

Scriptures and Doctrine :: The big guy

The big guy - posted by imnowhere, on: 2009/8/3 0:54

Heard a bit about Samson on a couple of threads. Was he a great man of faith or great sinner?

Re: The big guy - posted by yoadam (), on: 2009/8/3 22:50

1 Tim 1:15,

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Are there really any "great men?" I think if we are honest, we will all confess there is only a great God who is rich in mercy & grace towards great sinners. The Apostle Paul believes he is the chief of sinners.

Ephesians 3:7-8,

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

The Apostle Paul honestly believes he is "the least of all saints".

Matt. 6:11-12,

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

We are instructed to pray daily for forgiveness of our debts to God from our Lord's prayer.

Luke 18:19,

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

Jesus Himself questions a person who called Him good-- (I believe in order to search out the motives of the man's heart. ..)-- We know that Jesus is good because He is God. This verse is also a proof for the divinity of Jesus. However, we can see that since no one is good except God, we certainly should not be calling mere men, "good" or even great....

Luke 18:9-14,

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Pharisees are the ones who trust in their own greatness and righteousness to maintain a (non-existent) relationship with God. Men of God will always be as the Publican, in saying, "God be merciful to me a sinner."

Re: The big guy, on: 2009/8/3 23:16

To imnowhere:

Samson was a man, like you and me. I remember how disappointed I was as a young man reading about Sampson spending the night with a harlot:

(Judges 16:1)

Then went Samson to Gaza, and saw there an harlot, and went in unto her.

Sampson indeed was "A he with she weakness" that cost him his eyes.

However, while he was blind, and being used as a beast of burden to grind wheat for the Phillistines, Samsons hair started to grow again. At this point of his life, at the end, after being used by God in mighty ways many times, but always slipping back into sexual sin, he finally came to his senses when he prayed to the Lord:

"And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

(Judges 16:28-31)

Samson is no different than you or me. He was a mudball, and so are we. The only good thing about him and about us is our belief and faith in Messiah, in Jesus Christ- "The One who knew no sin, but became sin for all those that believe".

Sincerely,

Walter

Quote:

imnowhere wrote:

Heard a bit about Samson on a couple of threads. Was he a great man of faith or great sinner?

Re: - posted by yoadam (), on: 2009/8/3 23:23

The extremely flawed man, Martin Luther, whom so many believe was a great reformer, penned his final, last words as follows:

"We are beggars; this is true."

Re: - posted by imnowhere, on: 2009/8/4 10:50

Not really a question about 'good' to get in heaven, save oneself etc. but rather, why is Samson considered by many to be the biggest failure in the bible yet listed by name in Heb 11? That's no small honor.

I wonder how many that have run him down would themselves have wound up in Heb 11?

What is the tension between most men's view of Samson and God's?

Re: , on: 2009/8/4 12:36

God is the only One who knows the hearts of men. Man does not have that knowledge. When we look at other men & women, all we see is the outside, the flesh, inherited from Adam.

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Re: , on: 2009/8/4 16:55

Oh... sorry... I saw the title "The Big Guy" and I thought this was a thread about me!

Sorry 'bout that!

Krispy

Re: - posted by imnowhere, on: 2009/8/4 19:37

Phil Johnson did a sermon titled, 'How to fail as a Son' about Samson. No comments on why this seemingly despised man is listed by name in Heb 11?

Re: Why Samson in the Hall of Faith - posted by Theophila (), on: 2009/8/4 20:45

What walter said....

Re: - posted by imnowhere, on: 2009/8/5 0:33

Quote:

-----God is the only One who knows the hearts of men. Man does not have that knowledge. When we look at other men & women, all we see is the outside, the flesh, inherited from Adam.

That would be a fine answer if I asked about a neighbour, Walter or another poster, but the question is about Samson whom God has decided to chronicle his life (much of it) and then record his name in the 'hall of faith'.

It seems God has more for us to learn from these men than, 'nobody knows but God'.

If that were true, the church would have no business studying any men of the bible.

Examples they are.

Food for thought: Why do pastors berate the man God listed in the hall of faith as they do? What is different about him? Why do none of the others (except by a fraction, Isaac) get near the lashing that Samson does?

He's the only man in all of scripture, other than Christ, that is never once aided by another in all his warfare of the deliver

ance God called him to start.

Seems he's still somewhat left alone today.

Re:By Faith , on: 2009/8/5 2:06

To imnowhere:

In Hebrews, chapter 11 it is clear: All of those listed had one thing in common---faith in God. That is the requirement. And that is what God can see, while you and I cannot. I know that I have faith in God, but if you looked at my long life, you would find some of the same mistakes and flaws of Samson, as well as those of the others listed, that I committed as well. However, their faith in God and in the Messiah to come is what saved them, not their works. My faith in God and in the Messiah that came, Jesus Christ, is what saves me----not my works.

The Pastors of today, that trash Samson are doing so because they reject his lifestyle. However, like I previously said, only God sees the heart, and God sees true faith, and He is the Judge, not Pastors and men of yesterday, or today.

1. Now **faith** is the substance of things hoped for, the evidence of things not seen.
2. **For by it the elders obtained a good report.**
3. **Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.**
4. **By faith Abel** offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.
5. **By faith Enoch** was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
6. **But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.**
7. **By faith Noah**, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.
8. **By faith Abraham**, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
9. **By faith** he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, to heirs with him of the same promise:
10. For he looked for a city which hath foundations, whose builder and maker is God.
11. **Through faith** also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
13. **These all died in faith**, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.
14. For they that say such things declare plainly that they seek a country.
15. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.
16. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.
17. **By faith Abraham**, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,
18. Of whom it was said, That in Isaac shall thy seed be called:
19. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.
20. **By faith Isaac** blessed Jacob and Esau concerning things to come.
21. **By faith Jacob**, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.
22. **By faith Joseph**, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
23. **By faith Moses**, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.
24. **By faith Moses**, when he was come to years, refused to be called the son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
26. **Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.**
27. **By faith he forsook Egypt**, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
28. **Through faith** he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
29. **By faith** they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.
30. **By faith** the walls of Jericho fell down, after they were compassed about seven days.
31. **By faith the harlot Rahab** perished not with them that believed not, when she had received the spies with peace.
32. **And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of SAMSON, and of Jephthae; of David also, and Samuel, and of the prophets:**
33. **Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.**
34. **Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.**
35. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
36. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:
37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;
38. **(Of whom the world was not worthy:)** they wandered in deserts, and in mountains, and in dens and caves of the earth.
39. **And these all, having obtained a good report through faith, received not the promise:**
40. **God having provided some better thing for us, that they without us should not be made perfect.**

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Re: - posted by imnowhere, on: 2009/8/6 13:51

Agreed. Most people think Heb 11 is the 'hall of law keeping'. How do we look at people today? As God does in Heb 11, or only at the surface flaws?

Re: , on: 2009/8/6 20:20

To imnowhere:

The "hall of law keeping?" Who in the world says that? Where do you get your ideas & facts from?

It has always been known as the "hall of faith", not the hall of law keeping, to the body of Christ. The word Law or laws is not even found in Romans, Chapter 11. The only reference word used continuously in Chapter 11 is FAITH.

Hebrews, Chapter 11

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

This chapter of Hebrews is probably one of the best known, loved, and preached chapters of the entire Bible. It likely ranks in popularity with Psalm 23, the Shepherd Psalm, Proverbs 31, the Good Wife, and 1 Corinthians 13, the Love Chapter.

Many call Hebrews Chapter 11, "The Hall of Faith," because it tells us about the faith of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets.

The Greek word for faith is *pistis* (pistis-4102). It comes from *peitho* (peitho-3982), which means to persuade. In this context, faith is the absolute conviction that a thing is true. That which is true here is the Gospel, the good news that Christ is come, and has paid the penalty eternally for our sins.

We define substance as the essential nature, the essence, of a thing. Our English word ultimately comes from the Latin *substantia*, to stand under. This is exactly the meaning of the Greek *hupostasis* or *hypostasis* (hupostasis-5287). It is a combination of the prefix *hupo* (hupo), under, and *histemi* (histemi), to stand; together they make *hupostasis*, to stand under. Therefore, in this case, substance is what stands under something. That which stands under a building, for example, undergirds that building. What undergirds a building? It is the foundation of course. Without a foundation, a building cannot be stable. One can build a building with no foundation, but it is not a stable building, for in that condition, a force could move it, shake it, or it could even fall down. Nevertheless, one could build such a building. The foundation then becomes a requirement for a stable building. The foundation is the essence of the building's stability.

So, in this light, we can say that our faith is the essence of our hope. Now hope is not that uncertain longing we have when we wish for something to happen, though that is certainly one definition of hope. Here hope is the certainty of future gain. Webster (1828) defines this type of hope as "Confidence in a future event; the highest degree of well founded expectation of good; as a hope founded on God's gracious promises; a scriptural sense." Merriam Webster gives this definition: "archaic : to place confidence or trust -- usually used with in". The Greek for "of things hoped for" is *elpidzo* (elpidzo), which is the genitive case, present tense, and passive voice of *elpidzo* (elpidzo), which is the genitive case, present tense, and passive voice of *elpidzo* (elpidzo). Put simply the phrase most nearly means "of things expected with confidence that they will happen". This is no wish, but an expectation. Consequently, we could easily restate the phrase, "faith is the substance of things that we confidently expect". So our hope is not dreaming, it is the fact that a future event will occur. Paul is saying that faith is the essence of our expectation of the unseen future. Though this future is unseen, we know it. We know that our hope is an eternal life in the presence of God with all the benefits of such presence.

Faith is not only the substance, or the essence of our certain hope, it is also the evidence of, or proof of the things we look forward to. Since our faith is the conviction of the truth, the fact that we have such confidence is proof positive of the Holy Spirit's presence in our lives. And that makes it the proof that the promise of the Gospel is true. Faith is the key to the door to the grace of God, a door that opens when we have faith, allowing God's grace to pour out on us providing for our salvation. The fact that we have faith in the first place is the evidence of the power of God in our lives.

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