

The story of Samson is one of the many glaring examples of how the salvation of sinners is by God's free and sovereign grace based on the righteousness of the Lord Jesus Christ. God saves us, His chosen people, from our sins even with all of our weaknesses and failings. This is true of our whole salvation all the way to final glory. Our salvation was conditioned on Christ, and (as Surety, Substitute, Redeemer, and Preserver of God's chosen people), Christ has fulfilled all the conditions required to enable God to be both a just God and a Savior and to save us to the uttermost (*Heb. 7:25*). We can see this in the life of Samson, but we should also be able to see this just as clearly in our own salvation. At no point in our lives can we say that we deserve or have earned any blessing or benefit of eternal life. We are all sinners, and we need to thank God every day that He does not impute our sins to us and that we are covered by the blood of Christ and His righteousness is imputed to us (*Rom. 4:6-8; 8:33-39*). We need to thank God every day that He has given us spiritual life and faith to believe in Christ, and that He preserves us unto glory (*Jude 24-25*). As we view the recorded history of Samson, we can see him both as a type of the Lord Jesus Christ, and as a poor sinner constantly in need of God's mercy in Christ.

*Judges 13 - 16* records Samson's birth, his life as a judge in Israel, and his tragic death. What we see is that Samson's life is one of contradiction. We see both his great feats of strength when the Spirit of God came upon him, and we see his sins and weaknesses as a womanizer and a vengeful man. We see how sin has its consequences as Samson suffered greatly, but we see God's mercy in delivering him in the end. This can be a reminder to all true believers of how God keeps us and saves us in His mercy from all consequences of sin, especially the eternal consequences, through the Lord Jesus Christ (*Lam. 3:22-23*). As stated, in Samson we see not only a glaring example of how God saves sinners by His grace in Christ, but also an example of how God uses even flawed, sinful men to accomplish His purpose and will. Samson had great victories against the Philistines, but, ultimately, he was brought down by an idolatrous Philistine woman, Delilah. Whereas he had before defeated multitudes of Philistines, now, when he stood up to fight, he was unaware "*that the LORD was departed from him*" (*16:20*). He was captured by the Philistines who gouged out his eyes and put him to work in prison.

The death of Samson is recorded in *Judges 16:23-31*. In a celebration to their idol, Dagon, whom they claimed gave them power to defeat Samson, they brought Samson forth to ridicule him publicly. In great distress and desperation, Samson prayed to the Lord - "*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*" (*16:28*). The Lord gave him strength to bring down the two pillars that supported the house of Dagon. Samson and about 3000 Philistines were killed. Samson killed more Philistines in his death (about 3,000) than while he lived (*16:30*). The life of Samson shows us the importance of relying on God's strength, not our own power; of following God's revealed will, not our own sinful and selfish desires; and of seeking the Lord's wisdom, not our own understanding.

Given all the sins and failings of Samson, how can we view him as a type of Christ? We certainly could not say that when Samson sinned by giving in to his sinful fleshly appetites and his pride that he typified our Savior. Christ never sinned, and the only way He personally had sin attributed to Him was by the legal imputation of the sins of God's elect to Him. Our Lord had no sin and did no sin. He was (and is) the perfect and impeccable Godman, and He remained so throughout His life and death. He was "*made sin*" and He called the sins of God's elect imputed to Him His own but only by a Divine act of imputation (*2 Cor. 5:19-21; Psa. 69:5*). Our sins became His as God the Father laid upon Him the iniquity of us all (*Isa. 53:4-6*). So, how could Samson be a type of Christ? Consider the following points:

1. Samson typified Christ in his miraculous birth (*Judges 13*). Samson's mother was barren. The Angel of Lord (Who was Christ Himself) came to her and foretold that she would bear a son who would be a deliverer of Israel (*13:3-5*). Samson's birth was a miracle of God. So it was in the case of Christ. God sent an angel to reveal to Mary that she would conceive and bear a Son Who be the Savior of sinners (*Luke 1:30-31*). Christ's conception and birth were miracles as He was conceived by the Holy Spirit in the womb of the virgin (*Isa. 7:14; 9:6-7; Matt. 1:8,21,23; Luke 1:26-32*).
2. Samson typified Christ in that the people he would deliver were sinful and depraved (*13:1*). Christ Jesus came into the world to save sinners (*1 Tim. 1:15*). He came to call sinners to repentance (*Mark 2:17*). To show the awful sin and depravity of the people, the ones whom Samson delivered turned against him (*15:9-13*). This is the same with Christ. In our sin, depravity, and spiritual death, we all turned against the Lord. This includes His own nation according to the flesh (*John 1:11*), both Jews and Gentiles (*Acts 4:26-27*), and even God's elect who were by nature no different than the children of wrath (*Eph. 2:1-3*). By the power of His cross-death, and by the power of the Spirit, God "*hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son*" (*Col. 1:13*).
3. Samson typified Christ as, like Christ, he was separated unto God. The Angel told Samson's mother that "*no razor shall come on his head: for the child shall be a Nazarite unto God from the womb*" (*13:5*). Even so it was with Christ - "*He shall be called a Nazarene*" (*Matt. 2:23*). God the Father set His Son apart before the foundation of the world to be the Surety and Savior of His chosen people (*Eph. 1:3-13; 2 Tim. 1:9-10*).
4. Samson typified Christ as when he defeated the enemies of Israel, he acted in the power of the Holy Spirit - "*The Spirit of the Lord began to move him*" (*13:25*); "*The Spirit of the Lord came mightily upon him*" (*14:6; 15:14*). The same was true of Christ - "*the Holy Ghost descended upon Him*"; "*Jesus, being full of the Holy Ghost....led by the Spirit*"; "*Jesus returned in the power of the Spirit*"; "*the Spirit of the Lord is upon Me*" (*Luke 3:22; 4:1, 14, 18*).
5. Samson typified Christ as he was mighty to overcome his enemies. "*He found a new jaw-bone of an ass, and put forth his hand and took it and slew a thousand men therewith*" (*15:15*). As Samson used a dead jaw-bone as the instrument to conquer his enemies, even so Christ, by His own death on the cross, has conquered and destroyed all of His enemies and the enemies of His people (*Heb. 2:14*). Christ is truly the Mighty Conqueror, and by Him all who believe are more than conquerors (*Rom. 8:33-39*).
6. Samson typified Christ as he was mocked and abused by his enemies and his own people. Even so Christ was "*despised and rejected of men, a Man of Sorrows, and acquainted with grief*" (*Isaiah 53:3; cf. Matt. 27:29-31*).
7. Samson typified Christ as he destroyed more enemies by his death than he ever did in his life. "*So the dead which he slew at his death were more than they which he slew in his life*" (*Judges 16:30*). Even so Christ, by His death, has been the death of death. He has robbed death of its sting, the grave of its terrors, sin of its power, and Satan of his authority (*1 Cor. 15:50-58*). As Samson was mighty deliverer of his people in a limited way, Christ is THE MIGHTY DELIVERER of His people in an eternal way .