



וַיֵּרָא  
מַלְאֲכֵי יְהוָה

אֶל-הָאִשָּׁה; וַיֹּאמֶר אֵלֶיהָ,  
הֲיֵה-נָא אֵת-עֲקָרָה וְלֹא  
יִלְדָת, וְהָרִית, וְיִלְדָת בֵּן.

And the **Angel of the LORD**  
appeared to the woman and said to her,  
"Indeed now, you are barren and have  
borne no children, but you conceive  
and bear a **SON**."

Judges 13:3

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## **Judges 13:1-14** **(Samson, Judge of Israel, Part I)**

The timing of the events of Samson's life spoken of in today's passage is debated. Some place it chronologically after the last account which ended Judges 12.

There was Jephthah and then three judges after him. Ibzan judged seven years. Elon judged ten years. And Abdon then judged eight years. Each of them said "after him," meaning the preceding judge. As such, John Gill says –

"...forty years: which according to Josephus (f) are to be reckoned from the death of the last judge, and the time of Samson's birth; or rather from some time after the death of Jephthah, particularly taking in the two last years of Ibzan, when the Ephraimites having been weakened through the slaughter of them by Jephthah, might encourage the Philistines to break in upon them; from which time to the birth of Samson were twenty years, and twenty more may be allowed before he could begin to deliver Israel out of their hands; so that the oppression lasted forty years."

On the other hand, Keil says –

"Not only the birth of Samson, but the prediction of his birth, also fell, according to Judges 13:5, within the period of the rule of the Philistines over Israel. Now, as their oppression lasted forty years, and Samson judged Israel for twenty years during that oppression (Judges 15:20; Judges 16:31), he must have commenced his judgeship at an early age, probably before the completion of his twentieth year; and with this the statement in Judges 14, that his marriage with a Philistine woman furnished the occasion for his conflicts with these enemies of his people, fully agrees.

"The end of the forty years of the supremacy of the Philistines is not given in this book, which closes with the death of Samson. It did not terminate till the great victory which the Israelites gained over their enemies under the command of Samuel (1 Samuel 7). Twenty years before this victory the Philistines had sent back the ark which they had taken from the Israelites, after keeping it for seven months in their own land (1 Samuel 7:2, and 1 Samuel 6:1).

"It was within these twenty years that most of the acts of Samson occurred. His first affair with the Philistines, however, namely on the occasion of his marriage, took place a year or two before this defeat of the Israelites, in which the sons of Eli were slain, the ark fell into the hands of the Philistines, and the high priest Eli fell from his seat and broke his neck on receiving the terrible news (1 Samuel 4:18). Consequently Eli died a short time after the first appearance of Samson."

**Text Verse:** *“And she shall be saved through the childbearing, if they abide in faith, and love, and sanctification, with lucidity.” 1Timothy 2:15 (CG)*

Keil’s thoughts are more closely aligned with the actual chronology than Gill. But the point is specifically that the text does not say “after him.” There is nothing to suggest that the account is chronologically after Judges 12. This is also despite the unfortunate rendering of the NKJV which begins Judges 13 with the word “again.” As always, carefully consider what the words are saying, and be willing to check with various translations to verify.

As for the text verse, it seems appropriate to the sermon because the mother of Samson bears the responsibility of the instructions given in the passage. And if Israel needs a judge to save them, then it logically follows that if he succeeds, she will participate in the results of his efforts.

As for Paul’s words of 1 Timothy 2, they are complicated and highly debated, but they do not mean that a woman is saved by her personal works of childbearing. So, ladies, don’t fret over that .

The passage today is, like all of God’s word, filled with wonderful insight into what is on His mind. So let’s get into it. Great things are to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

### **I. A Nazirite to the God (verses 1-7)**

**<sup>1</sup>Again the children of Israel did evil in the sight of the Lord,**

It does not say “again.” The words have become familiar to us: *vayosiphu b’ne Yisrael laasoth hara b’ene Yehovah* – “And added, sons Israel, to do the evil in eyes Yehovah.” It is identical to the opening clause of Judges 3:12, Judges 4:1, and Judges 10:6. It is as if there is a divine scale or counter being added to with every evil act. And it isn’t just evil but “the evil.” Saying this adds stress to the words.

To say “again” in the translation causes the mind to think that the events being conveyed are after the previous account. I will unpack reasons against this in a minute. For now, this is the eighth and last time that this statement about “the evil” will be seen in Judges, but it will continue throughout the Old Testament, especially in the books of Kings and Chronicles.



For example, the word *ra*, or evil, is used nineteen times in Judges, but eight times it includes the article *ha'ra*, the evil, when referring to the people's conduct before the Lord. As here, each time it says the evil was done *b'ene Yehovah*, or "in eyes of Yehovah." The offense is personal in the relationship between the people and the Lord.

In Judges, the article *ha* is always used in relation to the conduct of the sons of Israel, meaning the people collectively. However, later, when kings rule the land, that same term will usually refer to the conduct of the king, he being the one to do "the evil."

Thus, during the time of the Judges, the Lord is the ultimate leader of the people. It is the judge, the Lord's temporarily appointed leader, who is called to bring the people back from doing "the evil." Once the kingdom is established, it is the king himself who causes the people to err or who brings them back to the Lord.

Israel means He Strives with God. As for this instance of doing "the evil," it next says...

<sup>1 (con't)</sup> **and the Lord delivered them into the hand of the Philistines for forty years.**

*vayitnem Yehovah b'yad plishtim arbaim shanah* – "And gave them, Yehovah, in hand Philistines forty years." In return for the evil they have committed, the Lord sends corrective measures intended to humble them and get them to return to Him.

The name Philistine comes from *palash*, signifying to roll in the dust as an act of mourning. It can take on several meanings, including Grievers, Burrowers, or Weakeners.

The number forty is defined by Bullinger as "a period of probation, trial, and chastisement—(not judgment, like the number 9, which stands in connection with the punishment of enemies, but the chastisement of sons, and of a covenant people)."

And more, he says, "It is the product of 5 and 8, and points to the action of grace (5), leading to and ending in revival and renewal (8). This is certainly the case where forty relates to a period of evident probation."

An unusual aspect of what is said here is that normally when Israel does evil in the eyes of the Lord, it directly says that the children of Israel are then subjugated by whatever enemy. That then results in Israel crying out to the Lord for deliverance.

From there, the Lord hears and responds according to the situation. However, that is not stated here. Instead, it simply introduces the narrative concerning the one who will

come to judge and deliver the people. However, this lack of any note of repentance appears to have already been dealt with in Chapter 10 –

“So the anger of the Lord was hot against Israel; and He sold them into the hands of the Philistines and into the hands of the people of Ammon. <sup>8</sup>From that year they harassed and oppressed the children of Israel for eighteen years—all the children of Israel who *were* on the other side of the Jordan in the land of the Amorites, in Gilead. <sup>9</sup>Moreover the people of Ammon crossed over the Jordan to fight against Judah also, against Benjamin, and against the house of Ephraim, so that Israel was severely distressed.” Judges 10:7-9

It appears that as in Judges 2, these words of Judges 10 were given to anticipate what was ahead not only for the tribes east of the Jordan but also west of the Jordan.

Israel sins against the Lord and so the enemies, both the Philistines (west) and Ammon (east), harass and oppress Israel. The words went from being from east of the Jordan (vs. 8) to being west of the Jordan (vs. 9). Likewise, the narrative in the following chapters follows that pattern.

We saw Jephthah in Chapters 10-12, east of the Jordan. After that came Ibzan, Elon, and Abdon, all west of the Jordan. Now, the ongoing narrative continues west of the Jordan.

The words from Judges 10 above also refer to war “in Judah and in Benjamin and in house Ephraim.” Because Ephraim is later used synonymously with the northern tribes of Israel, it appears that the narrative is saying that the ongoing spiritual war in Israel extends from the time before Christ, to the time of His coming, and through to the time of the divided spiritual state of Israel after that.

Thus, the crying out to the Lord noted in Judges 10 is inclusive of both the narratives that follow, meaning those tribes east of the Jordan and now the tribes west of the Jordan. In order to relieve the affliction of those west of the Jordan, the Lord does something different by initiating the narrative of the judge from infancy rather than from adulthood.

Therefore, it seems likely that the narrative of Samson’s time as judge is included in the statement concerning Israel doing “the evil” in the eyes of the Lord in Judges 10:6 and that Judges 13:1 is a repeat of that.

If so, the narrative of Samson’s birth recorded in Judges 13, which obviously precedes his time of deliverance, occurs before or during, not after the forty years. As such, it would then mean that God is anticipating those forty years when Samson is old enough

to judge Israel. Because of this, it would tie Judges 10 and Judges 13 together with these words –

“So the anger of the Lord was hot against Israel; and He sold them into the hands of the Philistines and into the hands of the people of Ammon.” Judges 10:7

“For behold, you shall conceive and bear a son. And no razor shall come upon his head, for the child shall be a Nazirite to God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.” Judges 13:5

The issues east of the Jordan, including those with Ammon, were dealt with in Judges 10:17-12:7. Now, the issues west of the Jordan are dealt with from Judges 12:8 and after. However, Samson’s time as Judge starts in Judges 14:1. Judges 13 is, therefore, given in anticipation his time as judge.

With the birth of Samson noted, Judges 15:20 will say, “And he judged Israel twenty years in the days of the Philistines.” Samson’s time will begin deliverance from the Philistines, but it will continue through the time of King Saul and into the reign of David. Thus, the introduction of Samson begins with...

**<sup>2</sup> Now there was a certain man from Zorah, of the family of the Danites, whose name was Manoah;**

*vayhi ish ekhad mitsrah mimishpakhath ha’dani ushmo manoakh* – “And is man, one, from Zorah, from family the Danite. And his name Manoah.” The words are like those which begin the selection of the final judge, Samuel.

Of the word family, it is used almost synonymously with the word *shevet* or tribe elsewhere in the narrative. Dan is a small tribe, consisting of only the family of Shuham, the only named son of Dan, as is recorded in Numbers 26:42.

Zorah (Tsorah) was originally named under the allotment to Judah in Joshua 15:33. However, it is also named under the allotment of Dan in Joshua 19:41. It is named Tsor’a today and is about 15 miles west of Jerusalem and just a bit north of the Valley of Elah where David slew Goliath.

The name comes from either *tsirah*, a collective word meaning hornets, or *tsaraath*, leprosy. Thus, it literally means either Hornet(s) or Leprosy. However, both are a type of affliction because the hornet is metaphorically used as an instrument of war, driving out enemies. For example, this is seen in Exodus 23 –

“I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn *their* backs to you. <sup>28</sup> And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you.” Exodus 23:27, 28

Therefore, this location may be metaphorically named Affliction or Afflicter. Dan means Judge. Manoah means Rest or Quiet. However, Abarim comically comments on him, “It seems obvious from the story that Manoah is physically and mentally like a bag of potatoes, and always in the wrong place at the wrong time. In this context his name means Lazy One or Sloth.” Manoah is mentioned eighteen times, seventeen in this chapter and once in Chapter 16, noting his tomb. Of him, it says...

<sup>2</sup> (con’t) **and his wife was barren and had no children.**

The words form a pleonasm (a literary tool where more words than are necessary, called for, essential, or needed are used to convey meaning, intent, purpose, and design, and thus they give, furnish, impart, and provide emphasis, stress, importance, weight, and significance): *v’ishto aqarah v’lo yaladah* – “And his wife barren, and no borne.” The introduction of these words is given to show God’s sovereignty over the situation. The same barren state was true of Sarah, Rebekah, Rachel, Hannah, and Elizabeth (mother of John the Baptist).

This wife’s name is not given during the narrative. She is only referred to as Manoah’s wife or Samson’s mother.

<sup>3</sup> **And the Angel of the Lord appeared to the woman**

*vayera malakh Yehovah el ha’ishah* – “And appears, Messenger Yehovah, unto the woman.” Rabbi Levi Ben Gershom attempts to align this messenger with Phinehas, probably to deny the obvious, that the Lord appeared in the form of a man. But the account will leave no doubt that this is the second member of the Godhead.

This is reflected, for example, in the words of Malachi, where the same word, *malakh*, or messenger, is used to refer first to John the Baptist and then Jesus –

“Behold, I send My messenger [*malakh*],  
And he will prepare the way before Me.  
And the Lord, whom you seek,  
Will suddenly come to His temple,  
Even the Messenger [*malakh*] of the covenant,  
In whom you delight.

Behold, He is coming,  
Says the Lord of hosts.” Malachi 3:1

<sup>3 (con't)</sup> **and said to her, “Indeed now, you are barren and have borne no children, but you shall conceive and bear a son.**

*vayomer eleha hineh na at aqarah v'lo yaladat v'harith v'yaladt ben* – “and says unto her, ‘Behold, I pray, you barren and no borne. And conceived, and borne son.’” Nothing is said of the age of either parent or how long this state of barrenness lasted. But it is apparent that it was long enough that it was considered as her permanent state.

Thus, the proclamation is recorded to show that the child to be born will be a part of God’s unfolding plan in the restoration of Israel. For now, directions concerning the child are given...

<sup>4</sup> **Now therefore, please be careful not to drink wine or *similar* drink, and not to eat anything unclean.**

*v'atah hishamri na v'al tishti yayin v'shekhar v'al tokhli kal tame* – “And now, watching, I pray, and not drinking wine or blinko drink, and no eating all unclean.” The details here are given in accordance with, but not all-encompassing of, the stated restrictions of the Nazirite recorded in Numbers 6.

In other words, even though the restrictions of the Nazirite are implied here, this is a shorter explanation of what is generally expected of the Nazirite. The mother is being included in the restriction because the child receives his nutrition in the womb from the mother. Thus, the mother is to separate herself to ensure his separation.

<sup>5</sup> **For behold, you shall conceive and bear a son.**

*ki hinakh harah v'yoladt ben* – “For, behold, pregnant, and borne son.” The words not only demonstrate the hand of the Lord in the process, but also the directive hand of the Lord. He is not merely opening the woman’s womb, but He is directing what type of child will be born, a son. And more...

<sup>5 (con't)</sup> **And no razor shall come upon his head,**

*u-morah lo yaaleh al rosho* – “and razor, no comes upon his head.” Here is a new and rare word, *morah*, razor. It will be seen twice in relation to Samson and once at the announcement of the coming birth of Samuel. It is derived from *mur*, to change or



exchange. The obvious connection is that when one uses a razor, there is a change in appearance, something I am quite opposed to personally.

A razor removes hair, thus making a change. It explains the word's root. Hair in the Bible signifies awareness, but in particular it speaks of the awareness of sin. As sin comes through a violation of the law, it is the law itself that introduces and brings about the imputation of sin.

Paul explains this, saying that "by the law *is* the knowledge of sin" (Romans 3:20), and "sin is not imputed when there is no law" (Romans 5:13). And again –

"But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead. <sup>9</sup> I was alive once without the law, but when the commandment came, sin revived and I died. <sup>10</sup> And the commandment, which *was* to *bring* life, I found to *bring* death." Romans 7:8-10

At this point, one can already deduce that the life of Samson, though a historical judge of Israel who delivered the people from the Philistines, will be a typological representation of some sort of interaction with the law. Therefore...

<sup>5</sup> (con't) **for the child shall be a Nazirite to God from the womb;**

*ki n'zir elohim yihyeh ha'naar min ha'baten* – "for Nazirite God becomes the lad from the womb." The word is *nazir*. It is not the same as a Nazarene, meaning someone from Nazareth. Rather, the word comes from the verb *nazar*, "to separate." Thus it signifies separation or consecration.

It was used to describe Joseph who was separated, or distinguished, above his brothers (Genesis 49:6 & Deuteronomy 33:16). It was also used two times in Leviticus 25 when referring to the untended vines of the Sabbath and Jubilee years.

The word was used quite a few times in both its noun and verb forms in Numbers 6 when describing the Nazirite and what was expected of him.

It is used twice in the Samson narrative concerning his life and conduct, and it will be seen in Lamentations 4 and twice in Amos 2. The Lamentations and Amos references give the sense of law violation resulting in woe for Israel.

As for using this word to describe Joseph, he was a type of Christ, but he was not a Nazirite. And so the word goes so far, but no further. The untrimmed vines during the sabbath year observances would have a special appearance reflecting their consecrated

status. As the Nazirite was untrimmed in hair, the vines were untrimmed of their clusters.

In regard to Christ, he was separated among His brothers, like Joseph, but the intent of the Nazirite vow which is explained here has nothing directly to do with the life and conduct of Christ. He could drink wine, He could cut His hair, etc.

Understanding this state is important. Israel was set apart as God's people, but they were not Nazirites. The priests were set apart to minister the law for Israel, the separated people, but they were not Nazirites. Only when the priests were conducting their priestly duties in the tabernacle were they not to drink wine. Other than that, no restriction was placed upon them.

Likewise, priests were not to touch corpses under certain circumstances, and when they did, they became defiled. The high priest was never to defile himself with the dead. The Nazirite was like the priests in some ways, but different in others. He was to never drink wine or ever be in the presence of the dead.

The Nazirite could not mediate or officiate at the altar. And yet, he appears to have been a type of a living, moving altar to the Lord. He yielded himself to the Lord and the uncut hair on his head is the visible representation of his being set apart in this manner.

During Samson's life, however, he will have a lot of contact with the dead, at least in the sense of him being the slayer. The Nazirite of Numbers 6, however, says this –

“And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it.” Numbers 6:9

Lots of people will die suddenly around Samson, and yet, he remained a Nazirite to the Lord. Only when his hair was cut did the Lord depart from him (Judges 16:20). When the hair, the awareness of sin, was removed from him, that is when his time of calamity came upon him. As for his mission...

<sup>5 (con't)</sup> **and he shall begin to deliver Israel out of the hand of the Philistines.”**

*v'hu yakhel l'hovoshia eth Yisrael miyad plishtim* – “And he begins to save Israel from hand Philistines.” The words mean that Samson is to be a part of the process of defeating the Philistines. As noted already, that process will continue after him.

Thus, he follows in the footsteps of Shamgar who “killed six hundred men of the Philistines with an ox goad” (Judges 3:31), but this is a new time of affliction that must be dealt with. Samson begins that process. Upon hearing this news of a son...

<sup>6</sup> **So the woman came and told her husband, saying, “A Man of God came to me,**

Rather: *vatavo ha'ishah vatomer l'ishah l'mor ish ha'elohim ba elay* – “And came, the woman, and tells to her husband, to say, ‘Man, the God, came unto me.’” Using the article, the God, is expressive and refers to the one true God in relation to man. It is used to reveal those who are in a right relationship with Him, or to contrast those who are not in a right relationship with Him.

In this case, the term “Man the God” indicates that this person is a prophet (like Moses and others who are so designated). As such, he is obviously in a right standing with God. He has spoken a prophecy about a matter with conviction and assurance that it will come to pass.

This designation, “the God” will be used six times in the Samson narrative. Five of them will be in Judges 13. The last time is where it will say, “And calls, Samson, unto Yehovah, and says, Adonai Yehovah, remember me, I pray, and strengthen me, I pray, surely the once this – the God – and I will avenge vengeance one from two my eyes from Philistines!” Judges 16:28 (CGT).

Thus, the life of Samson is introduced into the narrative by a Man of the God, who we will find out is the Lord God, and it will end in a petition to the Lord God. Of Him, she says...

<sup>6</sup> (con't) **and His countenance *was* like the countenance of the Angel of God, very awesome;**

*u-marehu k'mareh malakh ha'elohim nora meod* – “And his appearance according to appearance Messenger the God – affrighting, very.” We are not told in what manner he was frightening. It could have been His physical person, His dazzlingly white garments, a combination of both, etc. Whatever it was that affrighted her, she accepted that He was truly a Man of the God and thus the words of His message were certainly going to come to pass.

<sup>6</sup> (con't) **but I did not ask Him where He *was* from, and He did not tell me His name.**

*v'lo shiltihu ey mizeh hu v'eth sh'mo lo higid li* – “And no asked him where from this, He. And His name, not declared to me.” The reticence to ask such a question would be

natural even under normal circumstances. However, in this case, it would be presumptuous.

The Man was terrifying to the sight and authoritative in His words. If he didn't tell her where He was from, she knew He purposefully didn't do so. Thus, asking would be out of the question. And more, He refrained from even identifying Himself. Therefore, she let that line of questioning alone as well.

**<sup>7</sup> And He said to me, 'Behold, you shall conceive and bear a son. Now drink no wine or *similar* drink, nor eat anything unclean, for the child shall be a Nazirite to God from the womb to the day of his death.'**"

*vayomer li hinakh harah b'yoladt ben v'atah al tishti yayin v'shekhar v'al tokhli kal tumah ki n'zir elohim yihyeh ha'naar min ha'beten ad yom moto – "And says to me, 'Behold, pregnant, and borne son. And now, no drinking wine or blinko drink, and no eating all unclean. For Nazirite Elohim shall be, the lad, from the womb until day his death."*

She omits the note about her being barren and not having borne. Instead, she immediately states that she will be pregnant and will have a son. They are words of faith that the message was believed as it was received.

As for the words, "from womb until day his death," they are more complete than what was stated. So they are either a logical assumption by the woman, or the text simply didn't record all that was said. The words are like those of Luke 1 –

"But the angel said to him, 'Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. <sup>14</sup>And you will have joy and gladness, and many will rejoice at his birth. <sup>15</sup>For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb.'" Luke 1:13-15

*A Nazirite to God he shall be  
From his mother's womb even unto his death  
He will bring about great victory  
Even till his final breath*

*You shall carefully heed what I have said  
All that the woman has been told, she shall do*

*She may eat her daily bread  
But not eat or drink those things that I tell you*

*He is set apart and consecrated to Me  
All his life will be devoted to 'the God'  
This is his rule of life, so shall it be  
All his days on this path he shall tread*

## **II. And the God Listened (verses 8-14)**

**<sup>8</sup> Then Manoah prayed to the Lord, and said, "O my Lord, please let the Man of God whom You sent come to us again and teach us what we shall do for the child who will be born."**

*vayetar manoakh el Yehovah vayomar bi Adonai ish ha'elohim asher shalakhta yavo na od elenu v'yorenu mah naaseh lanaar hayulad – "And prays, Manoah, unto Yehovah, and says, 'Oh me, Adonai, Man the God whom sent, coming, I pray, again unto us, and teach us what doing to the lad, the bearing."*

Manoah prays to Adonai, meaning Yehovah, but calling Him Lord. He has accepted that his wife's words were accurate and that they are true and reliable. But he desires to know more than the few words that have been conveyed.

As for the use of the participle, "the bearing," it seems to imply that she is either already pregnant or that he is asking for instruction while she is so that they are prepared when the son is born. As for his request and the obvious implication that the Lord hears and responds to prayers according to His purposes...

**<sup>9</sup> And God listened to the voice of Manoah, and the Angel of God came to the woman again**

*vayishma ha'elohim b'qol manoakh vayavo malakh ha'elohim od el ha'ishah – "And hears, the God, in voice Manoah. And comes Messenger the God again unto the woman." Instead of coming to Manoah, the Messenger comes again to the unnamed wife.*

This may be because if the Messenger appeared to Manoah, he would have simply asked instructions and not gone out to get his wife. However, by coming to the woman, she would be sure to go to her husband, knowing he had prayed and wanted this visit from Him. This is because it notes...

<sup>9</sup> (con't) **as she was sitting in the field; but Manoah her husband *was* not with her.**

*v'hi yovosheveth ba'sadeh u-manoakh ishah en imah* – “And she sitting in the field, and Manoah, her husband, not with her.” The word *yashav* means to sit, but that more than often means to dwell, settle, abide, etc. The field, in Scripture, generally typifies the world. That is seen in Jesus' parable of the wheat and the tares where He says, “The field is the world” (Matthew 13:38).

As she sits in the field, her husband, Manoah, is elsewhere. Therefore...

<sup>10</sup> **Then the woman ran in haste and told her husband, and said to him, “Look, the Man who came to me the *other* day has just now appeared to me!”**

*vatmaher ha'ishah vatarats vataged l'ishah vatomer elav hineh nirah elay ha'ish asher ba bayom elay* – “And hastens, the woman, and runs, and declares to her husband, and says unto him, ‘Behold, appeared unto me, the Man who came in the day unto me.’”

Without any conversation recorded between the Messenger and the woman, she runs to her husband with a sense of urgency. As for her words to him, she says *bayom*, “in the day.” It speaks of a day in general, not the specific day nor specifically of the same day.

What matters now is that the Messenger has reappeared to her and she has run to her husband to retrieve him.

<sup>11</sup> **So Manoah arose and followed his wife.**

*vayaqum vayelexh manoakh akhare ishto* – “And arises, and walks, Manoah, after his wife.” It's notable that the words form a sort of pun. Walking implies action, but the man's name is specifically stated rather than simply saying “he.” Thus, it literally says, “And arises, and walks, Rest, after his wife.” He was idle, either sitting or lying when she came to him. Now he has gone to meet the Man.

<sup>11</sup> (con't) **When he came to the Man,**

*vayavo el ha'ish* – “And comes unto the Man.” As noted, the account will reveal that this Man is the Lord. But more than that, without any ambiguity, it also acknowledges that He is a Man. The text itself notes it, not merely as a speculation from Manoah.

<sup>11</sup> (con't) **he said to Him, “Are You the Man who spoke to this woman?”  
And He said, “I *am*.”**



*vayomer lo ha'atah ha'ish asher dibarta el ha'ishah vayomer ani* – “And says to Him, ‘The You, the Man, who spoke unto the woman?’ And says, ‘I.’” Manoah (and thus the text in typology) refuses to give the name of his wife. Her person, other than the fact that she is his wife, is completely ignored by him and by the text.

As for the Man, He confirms to Manoah that He is, in fact, the same Man who came before. Therefore...

<sup>12</sup> **Manoah said, “Now let Your words come to pass! What will be the boy’s rule of life, and his work?”**

The words are complicated: *vayomer manoakh atah yavo d'varkha mah yihyeh mishpat ha'naar u-maasehu* – “And says, Manoah, ‘Now comes your words. What becomes judgment the lad and his work?’” Saying “words” in the plural is a way of saying that everything the Man has spoken is one thought.

They comprise a single promise that will be fulfilled. Therefore, Manoah asks about the expectations of the boy, and what he will do. Manoah is curious about the coming son’s role as a person in regard to what he does.

Some translations and scholars say the words give the sense of Manoah asking what the parents are to do in relation to the child. That appears to be what is conveyed by the next words. However, even if Manoah is asking about the son’s role, the Messenger simply defaults to His original words...

<sup>13</sup> **So the Angel of the Lord said to Manoah, “Of all that I said to the woman let her be careful.**

*vayomer malakh Yehovah el manoakh mikol asher amarti el ha'ishah tishamer* – “And says, Messenger Yehovah, unto Manoah, ‘From all which said unto the woman, watching.’” What is important to the Messenger is neither what the parents are to do to or for the boy, nor what the boy will be and do.

Rather, what matters is what the woman is to do in relation to the boy. It is a huge difference that stands out markedly in the text.

<sup>14</sup> **She may not eat anything that comes from the vine,**

*mikol asher yetse migephen ha'yayin lo tokhal* – “From all which comes from vine, the wine, no eating.” Eating from the “vine, the wine” means grapes, raisins, grape skins, grape seeds, and anything else that could be eaten.

In the Bible, the vine symbolizes the basic expression of a thing. The basic expression of a wine vine is that it comes from a vineyard. Vineyards represent the cultural side of humanity. There are various vineyards that represent various cultures. Vineyards produce grapes, or cultural expressions, and these are mixed together through a mashing process to produce wine.

In the Bible, wine symbolizes the merging together of these expressions into a result. The thing that ought to happen can happen, symbolized by wine. It is as if an act of reasoning is occurring, and an intended result is realized. She is not only told to stay away from eating anything from the wine vine, but also...

14 (con't) **nor may she drink wine or *similar* drink, nor eat anything unclean.**

The words include a jussive: *v'yayin v'shekhar al tesht v'khal tumah al tokhal* – “And wine and blinko drink not shall drink, and all uncleanness not eating.” The Lord prohibits her from wine, but he also again notes *shekhar*, blinko drink, meaning very strong drink. The word comes from *shakhar*, to be drunk. It is almost always used negatively. It is also typically cited in conjunction with *yayin* (wine) as it is here.

*Shekhar* was not to be drunk by a priest while performing his duties, by the Nazirite during his time of separation to the Lord, and Solomon notes that it is not for kings to drink *shekhar* (Proverbs 31:4). As those each imply separation to the Lord, then it can be inferred that *shekhar* is typical of being closely in fellowship with others. This is certainly the case in Deuteronomy 14 –

“And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink [*shekhar*], for whatever your heart desires; you shall eat there before the Lord your God, and you shall rejoice, you and your household.” Deuteronomy 14:26

However, this fellowship with others should not be at the exclusion of the Lord who was to be the focus of the pilgrim feasts.

Finally, the woman is explicitly instructed to not eat anything unclean. That which is unclean was forbidden by the law, but there were rituals for when something was eaten that should not have been. The point here is that there should never be a time when mistakes were made and uncleanness entered her mouth.

14 (fin) **All that I commanded her let her observe.”**

*kol asher tsivitiha tishmor* – “All which commanded her, watching.” As noted already, this is the rule set forth. The rule for Samson was that no razor was to come upon his head, but the specific conduct here relates to his mother because of the child she will bear.

The verses for today must end. The final verses of the chapter will be analyzed next week. For sure, typology is being conveyed in what is being said. Specific wording has caused us to slow down as we read and consider carefully what is being presented.

But this is actually how we should always consider the word as we read it. Take your time, contemplate what is presented, and ask the text questions as you go. If you are just completely stumped, it doesn't hurt to pray to God and ask, “What are you telling us, Lord?”

It may be that the passage is not yet ready to be revealed by Him. Or it may be that someone has already figured it out and He will lead you to the right sermon or commentary that accurately explains what is said.

As you listen or read, however, don't just agree with what is presented. Consider what is said, ask the Lord about it, and be ready to move on, even if the ideas seem appealing at first.

Above all, remember that this word is ultimately telling us the story of God in Christ. Keep looking for Him. He is there and He will come out of the text at the right time when God is ready for the words to be revealed.

**Closing Verse:** *“Come, you children, listen to me;  
I will teach you the fear of the Lord.” Psalm 34:11*

**Next Week:** Judges 13:15-25 *He's the one, doing things so swell, it's true...* (Samson, Just of Israel, Part II) (40<sup>th</sup> Judges Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who judges His people according to their deeds. So, follow Him, live for Him, and trust Him, and He will do marvelous things for you and through you.

### **Samson, Judge of Israel, Part I**

Again the children of Israel did evil  
In the sight of the LORD. In doing good, they were in arrears

And the LORD delivered them into the hand  
Of the Philistines for forty years

Now there was a certain man from Zorah  
Of the family of the Danites, yes those men  
Whose name was Manoah  
And his wife was barren and had no children

And the Angel of the LORD appeared to the woman  
And said to her, "Indeed now, for you something fun  
You are barren and have borne no children  
But you shall conceive and bear a son

Now therefore please be careful not to drink  
(Pay attention to what I mean)  
Wine or similar drink  
And not to eat anything unclean

For behold, you shall conceive and bear a son  
And no razor shall come upon his head, understand?  
For the child shall be a Nazirite to God from the womb  
And he shall begin to deliver Israel out of the Philistines' hand

So the woman came and told her husband  
Saying, "A Man of God came to me. Yes, He did come  
And His countenance was like the countenance  
Of the Angel of God, very awesome

But I did not ask Him where He was from, just the same  
And He did not tell me His name

And He said to me, 'Behold, you shall conceive and bear a son  
Now drink no wine or similar drink, nor eat anything unclean  
For the child shall be a Nazirite to God  
From the womb to the day of his death is what I mean

Then Manoah prayed to the LORD, and said  
"O my Lord, please let the Man of God whom you sent  
Come to us again and teach us  
What we shall do for the child who will be born, our instruction  
-----he can augment

And God listened to the voice of Manoah  
And the Angel of God came to the woman again to confer  
As she was sitting in the field  
But Manoah her husband was not with her

Then the woman ran in haste  
And told her husband, and said to him in excited glee  
“Look, the Man who came to me the other day  
Has just now appeared to me!

So Manoah arose and followed his wife  
When he came to the Man, he said to Him  
“Are You the Man who spoke to this woman?”  
And He said, “I am.”

Manoah said, “Now let Your words come to pass!  
What will be the boy’s rule of life, and his work?”  
So the Angel of the LORD said to Manoah  
“Of all that I said to the woman let her be careful  
-----these responsibilities you shall not shirk

She may not eat anything that comes from the vine  
Nor may she drink wine or similar drink, from this  
-----she shall not swerve  
Nor eat anything unclean  
All that I commanded her let her observe

Lord God, turn our hearts to be obedient to Your word  
Give us wisdom to be ever faithful to You  
May we carefully heed each thing we have heard  
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone  
We will follow You as we sing our songs of praise  
Hallelujah to You; to us Your path You have shown  
Hallelujah we shall sing to You for all of our days

*Hallelujah and Amen...*