

Chapter 1 : SAMSON S-CONVERT OWNER'S MANUAL Pdf Download.

*The Conversion of Samson [Roman Ginn] on racedaydvl.com *FREE* shipping on qualifying offers.*

Trusted Advertisers Written Review Day 6 has been on my radar for quite a while, this is a company that set out to create a new type of bicycle frame that would feel natural and alleviate lower back, neck, shoulder, arm, hip, and leg pain while also reducing the chances of a tip or hangup when mounting or dismounting. Founded in , they claim over five years of engineering research to create the first bikes and have since expanded to offer an five-model range of electrified product offerings. From my perspective, their unique bicycles combined the strengths of a recumbent design with those of a more traditional upright cruiser. What you get here is a crank-forward experience that offers a blend of stability and leg extension, an extra-large seat with sturdy backrest for support, and a mid-step reinforced frame that feels stiff and strong supporting up to lbs. Despite the large visual footprint, this bike is not so difficult to mount because the stand over height is just 23 inches. Even though the motor system is an aftermarket kit type, it has been installed in such a way that the motor is secure, offers great power delivery and efficiency, and the battery is protected by the frame tubing. Even the display panel, which is fairly large, is easy to access and interact with using a three-button control pad mounted near the left grip. One grip here however, is that the handlebar is so tall, the wire running from the display to the button pad gets stretched all the way unless you move the display towards the left a bit as seen in the video and photos above. Compared to the more affordable Dream8 and Journey, which have watt motors and rim brakes, the watt or 1, watt Samson will climb better and stop easier with mechanical disc brakes. Just above the Journey, you could get the Cyclone model which offers disc brakes and an internally geared speed hub but the motor is still just watts. The Patriot is just below the Samson and does offer the same powerful motor and battery options and the Samson is just reinforced for strength at lbs load vs. Note that the model I reviewed here is a and the latest versions offer enlarged brakes and other minor upgrades. The company seems to be continuously improving their bikes and the founder, Kelly Hutson, had a lot of enthusiasm to share about how they had been listening to customer feedback and even planned to sell their special seat as an aftermarket accessory one day. When I read the Day 6 about-us page on the website, I discovered that the bicycles are an extension of a wheelchair seating system company called the Comfort Company which is still in business. Before my gushing gets too far, some of the gripes I had with the model I tested were that the brakes seemed small and used mechanical action vs. The chain is extra long and could have benefitted from a guide on the chainring and a slap guard along the right chainstay to protect the paint. And, the kickstand felt flimsy and was not adjustable so the bike felt like it was leaning over too far. Some of these gripes are already being addressed by Day 6 from what Kelly told me. These things are powerful and surprisingly compact. They empower you as a rider, to shift gears and achieve a mechanical advantage for climbing or hitting higher top speeds. With five levels of assist and throttle-on demand that overrides assist and works in level zero you get full control. We had left the bike on and as a result, the whole thing basically lurched forward and surprised us both. With great power comes great responsibility! And for those who want even more speed, I was told that the system can be unlocked to exceed the 20 mph stock setting. For commuters, maybe that makes sense, but I felt just fine with 20 mph and would probably ride in the lower 2 or 3 level with occasional careful throttle use to zip up to speed or get help climbing especially steep terrain. The bike gives you eight gears to pedal with and a mid-entry-level Shimano Acera derailleur which is a good choice for urban riding. Before the test ride, I was a little bit concerned about how smooth shifting would be, because the motor is quite powerful and uses a cadence sensor vs. I had no problems with mashing or grinding during my test rides. Powering this bike is a Lithium-ion battery, packed into a sleek downtube-mounted black casing that is sometimes referred to as the shark pack. Older designs, sometimes called the dolphin pack, were taller and bulkier but had an integrated USB port which could be handy. With the shark, Day 6 is able to situate the battery low and center on the frame as mentioned earlier and they give you the option of three capacity sizes! This means you can opt for saving money or getting the most power and range possible, all in a similar form factor. All batteries are rated at 48 volt but the amp hours range from These batteries are

removable, so I suppose you could carry two packs and then swap one down to the lower mount which is wired in by default but then that pack would be in the way when you mount the bike and raise the stand over height. No, I think the range of choices that Day 6 offers with their default single-pack setup is great to begin with. And any additional cargo would be best stowed in a trunk bag or panniers if you purchase an aftermarket disc brake compatible rear rack like this. I love that Day 6 included bottle cage bosses, rack bosses, and fender mounting points so that you can customize their products to your liking. There are so many ways to go with this thing, and the fact that it comes in three sizes AND three colors kind of blows my mind. That costs extra money to do, but it gives you more style and uniqueness if say, you and a friend or partner each get one. And so, once the battery pack has been securely mounted to the frame, you just press the power button on the button pad near the left grip for a few seconds. This display blinks on and shows your speed, battery capacity, assist level, and some trip stats that you can cycle through by pressing the power button again briefly. The pad itself is simple and has two plastic clicky buttons that arrow up or down through assist settings and these button covers are a bit vulnerable if you snag your clothes on them. I only saw this once, but it really stuck with me because I have never seen it happen on other button pads before. Both the trigger throttle and the button pad are mounted on the left portion of the bar by default, and that took some getting used to because I typically see twist throttles and some triggers on the right like a motorcycle but the shifter triggers were already in that spot so it would have been crowded or a longer reach had they tried to cram everything in on the right. The whole interface is simple enough that you can memorize the basics up, down, throttle and ride without getting distracted. The trigger throttle is especially useful for starting from rest or zipping through an intersection, climbing a short section of hilly terrain without having to shift gears, or catching up with friends or passing slow riders on the trail. As mentioned earlier, there is no USB charging port for accessories, which would have been nice considering the larger battery options, and the bike does not have integrated lights, but you could get some decent rechargeable aftermarket ones from Amazon like these. Shame on those thieves for endangering a fellow citizen simply for the price of a bike light. Anyway, I apologize for the longer written review and slightly less exacting video. I should have challenged Sam on the second battery idea, pointed out the lack of a slap guard, and expanded on the importance of shift sensing. I have often felt uncomfortable on traditional recumbent bikes because the vibration from rough roads and packed trails seems to reverberate through the angled back rest and possibly headrest into my body because of the laid-back positioning. All of the weight is on my upper back and neck, so if I try to lift my head, the vibration would stiffen my neck muscles and I would become tired but if I gave up and let my head rest, my helmet often bumped into the seat and I would sometimes get a headache. On the contrary, many hybrid and cruiser style bicycles still require a bit of forward leaning body position which can create tension in the wrists, upper arms, shoulders, and ultimately the neck. There are some great cruiser saddles out there, large and with rubber bumpers or springs built in, but very few have adjustable back rests. This seat offers something akin to a heavy duty backpack with shoulder, chest, and lower torso straps to help distribute the weight. I imagine that could be a big deal for some heavier riders who experience discomfort trying to manage their own body weight on a tiny saddle. Consider the cheaper models and note that watts is still impressive, and the lb max weight is probably good for a great many people. I personally would not get the 1, watt motor upgrade, it steps just beyond the legal electric bicycle limit and that makes me nervous but I can see the draw for some riders. Part of me was missing suspension, but the steel fork and wider tires offered some vibration dampening and stability. I thought about a seat post suspension, but the larger bars and padded saddle did a great job on their own. Many seat post suspension products could be overwhelmed by the size and weight of this seat and some larger riders and a bit of stiffness is good for control and stability so the stock post works well. Big thanks to Day 6 for partnering with me on this post and to Kelly for spending time answering questions on the phone. I hope to review more of their products in the future, the Journey, Cyclone, and Patriot all have internally geared hub options which can be shifted at standstill and improve durability and chain stiffness while adding a bit of weight. I hope this review helps you navigate the different models and get to know the technology a bit better. Keep an eye out for those and explore the Day 6 website for updates on the latest models. Specifically designed to handle larger, heavier riders!

Chapter 2 : REACH Regulation â€¢ SAMSON

The Conversion of "Rabbi Samson" P.

One recent addition to this market is the Meteorite , a tiny USB condenser microphone from Samson Technologies, a company known primarily for high-end audio gear and accessories. We had an opportunity to review the Meteorite and found that it offers a notable upgrade over built-in microphones. Read on to find out if you should add the Samson Meteorite to your equipment bag. You can use the microphone without the stand, but its spherical shape makes it conducive to rolling around on the desk, which will likely degrade the recording quality and introduce unwanted noise. As the Meteorite is a plug-and-play USB device, there are no drivers or other accessories required. The only other item accompanying the microphone in the box is a simple quick start guide, which most users will find unnecessary. Once plugged in to your computer we tested the microphone with a inch MacBook Pro running OS X Mavericks , the Meteorite is recognized immediately by OS X or Windows, and universal drivers are installed if necessary. This makes it ideal for portable recording, as it can easily fit in a travel bag, purse, or even your pocket. The Meteorite is also bus powered, requiring a USB port capable of supplying 50mA at 5V, which most modern computers and tablets can provide. In both cases, we had no trouble getting the microphone to be recognized by the operating system and any apps that support audio input. In the video, we compare the Meteorite to the built-in mic on the Thunderbolt Display, and to a recording made with the Heil PR Note that the audio in the video is untouched, recorded directly off of the microphones into Adobe Audition and output as lossless AIFF files to Final Cut Pro for assembly. The only change to the audio occurred in the final conversion of the video for upload to YouTube. As such, you could likely get better quality out of all three microphones with a little post-processing, but the demo below provides the clean baseline you can expect by default. If you can, listen to the video with high quality speakers so that you can better hear the difference. From our perspective, the Samson Meteorite provided a much clearer sound. In brief testing, we were able to use the Meteorite with FaceTime on our third-generation iPad, and we also experimented a bit with GarageBand for iOS. Drawbacks Despite my overall favorable impression of the Samson Meteorite, there are a few drawbacks that keep it from being a perfect portable microphone. The first is the integrated USB cable. But I think that a detachable cable, like the one found on the slightly larger Samson Meteor, would make the Meteorite more versatile. The second potential drawback is the magnetic stand. A design that allowed for tilt and rotation, but also permanently secured the mic and stand together may have been a better option. Conclusion It was clear from our time testing the Meteorite that it is notably superior to the built-in microphones found on modern laptops and displays.

Chapter 3 : Samson Meteorite Review - A Tiny and Affordable USB Mic

Samson is the biblical Hercules, a man of super-human strength who nonetheless could not escape tragedy. Samson's story is found in the Book of Judges chapters He is the last of the major judges who led the Israelites, but he is hardly an ideal role model or savior. Samson breaks vows.

Perhaps the most important thing about the story is a conversation that Samson never heard and was never aware of, and that was when the five lords of the Philistines came to Delilah and said, "Entice him, and see wherein his great strength lies" Jud. This is very like the time when Satan asked permission of the Lord that he might deal with Job and try him and afflict him, and as far as we can see from the beginning to the end of the story Job never knew what lay behind his terrible suffering. Above all there comes to mind the heartfelt appeal of the apostle Paul to the believers in Corinth when he said, "I am jealous over you with godly jealousy From his earliest years the Spirit of the Lord began to come upon him and to move him at times. This was his power for the delivery of Israel from the Philistines There was adequate power in Samson to deliver Israel from the Philistines in the presence of the Spirit of the Lord moving him when the occasion arose. Oh how sadly the story went wrong, and the way it went wrong and the lessons and warnings for us whereby we can avoid and can be saved from going wrong are the interests of the story for us. This was the new purpose for their new lives, to serve the living and true God and to wait for His Son from heaven. In Ephesians we read that God has created His people "unto good works, which God hath before ordained that we should walk in them" 2: The good works of the saints were prepared and it is a statement of the purpose of the Christian life that in that life God should be glorified by good works. Above all things the purpose of the Christian life is to do the will of God in the service of the Lord Jesus Christ that we should in life find motive in the constraining power of the love of Christ to live not unto ourselves but unto Him who died for us and rose again. The purpose of the Christian life is easily stated but oh how we pray for each other that it might be written in our hearts by the Holy Spirit afresh in the measure in which we know it already. The Holy Spirit Another instruction for us is the divinely given strength for the purpose to which his life was to be devoted. His strength manifested itself as being adequate for the work that he had to do. In childhood it is recorded "the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times" When he was a young man he went down to Timnath and a young lion roared against him "and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand" Later when his countrymen bound him with new cords and delivered him to the Philistines they "shouted against him; and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men with it" There is the plainest possible proof that there was power with Samson because the Spirit of the Lord came upon him. Now in speaking further about this story I am most anxious not to be misunderstood upon an important point. I am particularly anxious that I should not be misunderstood in respect of how this applies individually. This story is not a warning against any close link of a man with a woman or a woman with a man, when such links are in the Lord they can purify and enrich our lives beyond measure under His hand. But Scripture warns us against the attractions of a believer to a man or a woman who is not a believer. It warns us all, young and old alike, against the power of something immensely attractive to nature but designed by Satan to turn us away from our separation from the Lord and to rob us of the power of the Holy Spirit. It is a wonderful thing for us to read these stories of the immense bodily strength of Samson and to see it attributed to the presence with him at times of the Spirit of the Lord and to understand that it is the same Spirit of God who dwells in us that He might be our power in spiritual things, our power for the fulfilment of the true purpose of our lives. But we notice very plainly this Spirit of God came upon Samson "at times". The Spirit of God did not remain permanently with Samson. Now so far as you and I are concerned, as the children of God, believers in the Lord Jesus Christ, we must once again be absolutely clear about the fact that we have received the Holy Spirit. The Lord said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" John The Lord Jesus, when risen from among the dead, said

to the disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high" Luke And suddenly there came a sound from heaven as of a rushing mighty wind Now how do you and I become partakers of this immeasurably great endowment, the endowment of the Spirit of God? I have been from time to time disturbed by this question. Is it really true that every believer receives the baptism of the Holy Spirit, or is it some special attainment by means of a second blessing that comes to us? It is all so impressive as a story, but I could only do one thing about this, I went back to the Scriptures for myself, and time and time again I did this and I came away with an ever deepening certainty that it is true that the believer is baptised with the Holy Ghost the moment he believes and the Holy Ghost never leaves him. The verse which in the end was my principal conviction was Ephesians 1: There you have the plain indication that every believer the moment they believe on the Lord Jesus Christ is sealed. This is a transaction that can never be reversed. God has sealed us by the gift of the Holy Spirit, He dwells within us and He is the seal and the earnest. There becomes available to you and me for our comfort and our strength, every time we go back to it, the promise of the Lord Jesus Christ, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" John The Holy Spirit is with us and will never leave us, He came to us the moment we believed, He is a seal, the mark of a transaction that God will never go back on, but we are exhorted not to grieve the Holy Spirit because it is so sadly true in Scripture, and in our experience, that by the manner of our lives we often do. When the Lord Jesus Christ was here upon earth there were certain who grieved Him. We want to see those mighty works. We have not the slightest doubt that those mighty works should follow! The way the Scriptures bring these things before us makes it plain that it is ever the desire of God that we might not grieve or quench 1 Thess. When we speak about the purpose of our lives, the work perhaps that we are to do for the Lord, we must always remember that we ought always in thought and prayer to give priority to what God desires to do in us before we can adequately give consideration to what God will do by us. And what is God ready to do in us? He will purge us from envy and falsehood and pride and bring the beauty of the Lord out in our lives. That is what our endowment is for the work that lies to our hands. The three things in the book of Numbers were that he was not to touch a dead body, he was not to eat or drink any part of the fruit of the vine and he had not ever to have his hair cut. There is in Christianity no separate class who are under a vow of this kind. We are all called to be separated unto the Lord and to be separated from all evil, this is a great privilege. The Lord Jesus Christ wants our hearts and our lives. The text which has been one of the most powerful in my life is 2 Cor. These words make clear what is the desire of the Lord Jesus for us. From the moment He reached down and rescued us from sin and misery and made us His own, we live not unto ourselves, but unto Him who died for us and rose again, and where is to be found the power for such a life? It lies in the previous verse, "the love of Christ constraineth us" v. What that verse in fact says is that the love of Christ controls the way we think of things if it rightly exercises its power over us, because it continues, "because we thus judge These teach that the long hair of the Nazarite symbolised and spoke beforehand of the cross and its place in the Christian life. All I can do about it this evening is to remind you of the words of the Lord Jesus Christ, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" Mark 8: The cross is the appointed means in the Christian life whereby we deal with sin, it is the sword by which we cut off those things that are offensive to God and harmful to ourselves. It was because he allowed his Nazariteship to lapse under the wiles of the woman who had won his heart that Samson the strong became weak. Barnabas exhorted the new believers at Antioch "that with purpose of heart they would cleave unto the Lord" Acts If he happened to meet a few Philistines he carelessly knocked their heads together and went on singing, and if he met a Philistine woman who pleased him he abandoned himself to the gratifications of his lusts and forgot entirely his purpose - he was a trifler. There was an absence of serious purpose in his heart corresponding to the purpose that God had given for his life and oh, that there might be in our hearts and minds what the word of God tells us God has done with us and for us, and that with purpose of heart we should cleave to the Lord. One might well ask whether Samson attained the happiness that he sought. If for one moment we contemplate Samson, his eyes gone, grinding in the Philistine prison then we will see what comes from trifling with the serious issues of life and forgetting the divine purpose for our lives and the divine power and the love of Christ that lies behind it all as a motive for us. Perhaps he was the person whom the writer, by the Spirit of God, had

in mind when he said that "by faith We read of the deep groaning of prayer with which Samson called to the Lord to restore him his strength that he might at the end fulfil his purpose. When the blind slave leaned on the pillars of the vast hall the house fell upon the Lords and upon all the people that were therein. Let us therefore watch and pray and the Lord will keep us faithful to himself. Remember that interview which he never heard or knew about, "Entice him, and see wherein his great strength lies" Jud. Our unseen foes are ever ready to entice, taking occasion by our unguarded hours.

Chapter 4 : Project MUSE - The Economic Education of Samson Occom

Samson's downfall ultimately came at the hands of another Philistine convert he married, Delilah. One day, the Philistine lords came to Delilah and offered her great wealth if she were to discover the secret to her husband's strength.

In the Hebrew Bible *ger* is defined as a "foreigner", or "sojourner". The Hebrew *ger* in post-Biblical times translated as "proselyte" literally means "resident" and refers to a non-Israelite who lived among the Israelite community. When the Torah commands compassion and equal justice for the *ger*, it is referring to these "residents". Rabbinic tradition interpreted the word *ger* as referring to proselytes. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: Another passage which may be relevant to a process of conversion involves non-Jewish women captured in war who could be adopted forcibly as wives Deuteronomy. Another verse which has been interpreted as referring to non-Jews converting to Judaism is Esther 8: The word is rendered by the Greek "proselyte" as used in the Septuagint to denote a "stranger". Yet he says Isurei Biah. For Rabbinic Judaism, the laws governing conversion *gerut* are based on codes of law and texts, including discussions in the Talmud, through the Shulkhan Arukh and subsequent interpretations. Many of the guidelines of accepting converts are based on the Book of Ruth and the manner whereby Ruth was brought into the fold through her mother-in-law, Naomi. Some rabbis reject potential converts three times, and if they remained adamant in their desire to convert, they would then allow them to begin the process. In the past it is likely that conversions happened like this, and were decentralized, and universally accepted once performed. Today, the process has become more centralized, with the conversion candidate having to convince a rabbi and the *beth din* of their sincerity, and there will usually be a considerable amount of study. They will then be tested and formally accepted, the convert is issued with a *Shtar geirut* "Certificate of Conversion". However there are a number of rabbis who are willing to conduct decentralized conversions today, and are recognized by each other. Two of the more prominent of these rabbis are Chuck Davidson and Haim Amsalem. Conservative Judaism takes a more lenient approach in application of the halakhic rules than Modern Orthodox Judaism. Its approach to the validity of conversions is based on whether the conversion procedure followed rabbinic norms, rather than the reliability of those performing it or the nature of the obligations the convert undertook. The denomination states that "people considering conversion are expected to study Jewish theology, rituals, history, culture and customs, and to begin incorporating Jewish practices into their lives. The length and format of the course of study will vary from rabbi to rabbi and community to community, though most now require a course in basic Judaism and individual study with a rabbi, as well as attendance at services and participation in home practice and synagogue life. This standard is applied by Orthodox and Conservative Judaism, which accept halakha as binding. The Reconstructionist course of study for a prospective convert, which is determined by the rabbi and congregation the individual is working with, includes history, observance and beliefs, and learning how to make educated choices. The completion of the process is marked by ritual immersion for men and women; circumcision or *hatafat dam brit* symbolic drop of blood for men unless there exists an extraordinary physical or emotional hazard; a *Bet Din* a dialogue with three knowledgeable Jews, at least one of whom is a rabbi, and often a public welcoming ceremony. On 1 August, the Karaites reportedly converted their first new members in years. At a ceremony in their Northern California synagogue, ten adults and four minors swore fealty to Judaism after completing a year of study. This conversion comes 15 years after the Karaite Council of Sages reversed its centuries-old ban on accepting converts. The consensus of halakhic authorities also requires a convert to understand and accept the duties of the classical Jewish law. This is not stated explicitly in the Talmud, but was inferred by subsequent commentators. Early debate on requirement for circumcision[edit] According to the Jewish Encyclopedia article on circumcision of proselytes, [22] in the 1st century CE, before the Mishnah was edited, the requirement for circumcision of proselytes was an open issue between the zealots and liberal parties in ancient Israel. Joshua argued that besides accepting Jewish beliefs and laws, a prospective convert to Judaism must undergo immersion in a mikveh. Eliezer makes circumcision a condition for the conversion. A similar

controversy between the Shammaites and the Hillelites is given regarding a proselyte born without a foreskin: However, the opposing view is supported in the Babylonian Talmud: He was going to get circumcised, but his mother, Helen, who herself embraced the Jewish customs, advised against it on the grounds that the subjects would not stand to be ruled by someone who followed such "strange and foreign rites". Ananias likewise advised against it, on the grounds that worship of God was superior to circumcision Robert Eisenman in James the Brother of Jesus claims that Ananias is Paul of Tarsus who held similar views, although this is a novel interpretation lacking support in mainstream scholarship and that God would forgive him for fear of his subjects. So Izates decided against it. However, later, "a certain other Jew that came out of Galilee, whose name was Eleazar", who was well versed in the Law, convinced him that he should, on the grounds that it was one thing to read the Law and another thing to practice it, and so he did. Once Helen and Ananias found out, they were struck by great fear of the possible consequences, but as Josephus put it, God looked after Izates. As his reign was peaceful and blessed, Helen visited the Jerusalem Temple to thank God, and since there was a terrible famine at the time, she brought lots of food and aid to the people of Jerusalem. The Orthodox rejection of non-Orthodox conversions is derived less from qualms with the conversion process itself, since Conservative and even some Reform conversions are ostensibly very similar to Orthodox conversions with respect to duration and content, but rather from that the convert was presumably not properly i. If the person who is converting is male, circumcision is a part of the traditional conversion process as well. If the male who is converting has already been circumcised, then a ritual removal of a single drop of blood will take place hatafat dam brit. Maturity[edit] Someone who was converted to Judaism as a child has an option of rejecting this after reaching the age of maturity, which in Judaism is age twelve for girls or thirteen for boys. In the late 19th century, the Central Conference of American Rabbis , the official body of American Reform rabbis, formally resolved to permit the admission of converts "without any initiatory rite, ceremony, or observance whatsoever". Thus, American Reform Judaism does not require ritual immersion in a mikveh, circumcision, or acceptance of mitzvot as normative. Appearance before a Bet Din is recommended, but is not considered necessary. Converts are asked to commit to religious standards set by the local Reform community. Typically, Reform Rabbis require prospective converts to take a course of study in Judaism, such as an "Introduction to Judaism" course, to participate in worship at a synagogue, and to live as a Jew however that is interpreted by the individual Rabbi for a period of time. When the sponsoring Rabbi feels that the candidate is ready, a Bet Din may be convened. Other rituals such as immersion in a mikvah, circumcision or Hatafat dam brit , and a public ceremony to celebrate the conversion, are also at the discretion of the Rabbi. Proceedings of Committee on Jewish Law and Standards: In general, branches of Orthodox Judaism consider non-Orthodox conversions either inadequate or of questionable halachic compliance, and such conversions are therefore not accepted by these branches of Judaism. Conversely, both Conservative and Reform Judaism accept the stringent Orthodox conversion process as being valid. Since , Haredi Orthodox religious courts in Israel have been rejecting conversions even from some other Orthodox rabbis, in addition to Reform and Conservative conversions, as not being stringent enough. Please update this article to reflect recent events or newly available information. August In , a Haredi-dominated Badatz in Israel annulled thousands of conversions performed by the Military Rabbinate in Israel. The Chief Rabbinate of Israel , which is the only state-recognized authority on religious matters, backed by Rabbi Ovadia Yosef , ruled against this, making it legally invalid for purposes of Israeli law. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. November Learn how and when to remove this template message There are two orthodox conversion programmes in Montreal. This program provides a way to convert according to the rigorous rules of Halachah while making the process more "user friendly" for non-Jewish individuals seeking a more "hands-on" or "modern Orthodox" approach. All conversion candidatesâ€”who could include singles, non-Jewish couples and adoption casesâ€”must have a sponsoring rabbi and undergo a rigorous screening process. Conversions stemming from both programs are recognized in Israel and around the world. The process requires one year of learning, circumcision for males , and the taking of the vow that Ruth took. Who is a Jew? It would create communal standards of marriage and divorce. It was to be modeled after the Israeli Chief Rabbinate, where all the judges would have been Orthodox, while it would have been accepted by the

larger Conservative movement as legitimate. Conservative rabbis in the Rabbinical Assembly created a Joint Conference on Jewish Law, devoting a year to this effort. In , Rabbi Harry Halpern , of the Joint Conference wrote a report on the demise of this beth din. He writes that negotiations between the Orthodox and Conservative denominations were completed and agreed upon, but then a new requirement was demanded by the RCA: The RA must "impose severe sanctions" upon Conservative rabbis for actions they took before this new beth din was formed. Halpern writes that the RA "could not assent to rigorously disciplining our members at the behest of an outside group". He goes on to write that although subsequent efforts were made to cooperate with the Orthodox, a letter from eleven Rosh Yeshivas was circulated declaring that Orthodox rabbis are forbidden to cooperate with Conservative rabbis. Denver program, patrilineal descent[edit] In Denver , Colorado , a joint Orthodox, Traditional, Conservative and Reform Bet Din was formed to promote uniform standards for conversion to Judaism. A number of rabbis were Orthodox and had semicha from Orthodox yeshivas, but were serving in synagogues without a mechitza ; these synagogues were called traditional Judaism. Over a five-year period they performed some conversions to Judaism. However, in the joint Beth Din was dissolved, due to the unilateral American Reform Jewish decision to change the definition of Jewishness. This decision to redefine Jewish identity, as well as the designation of Denver as a pilot community for a new Reform outreach effort to recruit converts, convinced the Traditional and Conservative rabbis that they could no longer participate in the joint board They could not cooperate in a conversion program with rabbis who held so different a conception of Jewish identity. And furthermore, they could not supervise conversions that would occur with increasing frequency due to a Reform outreach effort that was inconsistent with their own understanding of how to relate to potential proselytes. This departed from the traditional position requiring formal conversion to Judaism for children without a Jewish mother. Most notably, the Israel Movement for Progressive Judaism has rejected patrilineal descent and requires formal conversion for anyone without a Jewish mother. Further, Haredi groups attempted to prevent non-Orthodox rabbis from following the traditional requirements of converts using a mikveh. In the Haredi view, it is better to have no conversion at all than a non-Orthodox conversion, as all non-Orthodox conversions are not true conversions at all according to them. In and Israeli Prime Minister Yitzhak Shamir spearheaded an effort to find a way to resolve the impasse. They were planning to create a joint panel that interviewed people who were converting to Judaism and considering making aliyah moving to the State of Israel , and would refer them to a beth din that would convert the candidate following traditional halakha. All negotiating parties came to agreement: Many Reform rabbis took offense at the notion that the beth din must be strictly halakhic and Orthodox, but they acquiesced. However, when word about this project became public, a number of leading haredi rabbis issued a statement denouncing the project, condemning it as a "travesty of halakha". Norman Lamm condemned this interference by Sherer, stating that this was "the most damaging thing that he [Sherer] ever did in his forty year career". He stated that had this unified conversion plan not been destroyed, he wanted to extend this program to the area of halakhic Jewish divorces, thus ending the problem of mamzerut. Neeman Commission proposal[edit] In the issue of "Who is a Jew? Lamm told his listeners that they should value and encourage the efforts of non-Orthodox leaders to more seriously integrate traditional Jewish practices into the lives of their followers. They should welcome the creation of Reform and Conservative day schools and not see them as a threat to their own, Lamm said. In many communities, Orthodox day schools, or Orthodox-oriented community day schools, have large numbers of students from non-Orthodox families. The liberal movements should be appreciated and encouraged because they are doing something Jewish, even if it is not the way that Orthodox Jews would like them to, he said. The Committee also recommended that conversion proceedings themselves be held in special conversion courts, to be recognized by all denominations in Judaism. The purpose of the proposal was to prevent a rift in the Jewish people, while at the same time bringing about a state-sponsored arrangement for conversion.

Chapter 5 : Day 6 Samson Review - Prices, Specs, Videos, Photos

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Some see a shaggy, long-haired Samson chasing after bad women. They see a wild man slaying a thousand men with the jawbone of an ass in hand. They see a blinded, bitter Samson ending his life in a last fit of vengeance. What we were never told on the screen or on our Sunday School flannel boards is that Samson is going to be in the first resurrection with Abraham and David! Samson is counted among the righteous, and he is going to rule with Christ on this earth! The Bible affirms that these righteous men endured many trials through faith, "that they might obtain a better resurrection" verse 35, the resurrection to rulership with Jesus Christ Rev. And Samson is one of them! The setting is the land of Israel, in the 12th century B. A messenger was sent by God to give the blessed parents the news concerning their son chapter They were told their son was to deliver Israel from the hand of the Philistines who were occupying the land and oppressing Israel. They were given instructions on how to rear and care for the child. God ordered Samson put under a special consecration governed by the Nazirite meaning separated or dedicated vow. This was a unique vow, applicable during the Old Covenant of national Israel, whereby a non-Levite Samson was a Danite could dedicate his life to the full-time service of God. This vow required that the hair not be cut-- a sign of subjection--nor could any alcoholic beverages be consumed Judges As a boy Samson was obedient to his vow and loyal to God. His friends undoubtedly came to have a healthy respect for his physical strength. Not many fellows would have braved picking a fight with him. He even made an attempt to blend into their lustful and perverted society. In fact, his first girlfriend was a Philistine from Timnath chapter He became so infatuated with this Philistine babe he put pressure on his parents to approve their marriage. Bare-handed he grabbed the poor lion and tore him in two! He threw the back-bone and attached rib cage along the road and went his way! Like swatting a flyâ€”nothing to it. Samson finally prevailed against his disapproving parents and the marriage was arranged. Since he was more interested in serving himself than serving God, he would, like a lot of us, have to learn the hard way. The only way Samson would fight against the Philistines, it seems, was if he personally were hurt or wronged. And this is precisely what God allowed to happen. What misery and heartache he would have avoided. To get rid of them, Samson composed a clever riddle and promised them each a complete wardrobe if they could come up with the correct answer. Unsavory "friends" to do business with! He picked fine family to marry into. She then started a "crying jag" to get the answer out of Samson-- and she succeeded, as women usually do with this tactic. Samson had his weaknesses. He gave in to her, again looking for the easy way out rather than the right way. He left his wife and went to Ashkelon and slew thirty men and took all their apparel and gave it to the thirty who had answered the riddle. He then went back to live with his parents. He had been betrayed! He was angry and discouraged! But would he learn his lesson? Samson got lonely and went back to the Philistines to get his wife, only to find she had been given to another man chapter He was beginning to personally hate the Philistines and anger boiled! It was now personal pay-back time. Samson devised an attack plan. He caught three hundred foxes and tied their tails together. He must have been a good trapper, or faster than any track star we have today. It was harvest time for the Philistines and Samson set fire to material tied between the tails of the foxes and turned them loose on the crop lands of the Philistines--wreaking great destruction. As so happens in betrayal, she received just what she tried to avoid. The girl he loved was now murdered and his miseries increased. Overflowing with anger, he slaughtered many more Philistines. Later, he arranged to be caught by an army of a thousand Philistines and while they surrounded him, he broke loose and grabbed a fresh jawbone of an ass and killed a thousand men in hand-to-hand combat! Such a super-human feat is hard to imagine. Try picturing Sampson taking on a ring full of the best from the World Federation of Wrestling; Picture him with a football running yards through the entire NFL suited up to stop him. When it came to power, he was not normal. He frequented harlots and seemed bent on following the destructive pulls of his flesh. His parents had told him: Had Samson followed the advice of his parents and of God he could

have had a beautifully happy life and avoided a load of pain. But Sampson was still too full of himself. One mistake after another--one loose woman to the next--that was the path Samson took during his twenty year judgeship in Israel. He had been largely faithful to his Nazirite vow and at times made an effort to serve God, but his desire for Philistine women was his undoing. Enter Delilah His selfish lust finally brought him to his last harlot--Delilah And here is where Hollywood comes on strong. It was a craving, wanton, treacherous affair. Samson wanted love and happiness--but they are elusive apart from the Law of God. As for Delilah, she was in love with herself and money, not Samson. After being "nagged to death" by this wicked, unprincipled woman, he finally told her the key to his strength. If his hair were cut, the vow would be broken and he would lose the strength God supplied him; he would become as any other man. It was neatly arranged in seven locks or braids and probably formed an impressive looking crown to his formidable physical body Delilah got the secret she sought and after deceitfully causing Samson to fall asleep tenderly upon her knees, she called for an aide to come and shave off the seven locks of his head. She then began to hit, punch, and scratch him as she called for the Philistines who were waiting outside her chamber. The Philistines overpowered him and he quickly realized his special strength from God was gone! The vengeful Philistines then gouged out his eyes and bound him with brass chains and bands, fastened him to a grinding wheel in a dark prison and made him rind grain like an ox. What a pitiful sight; blind, bald, a dejected hulk of a man grinding like an animal, stepping in his own manure. Day in and day out he walked the same circle amid the continual abuse of his captors. But now Samson had time to think. Time to think about what a fool he had been. Time to think of the lusting eyes that had led him from one sin to another--with all the bowel twisting anguish those sins brought. Now there were empty sockets where eyes had been! Now he suffered in abject slavery where before no one dared question his freedom and power. He had time to repent before his Creator for all his filth and self-seeking vanity. But was it too late? Too Late to Repent? Was this the end of the road for Samson? Many of you may feel like you are right there with Samson in the prison grinding like a dumb ox. You may feel you have made a total mess of your life. Do you feel it is too late for you? The God of Samson has no such black book. Instead, He has open arms and a loving, tender heart full of mercy waiting for you to make the total commitment--to repent and obey Him! This is the decision Samson finally made. He came to see that yielding to his Maker would have spared him a life of suffering. He was still alive and while he yet lived he had the opportunity to serve his God. According to many scholars, Dagon may have been depicted as a fish-man, head of a man, body of a fish. In attendance were the royal family of the Philistines, the Philistine General Staff and the whole administration of that powerful nation. They were seated in a large viewing stand suspended over an arena where games were played. It was a time of boisterous rejoicing and making merry, thinking that their god--old fish-foot--had delivered Samson into their hand So they called for Samson to be brought out to torment and ridicule. After abusing Samson and having their perverted sport, he was allowed to stand near the two main supporting pillars for the elevated stands from which the dignitaries watched the festivities. Still blind, he asked the young boy who was leading him to guide his hands to touch each of the two pillars. Sampson knew he had been called to deliver Israel from its oppressors, but instead he had mainly served himself. In his pathetic troubles he experienced a conversion and became totally committed to God and to doing His work--even if it meant his own life.

Chapter 6 : Samson and Delilah (Rubens) - Wikipedia

Samson also has a proven track record in the development and construction of new projects as well as the conversion of many buildings to cooperative and condominium ownership.

Samson was a Hebrew hero known for fighting the Philistines. Having fallen in love with Delilah, who has been bribed by the Philistines, Samson tells her the secret of his great strength: Without his strength, Samson is captured by the Philistines. Delilah is depicted with all of her clothes, but with her breasts exposed. Philistine soldiers can be seen in the right-hand background of the painting. The old woman standing behind Delilah, providing further light for the scene, does not appear in the biblical narrative of Samson and Delilah. In addition to being a patron, Rockox was a close personal friend of Rubens. The painting was specifically intended to be placed above a 7-foot mantleshelf, where the painting would have been seen from below. However, when the painting was part of the Liechtenstein Collection in Vienna, Austria in the eighteenth century, the painter was identified as Jan van den Hoecke, who was a principal assistant of Rubens in the s. The painting was then sold in Paris, where it was later found by Ludwig Burchard in A dendrochronological examination of the painting, however, confirms that the painting dates to the correct period, and the attribution has been accepted by a majority of the art historical scholarly community. The painting was earlier attributed to the Dutch painter Gerard van Honthorst, a painter who, like Rubens, worked in Rome in the shadow of Caravaggio at the start of the 17th century. Painting materials[edit] The painting was cleaned and investigated in the National Gallery in Rubens employed carmine kermes lake, lead-tin-yellow, vermilion and ochres in addition to lead white and charcoal black. Jacob Matham, a Haarlem printmaker, used the Cincinnati oil sketch of Samson and Delilah as a modello for an engraving he made in circa The engraving is a reverse image of Samson and Delilah. Drawn by the Brush: Oil Sketches by Peter Paul Rubens. Rubens and the Art and Craft of Painting on Panel. New Facts Relating to Its Provenance. National Gallery Technical Bulletin Vol 7, , pp 30â€”

Chapter 7 : racedaydvl.com: samson s-convert

Samson was a man of unmatched physical strength, but when he fell in love with a woman named Delilah, he met his match. Samson abandoned his God-assigned mission to please the woman who had stolen his affections. This indiscretion led to blindness, imprisonment, and powerlessness. Even worse, the

In lieu of an abstract, here is a brief excerpt of the content: As a Mohegan and pan-tribal leader, he spent his adult working life as a Christian minister and missionary. This essay analyzes his effort to differentiate between religious beliefs and their resulting economic practices, both for the form of Christianity to which he converted and for the Mohegan religion into which he was born. And although he turned away from the beliefs of his birth, he found in Native traditional lifeways a truly Christian economic practice. Through his experiences of both Native and Christian beliefs and practices, Occom gained an experiential economic education that shaped his role as a tribal and pan-tribal leader. Through his negotiations between these two, Occom gained an experiential economic education. His early education was in the Native economics of subsistence living, which had provided well for the Mohegan people. His commitment [End Page 3] to these lifeways is evident throughout his life. His experience of inequitable missionary wage structures prompted a sharp critique of Anglo-US economic practices, as did his participation in land leasing and sales disputes, particularly the Mason-Mohegan case. His developing critique of Christian practices and his commitment to Native economics culminates in his efforts to help establish the Eeyawquittoowauconnuck-Brotherton community. Paper money, banknotes, and public debt created a new system of value. Cotton Mather, like Occom, was concerned with the intersection of economics and Christian community. It also offered an indirect reassurance of difference between the embattled Puritan community and the Native peoples they were dispossessing of their lands. This system could only work, like language, if everyone agreed to its meaning 5. Later, as a leader of the Brotherton experiment, Occom did concern himself with the intersection of economics and community. Internally [End Page 4] he focused on religious unity as the basis of economic mutuality. This unity was based on Native values as well as Christian teachings. His external analysis focuses on economic power relations with the outside organizations on which the Native community was dependent. Paper money as a means to wealth was not his concern; rather it was economic survivalâ€”for himself, his family, and the Native groups with which he workedâ€”in the face of practices carried out in the name of Christian civilization. You are not currently authenticated. View freely available titles:

Chapter 8 : Samson – S-convert

Story of Samson. Story of Hope. by Kenneth Westby. The life of Samson has always made good Hollywood copy, and colorful stories for Sunday School classes.

In lieu of an abstract, here is a brief excerpt of the content: Conversion, Identity, and the Indian Missionary Keely McCarthy bio Narratives recounting the efforts to convert Indians were ubiquitous in the eighteenth century. They often recounted the difficulties involved in missions, speculated about missionary method, and looked hopefully toward the conversion of the "heathen. Numerous Indians spoke out against conversion, and Indian resistance was the major barrier to Protestant missionary work. Van Lonkhuyzen has observed, scholarship on Indian conversion still largely assumes that such conversions were forced. The figure of the Indian missionary, however, helps us to look at conversion from the perspective of the convert and to see conversion as more than a tool of assimilation. It forces us to grapple with the category of belief, as Gauri Viswanathan calls for in *Outside the Fold*. While the scant written records from Indian converts offer no definitive statement of belief, by looking at the figure of the Indian missionary, we can approach a better understanding of the role converts played in altering the religion they adopted, and we can better understand the competing desires within colonialism that would lead an Indian to choose the religion of the colonizer in the first place. The life and writings of the Reverend Samson Occom – , New England missionary and teacher, Mohegan leader, and author, provide such an opportunity. The terms they used to describe Occom – "Pious Mohegan," "Indian preacher," "Red Christian," and "Praying Indian" – reveal the tensions between his two identities. On one hand, eighteenth-century British Americans found it unusual for an Indian to be pious, so the sometimes-mocking titles separate Occom from his Indian brethren. On the other hand, the names separate Occom from his Christian brethren – he could convert to Christianity, but in the eyes of whites he would always remain Indian. In either case, the titles reveal the prejudice Indians faced even when they tried to work within colonial systems. Moreover, they reflect the uncertainty whites felt over Indian conversion. In the seventeenth century, missionaries were generally optimistic about Indian conversion and assimilation. While there were abundant theories about the nature and cause of differences between Indians and Europeans, missionaries felt that "savagery was. To many British Americans of the eighteenth century, differences between Indians and Europeans seemed insurmountable. Eventually, even a converted Indian like the "Pious Mohegan" was seen as unable to be fully within Christianity. Occom demonstrates that there need be no contradiction between his Christian and Indian identities. In so doing, he rejects dominant British-American notions that there were necessary links between race and culture and between culture and religion. Even as assimilation was called into You are not currently authenticated. View freely available titles:

Chapter 9 : Project MUSE - Conversion, Identity, and the Indian Missionary

S convert Introduction and Features Introduction Thank you for purchasing the S convert stereo line level converter from Samson Audio! S convert provides a convenient solution for matching levels and interfacing audio devices, either on stage or in the studio.

His father was married to a woman who long remained childless. An angel of the Lord appeared to her to announce that she would give birth and that since the son whom she was carrying was to be a Nazirite from the womb, she herself was forbidden to partake of wine or strong drink or to eat anything unclean; it is possible that her husband was under the same restriction. Once the child was born, she was not to allow his hair to be cut. The angel also announced that this child was destined to "begin to save Israel from the hand of the Philistines. All of the incidents recorded from the life of Samson stem from his involvement with three women. The first was a Philistine woman from Timnah not to be confused with the Judahite town of that name. Samson demanded that his parents arrange his marriage to her. About to be attacked by a lion, he was seized by the spirit of the Lord, and he slew the beast barehanded. He later returned to the scene of this adventure and, finding that a swarm of bees had collected in the carcass of the lion, lustily partook of their honey, even bringing some to his parents, whom he did not inform of its origin. Arriving at Timnah, Samson held a wedding feast at which he posed a riddle based on his adventure with the lion, and bet with the guests that they would not be able to solve it. When the Philistines responded correctly, Samson realized that his secret had been betrayed. When Samson returned to discover the fate of his wife, he vented his rage on the Philistines by tying foxes in pairs by their tails with firebrands inserted between them and letting them run loose through the fields of the Philistines. When the latter took revenge on the family of his Timnaite wife, Samson in turn wreaked terrible vengeance upon them and then withdrew to the rock of Etam in Judah. When the Philistines then encamped at Lehi, the Judahites, fearful of attack, sent a strong delegation to Samson demanding that he surrender himself to the enemy. Samson agreed on a Judahite promise of safe-conduct. This story is an etiology for the place name. This spring is said to have appeared after Samson called upon the Lord to provide water with which to quench his great thirst after the battle. Accordingly the spring was called En-Hakkore, "the spring of him who called." The second Philistine woman with whom Samson became involved was a prostitute from Gaza. The Philistines surrounded her house in the hope of seizing Samson when he emerged in the morning, but the plan was foiled when he arose in the middle of the night, uprooted the city gate, and carried it off to a hill in the vicinity of Hebron, about 40 miles away. After three unsuccessful attempts, she finally induced him to divulge that the secret lay in his unshorn locks of hair. Thereupon, she saw Samson shaved off his seven locks while he slept. Deprived of his strength, Samson was seized by the Philistines, who blinded and incarcerated him. Some time later, the Philistines gathered in their temple for a religious festival and had Samson entertain them there. Samson, whose hair had meanwhile grown again, had his guide place his hands on the temple pillars. Then, uttering a final prayer to the Lord for vengeance, he seized them and brought the building toppling down, killing himself and the 3, worshipers. The Samson stories are significant in that although their present form contains late linguistic features, they paint a picture of life in the Shephelah on the border between Judah, Dan, and Philistia during the late 12th or early 11th century b. At this time, although Philistine pressure was beginning to be felt, as is reflected in the narrative, there was still open intercourse and trade between the Philistine and Israelite populations, a fact attested by the numerous Philistine artifacts found in the excavations of the Israelite settlement at Beth-Shemesh from this period. Since Israel at this time was not engaged in full-scale hostilities with the Philistines, Samson, unlike all the other judges, is never depicted as leading an army in battle or as having "saved" Israel from the Philistines. Rather it is told that he "began to save Israel" from them. He is the only judge who fell into enemy hands and who died in captivity. He is said to have "judged" Israel for 20 years. However, although some elements in these narratives may have been inspired by mythological heroic tales, their overall nature with their exuberant earthiness seems to point overwhelmingly to their folk origins as tales of the daring adventures of a superhuman hero against the foreign oppressor. He measured 60 ells between his

shoulders, but was maimed in both legs. He uprooted two great mountains and rubbed them against each other as though they were pebbles. Whenever the Holy Spirit rested on him he emitted a bell-like sound which could be heard from afar. While the spirit remained with him he could cover the distance between Zorah and Eshtaol in one stride. Samson was not without virtues. He was totally unselfish and never asked for the smallest service for himself. When Samson told Delilah that he was a "Nazirite unto God," she was certain that he had divulged the true secret of his strength since she could not imagine that Samson would couple the name of God with an untruth. But he allowed sensual pleasures to dominate him, with the result that "he who went astray after his eyes, lost his eyes." He continued his profligate life in prison, and the Philistine women set aside all consideration of marital bonds in the hopes of gaining offspring who would inherit his strength and stature. Before his death, he entreated God to realize in him the blessing of Jacob. He expired with these words upon his lips: For the loss of the other I will wait to be rewarded in the future. Identified with Bedan in Sam. Nevertheless "Bedan in his generation is as Aaron in his" (Exodus 25:1-2). In the early literature of the Church he was generally seen as a prefiguration of Jesus and this interpretation was particularly evident in Christian works of the Middle Ages, although he was sometimes also equated with Hercules in classical legend. However, Samson was not given special prominence in the medieval mystery plays and only began to figure prominently in the works of Renaissance writers. In England, *Samson*, a biblical drama by the writers Rowley and Jewby, was staged in and in one scene Samson appeared carrying the town gates on his neck, to the delight of the Elizabethan audience. In Germany the baroque writer Philipp von Zesen turned to a new literary genre with his novel, *Simson*. Interest in the subject was not, however, confined to Protestants. The English Catholic *Stonyhurst Pageants* c. 1550. In the blind Hebrew judge Milton clearly saw a representation of his own plight, and echoes of the story reverberate throughout his writings. *Massel Shimshon ha-Gibbor*, However, the political and literary conflicts of the 19th century revived serious interest in the theme. Predictably, the theme has proved especially attractive to modern Jewish writers, who have laid varying interpretations on the character of Samson. Most of the later literary treatments by Jews have been in the form of the novel. In art, too, the Samson theme has enjoyed an enduring popularity. The story of Samson is represented in five fourth-century bas-reliefs in marble from the Santa Restituta chapel in Naples Cathedral. It is later found in many manuscripts including scenes in Hebrew manuscripts such as the 13th-century French *British Museum Miscellany* add. The story was also illustrated in stained glass and in the round. In the Middle Ages, Samson was regarded as one of the many prototypes of Jesus. The most popular episode in medieval art was therefore Samson rending the lion's jaw. It was very common in 12th-century sculpture and enamelwork throughout Western and Central Europe. *Samson and Delilah* Judg. There is a grisaille painting by Mantegna (1490); National Gallery, London and a painting by Tintoretto in the collection of the Duke of Devonshire. The subject was particularly popular in northern Europe. The capture and the binding of Samson Judg. Reese, *Music in the Middle Ages*, Works on the subject composed at the end of the 18th and beginning of 19th century are notable only for the fact that they mark the transfer of the subject to the stage. Moore, *Judges* 1:65; P. Burney, *Judges*, 1:72; Pedersen, *Israel*, 1:72, 2:4, 2:35-37, 2:6, 2:5, 2:8; A. Gerlach, *Der Simsonstoff im Drama*; W. Kirkconnell, *Invincible Samson*, deals with the theme in world literature; M. Roston, *Biblical Drama in England*, index.