



וַיְהִי בְעֵלוֹת הַלֶּהָב מֵעַל הַמִּזְבֵּחַ, הַשָּׁמַיְמָה, וַיַּעַל

it happened as the flame went ^{dro} to

הַמַּלְאָכָה-יְהוָה, בְּלֶהֱב הַמִּזְבֵּחַ, וַיִּמְנוּחַ וַאֲשַׁתוֹ
heaven from the altar - the Angel of the LORD

וַיֵּלֶךְ וַיִּפְּלוּ עַל-פְּנֵיהֶם אֶרֶץ הַ
ascended in the flame of

the altar! When

Manoah and his wife saw this,

they fell on

their faces

to the ground.

שְׂגָר 13

19th June 2017

KALLERSON

Artwork by Douglas Kallerson

Judges 13:15-25 **(Samson, Judge of Israel, Part II)**

The day I typed this sermon, I actually broke three fingers and two keyboards in my excitement. It was a painful and costly session of sermon typing, but it was definitely worth the pain and the expense. April Fool's! That didn't happen.

But this sermon is exciting, nonetheless. Chapter 13 is filled with pictures of Jesus from beginning to end. The main point of the passage is to both implicitly and expressly reveal His deity. In fact, what is being pictured would make no sense at all without understanding this.

Therefore, the narrative reveals it in multiple ways, one after another. Some of it requires a thorough knowledge of Scripture while some of it requires faith that God's incarnation is an actual possibility. In believing in the latter and possessing the former, the narrative today comes alive.

Text Verse: *"The remnant will return, the remnant of Jacob, To the Mighty God [el gibor]." Isaiah 10:21*

An explanation of the choice of this text verse will be forthcoming. For now, we can prepare ourselves for entry into today's verses by accepting that with God, all things are possible, although this does not mean all things in the absolute sense.

For example, God cannot violate His own nature. He is righteous and that aspect of Him must be upheld. He cannot violate His righteousness by overriding it with His love. The two must work in perfect harmony with each other.

God cannot violate what is logical. He cannot make a 3 that is a 2. He cannot make a square that is a triangle. Those things would be illogical. God is logical. That is evidently on display throughout His creation. There is order and harmony, not chaos and dissonance.

Remember this. What we are presented in Scripture is a revelation of who He is. As such, and because man is fallen, there is the need for reconciliation of that which is in tension between God's attributes and His logical nature in regard to fallen man.

Such truths as this, and how these things are resolved, 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. We Have Seen God (verses 15-25)

¹⁵ **Then Manoah said to the Angel of the Lord, “Please let us detain You, and we will prepare a young goat for You.”**

Manoah’s words contain two cohortatives. They are also unusually stated, probably forming an ellipsis: *vayomer manoakh el malakh Yehovah natsrah na othakh v’naaseh l’phanekha g’di izim* – “And says, Manoah, unto Messenger Yehovah, ‘We shall detain, I pray, You. And shall do to your face kid goats.’”

The surrounding words are similar to what was said by Gideon in Judges 6, thus demonstrating that this would have been something people would be accustomed to doing –

“Then he said to Him, ‘If now I have found favor in Your sight, then show me a sign that it is You who talk with me. ¹⁸Do not depart from here, I pray, until I come to You and bring out my offering and set *it* before You.’

And He said, ‘I will wait until you come back.’

¹⁹So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought *them* out to Him under the terebinth tree and presented *them*. ²⁰The Angel of God said to him, ‘Take the meat and the unleavened bread and lay *them* on this rock, and pour out the broth.’ And he did so.” Judges 6:17-20

Gideon realized who he was talking to, meaning the Lord. That is not as certain with Manoah. Exactly what is on Manoah’s mind is hard to determine. Barnes says, it “seems to indicate some suspicion that his visitor was more than human.” This seems unlikely based on the next verse.

The Jamieson-Fausset-Brown Bible Commentary says, “not as the Lord, but as what he imagined him to be, not even an angel (Jud 13:16), but a prophet or merely human messenger.” This seems more likely, but then there is the issue with the wording.

The words “And shall do to your face kid goats” are probably elliptical and mean, “And shall do (prepare and offer) before you a kid of the goats.” Therefore, it is either an offering of a meal or the offering of a sacrifice. As for the *gedi izzim*, or “kid goats,” *gedi* comes from an unused root signifying to cut off. *Izzim* means goat, coming from the word *azaz*, or prevail.

¹⁶ **And the Angel of the Lord said to Manoah, “Though you detain Me, I will not eat your food. But if you offer a burnt offering, you must offer it to the Lord.”**

vayomer malakh Yehovah el manoakh im tatsreni lo okhal b'lakhmekha v'im taaseh olah l'Yehovah taalenah – “And says, Messenger Yehovah, unto Manoah, ‘If detaining Me, no eating in your bread. And if offering burnt offering, to Yehovah you must ascend it.’”

Because of the progression of thought, some scholars think this is not the Lord at all. For example, the Pulpit Commentary says –

“The angel, perhaps perceiving that Manoah was in doubt as to who he might be, had a holy dread lest he might offer the kid to him, just as the angel whom St. John was about to worship said, "See thou do it not" (Revelation 22:9); and Barnabas and Paul ran in among the people of Lycaonia to restrain them from offering sacrifice to them (Acts 14:14-18).”

This is not correct. In Genesis 18, the Lord (YHVH) appeared to Abraham. It was He and none other, and Abraham knew it. In Judges 6, the Messenger of the Lord, who is the Lord, appeared to Gideon. The fact that He was not merely a man but the Lord God was elicited out of Gideon so that when he made His offering, he knew he was presenting it to the Lord.

Here, however, it is the Messenger of the Lord, meaning the Lord incarnate, but Manoah does not yet know it. The text has identified him as such, but only for our benefit. In Judges 6, the same terminology was used, *malakh Yehovah*, but neither the reader nor Gideon knew it at first.

Here, because of the progression of biblical revelation, the reader knows who He is based on Judges 6, but Manoah must learn what we have already come to know...

16 (con't) **(For Manoah did not know He *was* the Angel of the Lord.)**

ki lo yada manoakh ki malakh Yehovah hu – “For not knew, Manoah, for Messenger Yehovah, He.” The point of these words is that we know it’s Jesus (Tee hee, shhhh, it’s a secret!), but Manoah is not yet aware.

Manoah has asked to make an offering to this Person. His intent concerning the offering is what we cannot fully determine: a meal, a burnt offering to Him even though he doesn’t know He is the Lord (something that would be inappropriate – because offerings are only to be made to the Lord), or an offering to the Lord on behalf of the Man who is there before him.

Whatever Manoah is thinking, the Messenger has expressly told him that He would not partake of the meal but it was to be offered to the Lord alone. This is like what Jesus said to the rich man in Matthew 19 –

“So He said to him, ‘Why do you call Me good? No one *is* good but One, *that is*, God. But if you want to enter into life, keep the commandments.’”

-Matthew 19:17

Jesus was not saying He is not God. He is making a point about going around calling people good. Only God is good. The Messenger is not saying He is not the Lord God. He is ensuring that such an offering is to be made to the Lord God alone. Manoah just does not yet know that this Messenger is the Lord God.

¹⁷ **Then Manoah said to the Angel of the Lord, “What *is* Your name,**

vayomer manoakh el malakh Yehovah mi sh’mekha – “And says, Manoah, unto Messenger Yehovah, ‘Who Your name?’” The wording seems peculiar. It is like mixing two thoughts together, “Who are you and what is your name?” The word *mi*, who, is used. It is similar to *mah*, or what. The difference is that *mi* asks of the person, *mah* asks of the nature or quality.

What happens here is similar to what transpires in John 7 and again in John 9 –

“But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ? ²⁷ However, we know where this Man is from; but when the Christ comes, no one knows where He is from.’ ²⁸ Then Jesus cried out, as He taught in the temple, saying, ‘You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. ²⁹ But I know Him, for I am from Him, and He sent Me.’”

-John 7:26-29

The people didn’t know who Jesus was. To them, He was just someone they were aware of in a general way. This is where Manoah is right now. He knows this guy is a prophet or something, but he doesn’t know His true identity. Thus, he asks for it...

¹⁷ (con’t) **that when Your words come *to pass* we may honor You?”**

ki yavo divrekha v’kibd’nukha – “for comes your words, and we honor You.” The thought is that by knowing the person through the name, Manoah and his wife would know the nature or quality of the person. Thus, they could suitably honor him. This is seen elsewhere, such as –

“And they came to Balaam and said to him, ‘Thus says Balak the son of Zippor: “Please let nothing hinder you from coming to me; ¹⁷ for I will certainly honor you greatly, and I will do whatever you say to me. Therefore please come, curse this people for me.”’” Numbers 22:16, 17

Likewise, Saul gave a gift suitable to the office of prophet to Samuel in 1 Samuel 9. These and other such examples speak of the person as well as the nature of the person. In response to Manoah’s request, the Messenger declines to answer according to the person and instead answers according to the nature...

¹⁸ **And the Angel of the Lord said to him, “Why do you ask My name, seeing it is wonderful?”**

vayomer lo malakh Yehovah lamah zeh tishal lishmi v’hu peli – “And says, to him, Messenger Yehovah, ‘Why this asking to My name? And it Wonderful.’” The Messenger uses an adjective, *pili* or *pali*, found only here and in Psalm 139:6. Keil states that the word is to be taken in the absolute sense – “absolutely and supremely wonderful” and thus “as a predicate belonging to God alone.” Speaking of the omniscience of the Lord, David said –

“Such knowledge is too wonderful [*pili*] for me;
It is high, I cannot *attain* it.”

The word comes from the same root as the noun *pele* (not the soccer player) that is used to describe the coming Messiah in Isaiah 9 –

“For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful [*pele*], Counselor, Mighty God,
Everlasting Father, Prince of Peace.” Isaiah 9:6

As the state of the name defines the quality or nature of the person, we are given an insight into who this Person is, meaning in His being, by the response. This can be logically deduced from the other descriptors of Isaiah.

For example, He is called *el gibor*, Mighty God. The only other use of that descriptor is in the next chapter of Isaiah and which was our Text Verse today. In Isaiah 10, the Mighty God is specifically said to be the Lord (YHVH). Manoah is about to find out that this

person is the Messenger of the Lord and that the Messenger of the Lord is the Lord incarnate. His nature and His name are impenetrable...

¹⁹ So Manoah took the young goat with the grain offering, and offered it upon the rock to the Lord.

vayiqakh manoakh eth g'di ha'izim v'eth ha'minkhah vayaal al ha'tsur l'Yehovah – “And takes, Manoah, kid goats and the present, and ascended it upon the rock to Yehovah.” As Gideon presented his offering upon the rock in accord with the word of the Lord, so does Manoah. The rock has become an altar upon which a burnt offering is made.”

The *minkhah*, present, is derived from an unused root meaning to apportion. The *tsur*, rock, is seen numerous times in the Bible to refer to the Lord as the Rock. The last time it is seen is in Habakkuk where it is used in just that manner –

“Are You not from everlasting,
O Lord my God, my Holy One?
We shall not die.
O Lord, You have appointed them for judgment;
O Rock [*tsur*], You have marked them for correction.” Habakkuk 1:12

The word comes from a primitive root meaning to cramp. Thus it means to confine, be an adversary, to besiege, fortify, and so forth. The application is based on the surrounding narrative.

¹⁹ (con't) And He did a wondrous thing while Manoah and his wife looked on—

The words are complicated due to the verbal structure: *u-maphli laasoth u-manoakh v'ishto roim* – “and wonderfuling to doing, and Manoah and his wife seeing.” The verbal root of the adjective translated as “wonderful” is used, *pala*. It signifies to distinguish. Being a participle form of the verb calls for distinguishing. But to form an alliteration on the previous word, I have coined a new word, wonderfuling.

The One whose being is Wonderful is the Wonder Worker...

²⁰ it happened as the flame went up toward heaven from the altar—the Angel of the Lord ascended in the flame of the altar!

v'hi baaloth ha'lahav meal ha'mizbeakh ha'shamaymah vayaal malakh Yehovah b'lahav ha'mizbeakh – “And is, in ascending the flame from upon the altar the heavens-ward, and ascends Messenger Yehovah in flame the altar.” It is a bit varied from the

description when Gideon presented his offering to the Lord in Judges 6. However, the overall picture is similar.

In these words, the rock is described as an altar. The offering has sanctified it as such. The word *mizbeakh*, altar, comes from *zavakh*, to slaughter for sacrifice. In Judges 6, the action of the Lord confirmed what Gideon had already deduced, which was that He was, in fact, the Lord. In this account, the action of the Lord is enlightening for Manoah and His wife. It is something that they are just now learning...

²⁰ (con't) **When Manoah and his wife saw *this*, they fell on their faces to the ground.**

u-manoakh v'ishto roim v'yiplu al p'nehem artsah – “And Manoah and his wife seeing. And falling upon their faces groundward.” As with Gideon, the reaction is one of reverential fear. In their case, they were overwhelmed by the event and simply fell to the ground with their faces looking down.

²¹ **When the Angel of the Lord appeared no more to Manoah and his wife, then Manoah knew that He *was* the Angel of the Lord.**

v'lo yasaph od malakh Yehovah l'heraoh el manoakh v'el ishto az yada manoakh ki malakh Yehovah hu – “And no added again, Messenger Yehovah, to appear unto Manoah and unto his wife. Then knew, Manoah, for Messenger Yehovah He.”

The absence of the presence of the Messenger is instructive. By not returning, He has both proven who He is, meaning the Lord (YHVH), and that He has accepted their offering, thus He is the Lord (YHVH) to whom the offering was made. These events provide them with a twofold assurance that He is the Messenger of the Lord who is the Lord. That is made explicit to us in the next words...

²² **And Manoah said to his wife, “We shall surely die, because we have seen God!”**

vayomer manoakh el ishto moth namuth ki elohim rainu – “And says, Manoah, unto his wife, dying we shall die, for God have seen!” The words are quite informative when taken with the other seven uses of *elohim*, or God, in the chapter –

“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 [*elohim*] from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.’

⁶So the woman came and told her husband, saying, ‘A Man of God [*ha'elohim*] came to me, and His countenance *was* like the countenance of the Angel of God [*ha'elohim*], very awesome; but I did not ask Him where He *was* from, and He did

not tell me His name. ⁷ 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 [*elohim*] from the womb to the day of his death.’”

⁸ Then Manoah prayed to the Lord [Yhvh], and said, ‘O my Lord [*Adonai*], please let the Man of God [*ha’elohim*] whom You sent come to us again and teach us what we shall do for the child who will be born.’

⁹ And God [*ha’elohim*] listened to the voice of Manoah, and the Angel of God [*ha’elohim*] came to the woman again as she was sitting in the field; but Manoah her husband *was not with her.*”

“And says, Manoah, unto his wife, dying we shall die, for God [*elohim*] have seen!”

Both before and after these verses, the term *malakh Yehovah*, Angel Yehovah, is used by the narrator. The Man who is in a right relationship with God (as discerned from the article, “the” God, who is Yehovah), is the Angel of the Lord. This Angel of the Lord is now said to be recognized by Manoah as God.

The words are inescapably telling us that Yehovah, who is God, has appeared as a Man. The same truth was previously seen in Judges 6 with Gideon. Manoah understands what was expressed by the Lord in Exodus 33:20, that “no man shall see Me, and live.” Therefore, he now assumes that they will die...

²³ **But his wife said to him, “If the Lord had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these *things*,**

vatomer lo ishto lu khaphets Yehovah la’hamithenu lo laqakh miyadenu olah u-minkhah v’lo heranu eth kal eleh – “And says to him, his wife, ‘If desired, Yehovah, to kill us, not took from our hand burnt offering and present, and not shown us all these.’”

Manoah’s wife was able to reason out the situation, whether she understood the matter or not. The Lord said what would come to pass and He had done so in the form of a Man. Nothing changed except that He confirmed who He was to them through the acceptance of the offerings and His wondrous deed that accompanied it.

Just because they realized who the Man was in His nature or quality, it did not change who He is in His being, meaning His Person. He was, and He is, the Lord God.

²³ (con’t) **nor would He have told us *such things* as these at this time.”**

v'khaeth lo hishmianu kazoth – “And, according to the time, not caused us to hear according to this.” The phrase is unusual but well stated. She is saying that He appeared at a particular time to reveal a particular matter that was in accord with His plans and purposes. It would make no sense for Him to kill them after He had explained what those plans entailed, both for them and for the son they would have.

²⁴ **So the woman bore a son and called his name Samson; and the child grew, and the Lord blessed him.**

vateled ha'ishah ben vatiqra eth sh'mo Shimshon vayigda ha'naar vaybarkhenu Yehovah – “And bears, the woman, son. And calls his name Samson. And grows, the lad, and blesses him, Yehovah.” Just as prophesied, so the words of the Messenger came to pass.

Samson comes from *shemesh*, the sun. The *vav-nun* extension that ends his name either localizes or personifies it. Thus, his name means Sun Man, Place of the Sun, or something similar. In this case, he seems to be anticipating both. He is the Sun Man because he is the Place of the Sun.

In 1 Samuel 12:11, Samson is called B'Dan. The meaning is “In Dan.” He is of the tribe of Dan. Because Zorah was listed as a town under both Judah and Dan in the book of Joshua, he was probably called B'Dan as a form of nickname or appellation.

It appears that the words of the Messenger were on her mind, when choosing his name, especially on what he would do, not the Nazirite status he would hold. As He said, “he shall begin to deliver Israel out of the hand of the Philistines.” Perhaps she heard or knew the words of Deborah –

“Thus let all Your enemies perish, O Lord!
But *let* those who love Him *be* like the sun [*shemesh*]
When it comes out in full strength.” Judges 5:31

²⁵ (fin) **And the Spirit of the Lord began to move upon him at Mahaneh Dan between Zorah and Eshtaol.**

vatakhel ruakh Yehovah l'phaamo b'makhaneh dan ben tserah u-ben Eshtaol – “And begins, Spirit Yehovah, to tap him in camp Dan, between Zorah and between Eshtaol.” These words anticipate the coming narrative where Samson is impelled to take vengeance on the Philistines through events that occur.

There are no visions from the Lord recorded during his time of being judge. Also, there is no communication between Samson and the Lord as with some of the other judges. As

Samson is a Nazirite, the connection between him and the Spirit of the Lord occurs through his hair in particular.

As for how this is realized, the word *paam* signifies to tap and thus to beat regularly. One can think of the beat of an anvil as it is struck in regular fashion. As the events arise, his spirit, which is in connection with the will and Spirit of the Lord, arises in him and stirs him.

Mahaneh Dan means Camp of Dan and thus Camp of the Judge or Camp of Judgment.

Eshtaol is listed by Strong's under the root *shaal*, to ask for or inquire. Thus, he defines it as Entreaty. However, Sergio noted that the word Eshtaol without the vowel points which were added much later, would say Bride of God, Wife of God, Woman of God, etc.

The one word means any of these based upon the context. Notice the spelling of Woman of Valor (*esheth khayil*) from Proverbs 31:10 and its similarity to this word (*esheth el*) –

אשתחיל
אשתאל

Only the later vowel pointing defines pronunciation and meaning.

*Who is the Man who is before us?
What is it that He has come to do?
Is this our Savior, our Lord Jesus?
How can we know if such is true?*

*What wondrous thing will He do
So that we can know His name and nature?
How can we know what is true?
What is the extent of defining His nomenclature?*

*Oh God! How great You are, our heads are spinning
To see and understand all that You have done
You have prepared a body since the beginning
The incarnation of Your Son*

*We long to know more about Jesus
And all the wonders He has done for us*

II. Pictures of Christ

Like Chapter 6, this chapter is an introduction into the life of Israel's next Judge. As the Samson narrative is west of the Jordan, it can be logically deduced that it is typologically specifying details of history after Christ's coming. Time will tell if that is correct.

Verse 1 noted the evil committed by Israel and that they were delivered into the hand of the Philistines forty years. Samson's time as judge falls within that time, but the period will extend to the time of David when he meets the Philistines in battle.

The forty years defines this as a time of chastisement on Israel, the covenant people "and points to the action of grace (5), leading to and ending in revival and renewal (8)."

Verse 2, if translated according to the meaning of the names, would say, "And is man, one, from Affliction from family the judge, and his name Rest." Manoah (Rest) is mentioned 17 times in this chapter. Bullinger says –

"SEVENTEEN stands out very prominently as a significant number. It is not a multiple of any other number, and therefore it has no factors. Hence it is called one of the prime (or indivisible) numbers.

What is more, it is the seventh in the list of the prime numbers. The series runs 1[2], 3, 5, 7, 11, 13, 17, etc. ... seventeen being the seventh of the series, it partakes of and intensifies the significance of the number seven. Indeed, it is the combination or sum of two perfect numbers—seven and ten—seven being the number of spiritual perfection, and ten of ordinal perfection.

Contrasted together the significance of these two numbers is clear; and when united in the number seventeen we have a union of their respective meanings, viz., spiritual perfection, plus ordinal perfection, or the perfection of spiritual order." Note: 1 is not a prime number but 2 is. Hence, I added and bracketed it.

The name of Manoah's wife is not provided throughout the Samson narrative. She is either called "the woman" or noted as Manoah's wife. Manoah represents a type of rest provided by God that was lost at the fall of man. Man was put [*yanakh*] in the garden. It implies he was rested there, not to labor, but to worship and serve the Creator.

However, in his disobedience, that was taken from him. Manoah anticipates the restoration of rest that will be provided through Christ. His wife, "the woman" typifies the anticipation of Christ, the Seed. Thus, Samson is a type of Christ –

“And I will put enmity
Between you and the woman,

And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.” Genesis 3:15

To her (verse 3), the Messenger of Yehovah appears. She is barren, but He announces she will conceive and bear a son. As such, she is instructed (verse 4) to refrain from wine and blinko drink (*shekhar*) and from eating anything unclean. This is because the child will be a Nazirite to God all his days.

Her keeping from wine and *shekhar* is an intentional directive. She is to remain separate from extra-cultural alliances (wine) and close fellowship with others (*shekhar*). It speaks of the purity of the line leading to Jesus. Each person in His genealogy is carefully selected by God to be there. That is seen in the words of Hebrews 10:5, “a body you have prepared for Me.”

This process extended to her son in the words (verse 5) that no razor, *morah*, was to come upon his head. Hair signifies an awareness, especially an awareness of sin. Jesus was always aware of sin and refrained from it. He was to be the offering for sin. Jesus was never to change (symbolized by the razor) His appearance from being the sinless replacement for Adam and his seed.

He was set apart (as a Nazirite is set apart to God) for this purpose. This is noted in Psalm 22:10 and elsewhere. The Philistines, the Weakeners, anticipate those who weaken others spiritually. The mission of Samson is to destroy those who afflict Israel. Jesus came to defeat sin and then those who spiritually afflict the people of God.

Verses 6-9 recapped what occurred indicating to Manoah that the birth of the child had been prophesied. The precise use of the words the God, Messenger Yehovah, etc. were carefully laid out to indicate that the Messenger is, in fact, the incarnate Lord. He is appearing in His own history, directing events that lead to His incarnation.

In verse 9, the woman is sitting in the field and her husband, Rest, is not with her. It is a picture of the unsettled state of mankind anticipating the coming of Christ.

Verse 10 noted that the woman went to her husband and told him of the Man who came to her in “the day.” It was a general time in the past when the promise was made. It points to the announcement of the coming Messiah in Genesis 3.

Then Rest arose and walked after his wife. The promise of man’s rest follows the seed of the woman until the time when rest will be realized in Christ. This is exactly detailed in the book of Hebrews where it speaks of God’s rest that is provided in Christ as taken

from the words of David in Psalm 95:11. A time of rest for God's people is prophesied when His people believe in the Messiah.

In coming to "the Man," Manoah (Rest) acknowledges that the words of the Messenger will come to pass. He asks, "What becomes judgment the lad and his work?" In essence, "What is the role of the Messiah and what will he do?"

Rather than answering the question, He reiterates the responsibility of the woman. God is directing the history of Jesus' genealogy to lead to the Messiah, keeping "the woman," meaning His genealogy pure and set apart. Both the Hebrew and the Greek words concerning genealogy (generations) are feminine.

The generations of Christ from the time of Adam until His birth are carefully recorded, showing the set-apart nature of the woman (His line) all along. The Messenger specifies that she is not to eat anything that comes from the vine.

The vine symbolizes the basic expression of a thing. The purity of God's expression alone is what is pictured here. It explains the reason for the minuteness of the stories of those who are noted as entering into Jesus' genealogy.

Verse 15 noted Manoah's (Rest's) request to prepare a "kid goats" for the Messenger. The word *gedi*, or kid, comes from a root signifying to cut off. There is the sense of finality, or a matter being decided (cut off). The word, *izim*, signifies goats. It is the term used for the sin offering, including the one mandated on the Day of Atonement in Leviticus 16:5.

Taken together, the symbolism is the cutting off of sin by the goat of atonement, anticipating Jesus who was the fulfillment of the Day of Atonement goat sacrifice. It is what finishes the matter of sin. This confirms how Rest is provided through the coming work of Christ –

"Come to Me, all *you* who labor and are heavy laden, and I will give you rest."

-Matthew 11:28

"For we who have believed do enter that rest." Hebrews 4:3

In verse 16, the Messenger notes that He will not eat of the offering, but it is to be made to the Lord. This anticipates Christ's human life being offered to Yehovah as a satisfaction for sin. Manoah didn't realize that the Messenger (God in Christ) is that propitiatory offering, as indicated by the final clause of verse 16.

Verse 17 then had Manoah (Rest) ask, “Who Your name?” He wants to know the person, the being, of the Man so that he can honor Him when His words come to pass. The Messenger’s response, “And it Wonderful,” did not give a name and thus did not reveal the Person. Instead, it revealed the nature.

As Keil noted, the adjective used to describe Him is “as a predicate belonging to God alone.” The Messenger is the Lord God. How do you honor the Person? By acknowledging His character. He is the God/Man –

“For the Father judges no one, but has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” John 5:22, 23

The point is that only in honoring the Man Jesus who is God, does one honor the God the Father.

Verse 19 is filled with anticipations of Christ, “And takes, Manoah, kid goats and the present, and ascended it upon the rock to Yehovah.” Manoah anticipates the restoration of Rest provided by Christ. The kid goats anticipates the cutting off of sin through the offering of Christ. The *minkhah*, present, anticipates God in Christ’s apportioning Himself as an offering for His people.

The ascending of the offering to Yehovah anticipates God’s acceptance of Christ, the offering. The rock anticipates Christ who is the Rock, the Altar, who is Himself the altar of God –

“We have an altar from which those who serve the tabernacle have no right to eat. ¹¹ For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. ¹² Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.”
-Hebrews 13:10-12

From my Hebrews 13:10 commentary –

“There are various ideas about what ‘the altar’ in the New Covenant signifies. Some say it is the cross of Christ. Some say it is the table where believers participate in the Lord’s Supper. Some say it is Christ Himself. However, the idea of the altar is that of symbolizing everything associated with the work of Christ in one unified concept. Just as the offering upon the brazen altar signified the offering of the people, the food of the priests, access through the door of the Tent of Meeting, the symbolic restored

relationship with God, etc., so the entire picture of life in Christ and full restoration with God, is gathered up in one thought called the ‘altar.’”

Understanding these types, the Messenger was said to be “wonderfuling to doing,” as He ascended in the flame of the altar that rose toward heaven. It speaks of the exhaustive, endmost, all-encompassing, and eternal work of Christ, the God/Man –

“By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.” Hebrews 10:10

From there, the reaction of Manoah and his wife and the subsequent verses were given as a confirmation of the deity of the Man. The point is that Christ is proven to be God through His work. And more, as our closing verse will note, even though we behold God in the Person of Christ, we can do so without dying.

Verse 24 gave the name of the son, Samson, Place of the Sun. The name anticipates the words of prophecy concerning Christ from Malachi –

“But to you who fear My name
The Sun of Righteousness shall arise
With healing in His wings;
And you shall go out
And grow fat like stall-fed calves.” Malachi 4:2

Samson anticipates Christ, the great Righteous Judge of Israel. But more specifically, He anticipates the Word of God in Christ.

With that, the narrative ended with, “And begins, Spirit Yehovah, to tap him in camp Dan, between Zorah and between Eshtaol.” Literally stated, “And begins, Spirit Yehovah, to tap him in Camp Judge, between Affliction and between Bride *of* God.”

Zorah, Affliction, reflects the state of believers waiting to be glorified. Several verses indicate this, such as –

“Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. ¹⁷ For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, ¹⁸ while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.” 2 Corinthians 4:16-18

The dual meaning of Eshtaol, which includes Entreaty, then looks to the believer's life while afflicted in Christ. The believer entreats the Lord for relief from the affliction such as what Paul did –

“Concerning this thing I pleaded with the Lord three times that it might depart from me. ⁹And He said to me, ‘My grace is sufficient for you, for My strength is made perfect in weakness.’ Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.” 2 Corinthians 12:8, 9

The Weakeners who afflict are on one side while the Bride who entreats the Lord is on the other, and Judge's Camp is right in the middle.

With this introductory look into the coming life of Samson, having set the stage for what lies ahead, we will close with the reminder – which is quite evident from the narrative today – that Jesus Christ is the Subject and the Point and Purpose of Scripture.

He is being anticipated and revealed in innumerable facets of who He is through prophecy, typology, and explanations of His coming. From the first page of Scripture to the last, it is all about God in Christ who is Jesus the Lord.

As this is so, be sure to have your relationship with Him set. Life is short and eternity... not so much. You want to be ready for what lies ahead while you have the time.

Closing Verse: *“For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of God’s glory displayed in the face of Christ.” 2 Corinthians 4:6*

Next Week: Judges 14:1-14 *Under the gun, but still doing well, wait and see...* (Samson, Judge of Israel, Part III) (41st 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 II

Then Manoah said to the Angel of the LORD, so he did do
“Please let us detain You, and we will prepare
-----a young goat for You

And the Angel of the LORD said to Manoah
“Though you detain Me, I will not eat your food

-----according to My word

But if you offer a burnt offering, you must offer it to the LORD
(For Manoah did not know He was the Angel of the LORD)

Then Manoah said to the Angel of the LORD

“What is Your name, that when Your words come to pass
-----we may honor You?”

And the Angel of the LORD said to him

“Why do you ask My name, seeing it is wonderful? Yes it’s true

So Manoah took the young goat with the grain offering

And offered it upon the rock to the LORD, yes upon

And He did a wondrous thing

While Manoah and his wife looked on

It happened as the flame went up toward heaven from the altar—

The Angel of the LORD ascended in the flame of the altar!

When Manoah and his wife saw this

They fell on their faces to the ground – veneration

-----like in the psalter

When the Angel of the LORD appeared no more

To Manoah and his wife

Then Manoah knew

That He was the Angel of the LORD, remembering that all his life

And Manoah said to his wife

“We shall surely die, because we have seen God!”

But his wife said to him

Finding his words odd...

“If the LORD had desired to kill us

He would not have accepted a burnt offering and a grain offering

-----from our hands (now to make a rhyme...)

Nor would He have shown us all these things

Nor would He have told us such things as these at this time

So the woman bore a son and called his name Samson

And the child grew, and the LORD blessed him

-----not in part but in whole

And the Spirit of the LORD began to move upon him
At Mahaneh Dan between Zorah and Eshtaol

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...