

# **Samson Narrative in Judges 13-16 and Its Significance for Leadership in the 21<sup>st</sup> Century Nigeria**

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## **Abstract**

Rampaging iniquity seen in Nigeria's leadership necessitates Christian involvement in politics. Christians in politics need to affect Nigeria's political and public space with integrity. Scholars have studied Samson in Judges 13-16, presenting him as a bad example, without actually showing from the text how religion, politics and integrity are interrelated. So there is a need to give particular attention to the message of the text for a political arena devoid of rectitude as Nigeria's. The paper, therefore, seeks to explore the Samson narrative in Judges 13-16 to show the relationship between religion, politics and integrity, and the significance of the story for Christians in political leadership in Nigeria. The documentation method is employed to collect primary data from the Bible, and secondary data from published materials on Judges 13-16, integrity and political leadership in Nigeria. The data collected are analysed using the critical analysis method. The work is a guide against immorality and corruption for Christians in politics. Leaders are warned against divulging confidential information, relying upon one's strength and failing to learn from history. Religion instructs a Christian politician in godliness while integrity cautions him against evil. The paper recommends, therefore, integrity-driven teachings for the church in Nigeria.

**Keywords:** Leadership in Nigeria; Christians in politics; religion and politics; integrity; Samson narrative in Judges

## Introduction

Leadership in present-day Africa has been characterized by embezzlement, womanizing, ritual killings, murder, election rigging and carrying, stealing and all sorts of corrupt practices. These vices continue to cripple sectors of the Nigerian nation especially, the economy. Adamolekun observes that the poor economic condition of Nigeria has been caused by fraudulence political leaders and their men have been practising since 1981.<sup>1</sup> Nihinola also reports Amadi stating that “the lapses of the socio-political leaders (in Nigeria) include misappropriation of public funds, distortion of justice and nepotism.”<sup>2</sup> What is at the centre of the problems? This writer feels that the heart of the leadership challenge<sup>3</sup> of Africa is the question of integrity, which is from the Latin word, *integer*, meaning “entire.” That is why it has been defined as “the state of being complete or whole.”<sup>4</sup> That is, to say a man or woman of integrity has wholesome character, he or she is not lacking in “morality, virtue, virtuousness”<sup>5</sup> and honesty. In the cultic sense, he or she is “selfless and God-fearing,”<sup>6</sup> in other words religious.

The majority of modern-day Nigerian politicians are not spiritual. Musa has observed that many people who go into politics in the name of Christianity have not had an encounter with Jesus. As a result, they "are neither Bible-believing, nor living committed Christian lives" He reports that he asked some of his Christian friends to name “Christian politicians who could serve as models in terms of playing clean politics, good governance and fighting injustice in Nigeria” with reasons. His friends found it difficult to mention any name. He also found it difficult as well.<sup>7</sup> Samson mirrors Nigerian politicians of nowadays both in his life and leadership. He “fell victim to his fascination for foreign women." His plight, therefore, has "provided a lesson very much needed in Israelite society, which harboured exclusive idea about pure religion.”<sup>8</sup> Today Nigerian political leaders have also fallen victims to their fascination for money, which they try to get by all means and at all cost. Their actions have brought untold hardships to the masses who live under the harsh effects of the paralyzed economy.

Notable scholars like von Rad, Blenkinsopp, Crenshaw and Klein as reported by Assis have treated Samson's story as an example of what a child of God ought not to be,<sup>9</sup> without analysing how issues of religion and integrity raised in the narrative affect leadership of countries like

Nigeria. The paper is not a divergence from their popular opinion, it only tries to examine the story in the light of leadership, religion and integrity, to see how these can bring positive Changes to the Nigerian political arena.

The crux of the paper, therefore, is to find the connection between religion, politics and integrity, and apply derived valuable lessons of godly governance from Judges 13-16 to political leadership in Nigeria. In a critical analysis, the work focuses on Samson as the main character in a series of conflicts between him and the Philistine lords who always used women whom he lusted for as a trap to get and subdue him. The story fits well what can be described as both an "overcoming the monster" and a "tragedy" in its plot sequence.<sup>10</sup> The fights saw Samson killing the Philistines, but what was supposed to end as a comedy ended up a tragedy. The protagonist died along with the villains, though he killed more people at his death than when he was alive.

Documentation method of research will be used to collect data. The primary source of data collection is the Bible, while secondary sources are published materials on Samson narrative in Judges 13-16 as well as integrity and political leadership in Nigeria. The data that will be collected is going to be analysed using the textual analysis method.

The study is significant in that it relates its findings to political leadership in Nigeria. It is a guide against immorality and corruption for Christians in politics. It is hoped that present-day Nigerian leaders will examine themselves against the backdrop of Samson's story, learn from his misdemeanour and make needed amendments.

### **Textual Analysis of the Samson Narrative (Judges 13-16)**

The book of Judges, an anthology of stories of some of the early heroes of Israel<sup>11</sup> is the second book of Deuteronomistic history, which has its attention on the belief that disobedience has some divine consequences.<sup>12</sup> This is set out earlier in the book from 2:6 to 3:6 and followed by the stories to buttress the point.<sup>13</sup>

It is in the light of this Deuteronomic theology of history that McGee perceives the book as "a philosophy of history" which Proverbs 14:34 states clearly as "Righteousness exalteth a nation; but sin is a reproach to any people."<sup>14</sup> He argues that the book of Isaiah also gives this philosophy of history as it outlines three steps that cause the downfall of nations –

Spiritual apostasy, moral awfulness, and political anarchy.<sup>15</sup> He also asserts that the book speaks to nations today, according to Douglas MacArthur who hints that moral decadence is a strong cause of "political and economic decline."<sup>16</sup> The judges failed to bring lasting devotion to Yahweh and His covenant, as a result, the problem of unfaithfulness to Yahweh which is at the centre of the book lingered longer until Israel and Judah went into exile.

The term, שפטים *shophetim* is a derivative of שפט, shaphat which means "judge, govern."<sup>17</sup> Therefore, basically, judges were governors, "civil and political leaders" who are also military champions.<sup>18</sup> However, their divine assigned role was that of a deliverer or saviour, especially to deliver God's people from the hands of their oppressors as clearly stated in 2:16, *Then the Lord raised judges, who saved them out of the hands of their raiders.*

Samson was the last judge according to the Book of judges. He was the "most popular, and the strongest."<sup>19</sup> His narrative, Judges 13-16 is shaped by the plot from within, and the plot shows its meaning "in the larger literary context." It is also about a religious theme, the broken vow of a *nazir*. The practice of the Nazirite vow must have arisen during the time of first contact with the Canaanites whose cult was "chthonic and orgiastic." It was probably a perpetual vow then as it was in the case of Samson but became temporary later under changed circumstances as can be observed in the regulations of the vow in Numbers 6:1-21. The regulations are given in Judges 13 in the birth narrative though in inverted order.<sup>20</sup>

The annunciation in the birth narrative gives Judges 13-16 a wider biblical context as it relates to the birth of Isaac (Genesis 18:9-15), John the Baptist (Luke 1:5-25) and Jesus (Luke 1:26-38) in what Johnson calls "son of a barren woman type-scene." It also gives the reader a high expectation of Samson that he would be an exemplary biblical character like those mentioned above, together with Jacob, Joseph, and Samuel.<sup>21</sup>

The dominant theme of the story which is Samson's obsession, not with Israelites women but with foreign ones<sup>22</sup> is intended by the narrator to justify the prohibition on marriage to non-Israelite women in the Deuteronomistic history (Exodus 34:15-16; Deuteronomy 7:3-4; Joshua 23:12-13; Judges 3:5-6; 14:3). Samson's saga in Judges 14-16 and Solomon's in I Kings 11 teach young Israelites the danger of marital

alliance with strangers. It also shows that the consequences of breaking the laws of Yahweh can be very disastrous.

The name Samson appears to be an informal form of *semes*, "sun," meaning "little sun."<sup>23</sup> There are sun imageries in the story as observed by Crenshaw: the solar eclipse of Samson, *laylah*, "night" of Delilah's name and fire of the foxes. The solar eclipse analogy was experienced by Samson as a result of his flawed character. He was a womanizer, preferring Philistine women over women from his people, and socializing with their enemies.<sup>24</sup> The first breaking of his religious obligation was his association with a woman from the Philistine town of Timnah.

Following this occurrence was his exploits and downward fall as he lusted after Philistine women. His affair with Delilah brought him down on his knees, falling victim to his foes. Delilah lured him to reveal the secret of his strength, his long Nazirite hair. In the end, he regained the strength and asked God to grant him revenge for his eyes at a time when the great Philistine temple of Dagon was full to its capacity. His request was granted and he demolished the temple destroying all the living in it including himself.<sup>25</sup> Thus, he "achieves the goal defined in the narrative of his birth in Chapter 13:5."<sup>26</sup>

### **Samson and Religion**

Religion as wholly inward, yet a cultural and social reality has been defined in the full sense as "a rich and complex reality that links humans, in their complete being as thinking, feeling, doing, social and cultural creatures, to Ultimate Reality."<sup>27</sup> It is probably in the light of this idea that the narrative interprets "Samson's heroic exploits" through his "amorous adventures with three women" as having spiritual meaning. God desires to avenge the enemies of His people.<sup>28</sup>

However, the narrator has depicted Samson as an irreligious personality who was not so linked with the Deity. The narrative contains two literary components, two prayers and two victory songs that stand juxtaposed to show Samson as one who had no strong affinity to his God. The first juxtaposition is seen in Manoah's and Samson's prayers in 13:8 and 15:18 respectively. Concerning this Crenshaw observes that Manoah's action was described with a cultic verb, whereas different vocabulary was used to report Samson's requests in 15:18 and 16:28.<sup>29</sup> ' , וַתַּעֲבֹד *thr*" pray; supplicate"<sup>30</sup> introduces Manoah's action in 13:8, while

,קרא *qara'* "call, proclaim, read"<sup>31</sup> presents Samson's at both instances in 15:18 and 16:28.

The second juxtaposition has to do with the two victory songs in the narrative. The first is that of Samson recorded in 15:16, and the second is that of the rulers of the Philistines and their people in 16:23, 24. The first celebrates Samson's slaughter of his enemies while the second praise Dagon, Philistines' god for delivering Samson into their hands. In the songs, Samson attributes the victory to himself while the Philistines give the glory to Dagon.<sup>32</sup> In the above Crenshaw has shown one great characteristic of religion, and that is gratitude. Manoah offered sacrifice to the Lord as an expression of his religious experience (13:19). Likewise, the Philistines in a solemn assembly praised their god, Dagon. In the case of Samson, he did not consider his defeat of the Philistines through the coming of Spirit of the Lord upon him in power (15:14-15) and the miraculous provision of water (v. 19) as encounters with the Divine to have expressed it, even if it would be in a simple prayer or expression of thankfulness. Samson felt no terror as it is always with a human in the cases of theophany recorded in the Old Testament.<sup>33</sup>

He, therefore, took everything for granted to the point of ignoring his Nazarite vow. He toyed with his life, his leadership position and the security of his people, and finally told the secret of his great strength to Delilah (16:4-20). "Secret" is central to the narrative. When Manoah asked from the angel God sent to him and his wife what he was called, he responded to him in the King James Version (KJV). *Why askest thou thus after my name, seeing it is secret?* (13:18). McGee also observes that three significant verses tell Samson's story as resting upon a secret. They are 13:24, the secret of Samson's success. 13:25, the secret of Samson's strength. 16:20, the secret of Samson's failure.<sup>34</sup> His success of popularity and importance was because the Lord was with him.<sup>35</sup> His "inability to guard the secret of his strength and his failure to keep the Nazarite vow"<sup>36</sup> divinely imposed on him brought about great and devastating consequences. With all this, the Samson narrative, Judges 13-16 can be called "Book of Secret."

## Samson and Politics

Politics has been defined as “the art or science concerned with winning and holding control over a government.” It is also “the total complex of relations between people living in society”.<sup>37</sup> Okoroji holds that it “refers to all activities that have as its end or at any rate its effect, to influence the distribution of power”, and that it “is also connected with the administration or governance of a city or state.”<sup>38</sup> In their article, “Leadership and Administration”, Lindgren and Asquith, Jr. say “Leadership is the process of influencing actions and behaviour of persons and/or organizations through complex interactions toward goal achievement.”<sup>39</sup> They define administration as “a process through which an organization defines its purpose and moves coherently and comprehensively to plan and implement activities through maximizing the utilization of its personnel and resources in achieving its purpose.”<sup>40</sup>

Samson's leadership and administration as a “civil and political leader” can then be weighed in the balance of the depictions above. From them can be outlined five things essential to the leadership of any sort: complex interaction, relationship, planning and implementation of actions, utilization of personnel and resources, and achievement of purpose. It is only this last component that was glaring in his leadership, but in a very hard way, which probably would not have been, had it been that his reign has the preceding four aspects. There is no record of any interaction of Samson with or “involvement of members”<sup>41</sup> of the society in his exploits. He functioned all alone. So there was nothing like utilization of personnel and resources. He loved to be engaged in a relationship which he could not manage – a relationship with foreign women,<sup>42</sup> even of questionable character. These women like their male counterparts could bring trouble to Israel.<sup>43</sup> So Samson had dangerous relationships. His life and leadership were devoid of planning, not to talk of implementation of actions. His political life has been summarized by Kent:

.... he was not a military leader like many of the other judges. He marshalled no concerted effort of any type and fought no pitched battles. He had no planned strategy. Rather, his life was a collection of helter-skelter individual adventures involving

border clashes in an area measuring only three by seven miles.<sup>44</sup>

It is in this last aspect that Samson was different from any other Israelite leader. He has been described as “a *sui generis* hero, completely different from any other Israelites leader mentioned in the Bible.”<sup>45</sup> If Samson is juxtaposed with Moses, Joshua, David and Solomon, one would observe a great departure of Samson from good governance especially in the area of planning and implementation of actions. It is recorded concerning David that he *Shepherded them with the integrity of heart, with skilful hands he led them* (Psalm 78:72).

### **Samson's Integrity as a Political Leader**

It has been noted earlier that etymologically, integrity is from the Latin word *integer*, meaning "entire", and as result integrity is "the state of being complete or whole". Oates however, thinks that, "integrity also has several shades of meaning in the biblical story. In the first place, it means simplicity as opposed to duplicity in one's intentions".<sup>46</sup> If one goes by this definition, one would see that Samson was not completely lacking in integrity. The narrative has shown his “simplicity and unadulterated motive”.<sup>47</sup> However, according to Oates, it is in the sense of “simplicity and unadulterated motive” that “integrity points to the internal forum of dialogue with God”.<sup>48</sup> Abraham’s encounter of Abimelech and Abimelech’s contention with God as recorded in Genesis 20:5-6 is used as an example. Therefore, Samson cannot and should not, be seen as wholly a man of integrity. Integrity points to wholeness and Samson were not whole. As a leader appointed by God, he was not complete.

Anyway, he was a man of his words in his affairs with men. He kept his promises. Though he knew that the answer to his riddle at his wedding at Timnah was gotten fraudulently (14:18b), yet he fulfilled his promise of thirty linen garments and sets of clothes (14:12, 19). His “simplicity and unadulterated motive” can also be seen in his love for Delilah, whose love shows the danger of love that is not reciprocated,<sup>49</sup> to which Samson fell as a victim.

At the same time, it is in this love affair that one questions Samson’s integrity, especially in his dealing with God. He kept his promise with



men, but not his vow to God. His problem started when he associated himself with women Yahweh has forbidden him to associate with. The allurements of Delilah led to the breaking of his Nazirite vow. This becomes a serious matter because he failed to learn his lesson. He could not because he lacked “the internal forum of dialogue with God”. He was not given to faith and religion as noticed earlier. Kent has observed that the climactic episode of 16:4-22 reveals Samson as a weak individual who felt that normal rules did not apply to him to the point that he could not figure out the danger in his relationship with Philistine women until he was finally fatally victimized.<sup>50</sup> David surpasses him; he did not sin twice. This and his absolute devotion to monotheism are the main points why he was referred to as "a man after God's heart" and the one who shepherded Israel with "integrity of heart"(Psalm 78:72).

### **Significance of the Narrative for Leadership in the 21<sup>st</sup> Century Nigeria**

Samson has been seen as “one bad example too many.” So the very significance of his narrative is to serve as a warning for the Israelite society then and for the modern communities now. The narrator has not presented “a very uplifting story. Samson was a weakling in every way that counted. The record of his profligate life is reported more for warning than for example.”<sup>51</sup> The narrative juxtaposes Samson's mother, an ideal Israelite woman with three strange women, atrocious lovers who endangered his life. Samson's inability to manage relationships with them stood as a warning for ordinary Israelites.<sup>52</sup> In line with the above it can be seen from this analysis that the Samson narrative gives a stern warning against the following to individuals in political leadership in Nigeria:

### **Revealing confidential information**

The secret of Samson’s great strength can be likened to classified information of any system of government, which for the security of a nation must not be divulged. Samson was manipulated by strange women into revealing the secret of his unmatched might.<sup>53</sup> This is a great sensitization to those who are in power, that immorality can cost a nation his national security and stability. As a result, a high standard of religiosity or spirituality and integrity is demanded from all those who are in political leadership and/or who aspire to be in positions of power.

### **Reliance upon one's strength**

Samson's story has taught that it is vain for humans to rely upon their strength, and to be overconfident about their wisdom and abilities. Samson, a *sui generis* hero that he was “fought his enemies, the Philistines individually, never at the head of an army, and relied more on his strength than on his faith.”<sup>54</sup> The import of this is the assurance of the fact that the small number of Christians in politics in Africa, especially in Nigeria can bring about great change if they would rely upon divine guidance and empowerment. Musa reports that it has been revealed by sociologists that a community needs only 2% of its population to bring about change in it. He, therefore, asks “is it not possible today for the Holy Spirit to empower Nigerian Christians, especially the politicians, to bring about positive change in the country?”<sup>55</sup> the answer is a resounding YES, the Spirit who empowered Samson can still empower Christians in politics today since they are His servants. And as God's servants they ought to be good leaders. Ojo puts it this way, “good leaders are God’s servants.”<sup>56</sup>

### **Failure to learn from history**

History is an integral part of human life. It is studied so that the mistakes of the past would not be repeated. History is part of human life so we can easily learn from it. Samson failed to learn from the “two disastrous incidents with Philistine women”, which have become part of his history before he met Delilah. As a result, his encounter with Delilah was fatal. 21<sup>st</sup> century African Political leaders have a lot to learn from past and present events. They should abhor the errors of the past leaders and administrations, and try to improve upon their feats. This is similar to what Balkenende says concerning Kuyper, “A man’s faith is reflected in his deeds. Kuyper most certainly is an example. Our task now is to rethink his legacy and to preserve it for future in our everyday political and social lives.”<sup>57</sup>

## **Separation of Religion and Politics**

In the early days of the Nigerian church, Christians were made to believe that “religion and politics do not mix”. But this analysis of the Samson narrative has shown that religion, politics, and integrity are inseparable. Samson was never a religious individual. He has no attachment to any worship centre, he was not ministered to by any agent of religion, and so he has not shown any sense of spirituality or life of faith. Oates writes about the life of faith as "the process whereby the integrity of being, simplicity of character, and wholeness of the expression of life developed."<sup>58</sup>

Politics is not a negative word. It is a very positive word because it “covers every aspect of life”,<sup>59</sup> and as a result essential part of all existence. Even social insects such as termites and ants are political. There are politics at home, in religious organizations, institutions and the society at large. However, Samson's narrative has shown that politics may not benefit society or system without the help of religion and integrity. Religion and integrity are like Aaron and Hur who have to hold Moses' tired hands up so that the Israelites could triumph over the Amalekites (Exodus 17:8-13). In the case of religion, politics and integrity though, religion serves as a guide on the left while integrity serves as a guide on the right. Religion informs and instructs a politician while integrity stands like a watch to caution him. Therefore, if leaders are doing service to God, the life of faith "the process whereby the integrity of being, simplicity of character, and wholeness of the expression of life developed," must be taken seriously by them.

## **Recommendations**

The following recommendations are pertinent having seen from this work that the Nigerian political arena needs men and women of integrity, "selfless and God-fearing", individuals:

1. The church in Nigeria should stand up and guide against all forms of sexual perversion, immorality, and moral decadence, giving herself wholly to consistent integrity-driven teachings to her members to produce "selfless and God-fearing people" for the nation.
2. Nigerian electorates should make integrity and religiosity the uppermost qualifications they look for in those they would elect

into political positions. If this is strictly practised, sooner or later, people of questionable character would not even venture into politics.

3. The issue of integrity should be made to be germane to all spheres of Nigeria's national life, so that all leaders in religion, public space, institutions and politics are required to be men and women of integrity.

## **Conclusion**

This paper has analyzed the Samson Narrative found in Judges 13-16 and it is seen that religion, politics and integrity are three jolly good fellows. Politics in particular needs religion and integrity to succeed. Therefore, the narrative is very significant to 21<sup>st</sup> Century African Leadership. It has been seen that the involvement of those in the corridors of power in immorality can cause national insecurity and instability. Christians in politics in Nigeria can bring about great change if they would rely upon God. Contemporary political leaders should learn from personal and national history in order not to repeat past mistakes. The church in Nigeria has, therefore, been called upon to instil valuable lessons of the tragic story of Samson into her members to make them good political aspirants and electorates.

## **ENDNOTES**

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<sup>1</sup> Ladipo Adamolekun, *Politics and Administration in Nigeria* (Ibadan: Spectrum Books Limited, 2004), 155.

<sup>2</sup> Emiola Nihinlola, "Developmental Leadership: An Imperative in the African Context," *Practical Theology: A Journal of Baptist College of Theology, Lagos*, 2 (2009): 94, quoting Elechi Amadi, *Ethics in Nigerian Culture* (Ibadan: Heinemann Education Books (Nigeria) Ltd, 1982), 101.

<sup>3</sup> S. Ademola Ishola, "Christian Leadership and the Development of Africa," *Practical Theology: A Journal of Baptist College of Theology, Lagos*, 2 (2009): 40.

<sup>4</sup> Merriam-Webster English Dictionary, Android Application, s. v. "integrity."

<sup>5</sup> Ibid.

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<sup>6</sup> Danladi Musa, *Christians in Politics: How Can They Be Effective?* (Bukuru: African Christian Textbooks (ACTS), 2009), 23.

<sup>7</sup> Ibid, 23, 40.

<sup>8</sup> James L. Crenshaw, "Samson", *The Anchor Yale Bible Dictionary* 5, 1992 edition, 950.

<sup>9</sup> Elie Assis, "The Structure and Meaning of the Samson Narratives (Judges 13-16)" in *Samson: Hero or Fool? The Many Faces of Samson*, ed. Erik Eynikel and Tobias Nicklas (Leiden: Brill, 2014), 1-2, <https://www.academia.edu> (accessed June 13, 2020). See also Joseph Onayesi-Amakye, "Spirituality and Social Transformation: The Samson Syndrome and National Progress - Judges 16: 21ff," *African Journal of Evangelical Theology* 30, no. 2 (2011): 165-75, <https://www.researchgate.net> (accessed June 13, 2020).

<sup>10</sup> s. v. "Plot," <https://www.literaryterms.net/plot> (accessed June 13, 2020).

<sup>11</sup> Crenshaw, "Samson."

<sup>12</sup> Ibid.

<sup>13</sup> Dan G. Kent, *Layman's Bible Book Commentary, 4: Joshua, Judges, Ruth* (Nashville: Broadman Press, 1980), 84.

<sup>14</sup> J. Vernon McGee, *Joshua and Judges* (Pasadena: Thru the Bible Books, 1976), 111.

<sup>15</sup> Ibid, 112.

<sup>16</sup> Ibid, 113.

<sup>17</sup> Frances Brown, S. R. Driver and Charles A. Briggs, *The New Hebrew and English Lexicon with an Appendix Containing the Biblical Aramaic* (Lafayette: Associated Publishers and Authors, Inc., 1980), 1047.

<sup>18</sup> Kent, *Layman's Bible Book Commentary, 4: Joshua, Judges, Ruth*, 86.

<sup>19</sup> Ibid.

<sup>20</sup> J. Blenkinsopp, "Structure and Style in Judges 13-16," *Journal of Biblical Literature* 82, no. 1(March 1963): 65-6, <https://www.jstor.org/stable/3263990> (accessed June 17, 2020).

<sup>21</sup> Benjamin J. M. Johnson, "What Type of Son Is Samson? Reading Judges 13 as a Biblical Type-Scene," *Journal of Evangelical Theological*

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*Studies* 53, no. 2 (June 2010): 270-8, <https://pdfs.semanticscholar.org> (accessed June 17, 2020)

<sup>22</sup> Assis, "The Structure and Meaning of Samson Narrative (Judges 13-16)," 1.

<sup>23</sup> Crenshaw.

<sup>24</sup> *Ibid.*

<sup>25</sup> Adam Augustyn, revised and updated, *Encyclopaedia Britannica*, s. v. "Samson: Biblical Figure," accessed June 18, 2020, <https://www.britannica.com/samson>.

<sup>26</sup> Assis, 2.

<sup>27</sup> R. S. Ellwood, *Dictionary of Pastoral Care and Counseling*, 1990 edition, 1054, s. v. "religion."

<sup>28</sup> Crenshaw, "Samson."

<sup>29</sup> *Ibid.*, 951.

<sup>30</sup> Brown, *The New Hebrew and English Lexicon with an Appendix Containing the Biblical Aramaic*, 801.

<sup>31</sup> *Ibid.*, 894.

<sup>32</sup> Crenshaw, "Samson."

<sup>33</sup> *Ibid.*, 952-953.

<sup>34</sup> McGee, *Joshua and Judges*, 201.

<sup>35</sup> Kent, *Layman's Bible Book Commentary, 4: Joshua, Judges, Ruth*, 123.

<sup>36</sup> Crenshaw, "Samson," 953. Explaining the function of the story, Crenshaw discussed further that 'the powerful story about a secret betrayed and a vow ignored addressed a difficult problem in Israelite society: the attraction to foreign women.' This further strengthens the idea of Judges 13-16 being the "Book of Secret."

<sup>37</sup> Merriam-Webster English Dictionary, s. v. "politics."

<sup>38</sup> Justin Okoroji, Jr., *Christian and Politics: A New Testament Perspective* (Warri: First Baptist Church, Warri, 2004), 5-6.

<sup>39</sup> A.J. Lindgren and G.H. Asquith, Jr., *Dictionary of Pastoral Care and Counseling*, 1990 edition, 634, s. v. "leadership and administration."

<sup>40</sup> *Ibid.*

<sup>41</sup> *Ibid.*

<sup>42</sup> Crenshaw, "Samson," 954.

<sup>43</sup> M. J. Evans, *Dictionary of the Old Testament Historical Books*, 2005 edition, 991, s. v. "women."

<sup>44</sup> Kent, *Layman's Bible Book Commentary, 4: Joshua, Judges, Ruth*.

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- <sup>45</sup> David Mandel, *The Ultimate Who's Who in the Bible* (Alachua: Bridge-Logos Foundation, 2007), 589.
- <sup>46</sup> W. E. Oates, *Dictionary of Pastoral Care and Counseling*, 1990 edition, 397, s. v. "faith and integrity, pastor's."
- <sup>47</sup> *Ibid*, 399.
- <sup>48</sup> *Ibid*.
- <sup>49</sup> Crenshaw, "Samson."
- <sup>50</sup> Kent, *Layman's Bible Book Commentary, 4: Joshua, Judges, Ruth*, 130.
- <sup>51</sup> *Ibid*.
- <sup>52</sup> Crenshaw, "Samson," 953-954.
- <sup>53</sup> Evans, "Women."
- <sup>54</sup> Mandel, *The ultimate Who's Who in the Bible*.
- <sup>55</sup> Musa, *Christians in Politics: How Can They Be Effective?* 24.
- <sup>56</sup> John A. Ojo, "A Case for Christians Involvement in Politics for Justice and Peace," *Ogbomoso Journal of Theology* XIX, no. 2 (2014): 83.
- <sup>57</sup> Jan Peter Balkenende, "Solid Values for a Better Future," *The Princeton Seminary Bulletin* XXV, no. 2 (New Series, 2004): 152.
- <sup>58</sup> Oates, "Faith and Integrity, Pastor's."
- <sup>59</sup> Hajer Sherief, WhatsApp Video Clip, 2019.

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