his eyes; and they brought him down to Gaza and bound him with bronze chains, and he was a grinder in the prison. 22 However, the hair of his head began to grow again after it was shaved off.

Samson, betrayed by his lover, is shaved and, powerless to stop them, is taken by his enemies to Gaza. Then comes the price of Samson's pursuit of spiritual independence—blinding, binding, and grinding.

The last little bit, though, is important. Samson's hair, so symbolic of his Nazarite calling, special mission, and spiritual/physical empowering begins to grow.

Strength was pictured by Samson's hair. Now, that strength, and the relationship with God it represented, was in the process of being restored.

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II. The Pain of Humiliation (Judges 16:23-25)

23 Now the lords of the Philistines assembled to offer a great sacrifice to Dagon their god, and to rejoice, for they said, "Our god has given Samson our enemy into our hands." 24 When the people saw him, they praised their god, for they said, "Our god has given our enemy into our hands, Even the destroyer of our country, Who has slain many of us."

Dagon had become the primary deity of the Philistines (1 Sam.5:1-7; 1 Chron.10:10) as they embraced the gods of their new, adopted homeland.

III. The Power to Serve (Judges 16:26-30)

25 It so happened when they were in high spirits, that they said, “Call for Samson, that he may amuse us.” So they called for Samson from the prison, and he entertained them. And they made him stand between the pillars.

It would seem that, in the battle between Yahweh vs. Dagon, the God of Abraham, Isaac, and Jacob was way behind on points. And at the heart of that apparent defeat was Samson.

These humiliations were more than just humiliation for Samson—it was also a dishonoring of Israel’s God, who was being depicted as the hapless victim of Dagon.

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III. The Power to Serve (Judges 16:26-30)

26 Then Samson said to the boy who was holding his hand, “Let me feel the pillars on which the house rests, that I may lean against them.” 27 Now the house was full of men and women, and all the lords of the Philistines were there. And about three thousand men and women were on the roof looking on while Samson was amusing them.

The irony is found in the fact that the false god of the Philistines, who is being celebrated as giving victory over the champion of the God of Israel, will be the object of a demonstration that will once again validate the true and living God.

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When the entertainment is finished, Samson isn't done...

28 Then Samson called to the LORD and said, "O Lord GOD, please remember me and please strengthen me just this time, O God, that I may at once be avenged of the Philistines for my two eyes." 29 Samson grasped the two middle pillars on which the house rested, and braced himself against them, the one with his right hand and the other with his left. 30 And Samson said, "Let me die with the Philistines!" And he bent with all his might so that the house fell on the lords and all the people who were in it. So the dead whom he killed at his death were more than those whom he killed in his life.

The important key here is that while the Philistines "called" for Samson to amuse them, Samson "called" (same Hebrew term) for Yahweh to help him and give him strength.

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Samson calls his God “Sovereign Lord,” which is literally, “my lord Yahweh.”

Samson’s great contribution to God’s purpose was to demonstrate, if only in his death, the total supremacy of the Lord (Yahweh) and the utter irrelevance of other gods (represented here by Dagon).

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There is also great sadness in Samson's prayer in v.28. Even in death his motives were not pure; he sought personal revenge rather than the glory of God.

But at least he did at last do what he had been finally set apart to do, and the victory was unquestionably the Lord's.

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IV. A Proper Burial (Judges 16:31)

31 Then his brothers and all his father's household came down, took him, brought him up and buried him between Zorah and Eshtaol in the tomb of Manoah his father. Thus he had judged Israel twenty years.

Even with all of his failure, this tragic, victorious death is not the end of the Samson story... for there is a moment of remembrance in, of all places (see Hebrews 11:32).

How was Samson seen as a man of faith?

One writer responded: “All six mentioned in that verse (Hebrews 11:32) had many frailties and failures. The God who could use a man like Samson is a God of great patience, a reminder that this is not the record of great people who deserve a medal, but of ordinary people made extraordinary by grace.”

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Conclusion

Choices have consequences. You reap what you sow. Yet, in His greatness, God accomplishes His purposes through flawed instruments—including folks like us.


So then, how do we respond to our own shortcomings in the face of our great call to be followers of Jesus?

Paul said, with confidence:

But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves... (2 Corinthians 4:7)

No matter how strong we may be, we are only as strong as our greatest weakness—demanding that we find our strength in our God, not in ourselves.

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