

## Judges Chapter 13

Verses 13:1 – 16:31

God sent Israel's final judge at the bottom of the nation's downward spiral.

**Judges 13:1 "And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years."**

By the time of Samson, the "Philistines" ("Sea Peoples"), had conquered and populated the coastal plain of Israel and were a major threat to the Israelites dwelling in the hill country.

Their use of iron weapons and their policy of disarmament (compare 1 Sam. 13:19-23), left Israel at a great disadvantage (see the note on Joshua 13:2-3).

The number "40" means times of testing.

Perhaps this is why this period was for 40 years.

They seem to never learn.

Over and over they fall back into sin.

Usually that sin is idolatry or spiritual adultery.

Notice it is the LORD who delivered them into the hands of the Philistines.

**Judges 13:2 "And there was a certain man of Zorah, of the family of the Danites, whose name [was] Manoah; and his wife [was] barren, and bare not."**

Of the tribe of Dan, in which tribe Zorah was, and seems to have lain both on the borders of Judah and Dan (Joshua 15:33; see note on Joshua 19:41).

And this man was not a man without means, but of rank and figure.

A principal man in the country, according to Josephus; though the Talmudists say he was a commoner.

"Whose name was Manoah":

Which signifies "rest", and has much the same signification as Noah.

And by this name he was well known in those times, and among his people.

"And his wife was barren, and bare not":

Had no child, as the Targum.

And it is observed by many, that several eminent persons were born of women that had been barren, as Isaac, Jacob, Samuel, and John the Baptist.

And it is remarkable, that the strongest man that ever was born of such a woman, as the following account relates.

The Talmud says that the name of Samson's mother was Hazelelponi (for which they refer to 1 Chron. 4:3), and that she was of the tribe of Judah.

This is the tribe of Dan.

We have already studied in a previous lesson, how Hebrew women felt about being barren.

They felt it was a curse upon them and it disgraced them.

There is not much known of Manoah, except that he was frightened at the appearance of the angel and that he was the father of Samson.

At the time (of verse 2 above), he and his wife had no children.

Verses 3-5

This was no ordinary angel.

God sent His very own Son (the "Angel of the LORD"; see also note of 6:11-12), to announce the coming birth of Samson.

**Judges 13:3 "And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son."**

"The angel of the LORD":

In this case, it was a pre-incarnate appearance of the LORD Himself (verses 6-22), as elsewhere (see note on 6:11; also see note on Exodus 3:2).

There are just a few times in the Bible when this message is brought by the angel of the LORD.

Abraham and Sarah were visited like this.

Of course Mary, the mother of Jesus was.

John the Baptist's father was also visited.

This is a special occasion.

It is wonderful news to this barren woman.

Not only will she have a child, but it will be a son to carry on the family.

**Judges 13:4 "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean [thing]:"**

Any liquor inebriating and intoxicating, neither new wine nor old wine, as the Targum, and so Jarchi.

The reason of this appears in the next verse, because the child she should conceive and bear was to be a Nazarite, and to be one from his mother's womb.

And from all such liquors, Nazarites, according to the law, were to abstain (Num. 6:3).

"And eat not any unclean thing":

Meaning not so much such the kind of food as was forbidden by the law to be eaten, which every Israelite was to abstain from.

But such as were particularly forbidden to Nazarites, as moist and dried grapes, or anything made of the vine tree, from the kernel to the husk (Num. 6:3).

The reason of this is, because the child in the womb is nourished with the same food as the mother is.

And as this child was to be a Nazarite from the womb, and even in it, his mother was to abstain both from eatables and drinkables forbidden a Nazarite by the law.

Notice, this is speaking to the woman.

What she eats and drinks will affect her baby when it is born.

God wants the baby to be pure, even from his mother's womb.

Drug addicted babies are being born in our society today, because the mother is a drug addict.

The Nazarite must not eat or drink anything that grows on a vine.

They are never to drink intoxicating drink.

**Judges 13:5 "For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines."**

The divinely promised “child” was to be a “Nazarite”, one separated from the world and consecrated to the LORD.

In addition to the prohibition against cutting the hair mentioned here, the regulations concerning the Nazarite vow detailed (in Num. 6:1-21), prohibited also using products of the vine and the touching of any dead body.

Samson’s actions violated all three of these regulations (compare 14:8-9, 17; 16:17).

Because of the unique child she was to “bear”, Samson’s mother was also commanded to share in the terms of the Nazarite vow (verses 13-14).

The Nazarite vow is a vow of separation from all worldliness for a period of time.

The hair is grown long because it is the crowning glory of mankind.

One word connected with Nazarite is a diadem or crown, thus the long hair.

This separation is unto God. God gives special empowerments to those taking this vow.

It can be taken by a man or a woman.

This was a setting aside to the service of God. No outside influences were to be indulged in.

The verb, "nazar", means to separate.

The first Biblical record of this is in Genesis.

There is even an instance of this being done by Paul one time in the New Testament.

The hair was not to be cut, until the vow was over.

This is not to be confused with Nazarene, which means a person from Nazareth.

Jesus was a Nazarene, not a Nazarite.

The vow usually lasted 30 to 100 days.

There were two instances where it covered a lifetime.

One is here.

Samson was a Nazarite from his mother's womb.

John the Baptist was also.

This was a special call that few had.

When the vow was over, the person shaved his head at the temple and sacrificed his hair.

The abstinence from anything growing on a vine, and any intoxicating drink, is part of the vow.

The Nazarite was to touch no dead body.

At the end of the vow, the Nazarite resumed normal living and was not restricted from wine.

The meaning of the vow was a total separation from the world, and a special dedication to God.

The long uncut hair symbolized strength from God.

**Judges 13:6 "Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name:"**

To whom it would be joyful news, as it was to her.

"Saying, a man of God came unto me":

He appeared in a human form, and therefore she calls him a man.

And by his appearance and behavior, and the message he brought, she concluded he was a man of God, that is, a prophet.

By which name such persons went in those days; and so the Targum calls him a prophet of the LORD.

Besides what is after related shows that this was a divine Person, and no other than the Son of God.

"And his countenance was like the countenance of an angel of God, very terrible":

Or though she might never have seen an angel, yet it being a common notion that angels were very illustrious, of a beautiful form and of a shining countenance, and very majestic.

She compares the man she saw to one.

For by being "very terrible", is not meant that he was frightful, and struck her with horror, but venerable and majestic, which filled her with admiration.

"But I asked him not whence he was, neither told he me his name":

This she added to prevent her husband's inquiring about his name and place of abode.

And perhaps, as she came along, she reflected on herself that she did not ask those questions.

Which might be owing to the surprise she was in, partly at the awful and venerable appearance of the person, and partly at the joyful news he brought her.

Though it seems as if she did ask his name, but he did not tell her what it was.

The wife of Manoah was not sure at this point, whether this was a man or an angel.

The name "Gabriel" means man of God.

So it is not unusual to call an angel, man of God.

This angel did not give his name, so it was not necessarily Gabriel.

She was probably in shock, because of the things he said to her, and did not think to ask for his name.

**Judges 13:7 "But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean [thing]: for the child shall be a Nazarite to God from the womb to the day of his death."**

She says nothing of her barrenness, which the angel took notice of to her, that having been to her reproach.

"And now drink no wine nor strong drink":

Neither new wine nor old wine; so the Targum as before.

"Neither eat any unclean thing":

Which was so in a ceremonial sense; otherwise every creature of God is good, and not to be called common or unclean.

It here respects what was forbidden Nazarites to eat (see Judges 13:4).

"For the child shall be a Nazarite to God from the womb":

It is here added, what is not before expressed.

"To the day of his death":

For he was to be a perpetual Nazarite.

Some were only Nazarites for a time, for so many days or months, according to their vow.

But this son was to be a Nazarite all his days, by the appointment of God.

Nor is it any objection to what is here said, that his hair was cut off before his death, which caused his Nazariteship to cease.

Since these words are not a prophecy, but a precept.

And besides, that affair happened but a little before his death, he died quickly afterwards.

He had greatly impressed her by the things he said.

She had not forgotten them, and repeated them to her husband.

She must have felt great joy, because she would no longer be barren.

She probably did not fully understand the magnitude of the Nazarite vow.

**Judges 13:8 "Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."**

Josephus makes the woman to entreat the LORD.

But the text is clear that it was Manoah that prayed.

"And said, O my LORD, let the man of God which thou didst send come again unto us":

He believed that the man that came to his wife was a man of God, and that he was of his sending.

Nor was he skeptical of the message he brought, as appears by what follows.

"And teach us what we shall do unto the child that shall be born":

He believed there would be a child born, and he knew what was to be done to a Nazarite in common.

According to the law of God respecting such, and the angel had mentioned somewhat to the woman.

Yet this being an extraordinary case, a Nazarite from his birth to his death, he was desirous of knowing what was further to be done.

Or if there was anything more special and particular to be observed concerning him.

Which showed his readiness and cheerfulness to obey the will of God in all things.

"Entreated" here is speaking of a prayer to God.

Manoah wants to make sure this message is from God.

He wants to hear the instructions, to make sure there is nothing for him to do to keep these instructions.

He also is thrilled at the possibility of having a son.

**Judges 13:9 "And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband [was] not with her."**

Heard his prayer and answered it.

"And the angel of God came again unto the woman as she sat in the field":

Who very likely returned to the same place where she was before, in hopes her husband's prayers would be heard.

And the man returned and come to her where he had before met her.

As well as she might be here retired for meditation and prayer.

Unless it can be supposed that she had business here to do, as keeping a flock of sheep, which women, and other great personages sometimes do.

Who were accustomed to do in those times and countries, as Rebekah the sister of Laban, and the daughters of Jethro, prince of Midian.

"But Manoah her husband was not with her":

The angel appeared to the woman again, because she would know him to be the same.

Whereas had he appeared to Manoah, especially alone, he could not have known whether he was the same or not.

This clause is observed for the sake of what follows.

Just appearing in the field should have told her that he was an angel.

People walk up, or ride up.

They do not just appear.

We see that God answers her husband's prayer, and sends the angel back to talk with them.



**Judges 13:10 "And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the [other] day."**

It is not improbable what Josephus says, that she entreated the angel to stay a little till she fetched her husband.

Which he assented to, and then made all the haste she could to him, partly through eagerness to acquaint him with it, and partly that she might not make the prophet she took him to be, wait too long.

"And showed her husband":

That his prayer was heard.

"And said unto him, behold, the man hath appeared unto me, that came unto me the other day":

Or, as the Targum, "this day"; so Kimchi and Ben Melech; for the word "other" is not in the text.

It is very probable it was the same day he came again; he had appeared to her.

Perhaps it was in the former part of the day he first came to her, when she went home to her husband, and acquainted him with it, who prayed to the LORD that he might be sent again.

And then she returned to her place in the field, and in the latter part of the day the angel appeared again.

She knew this was the answer to the prayer, and ran to get her husband so he could see him too.

The husband had prayed that the angel would appear to them both.

**Judges 13:11 "And Manoah arose, and went after his wife, and came to the man, and said unto him, [Art] thou the man that spakest unto the woman? And he said, I [am]."**

As soon as she had delivered the above, she made all the haste she could to the man again, lest he should think her gone too long, and depart.

And it was proper enough she should go first, to direct her husband where the man was.

Jarchi interprets it, after her counsel and advice.

"And came to the man, and said unto him, art thou the man that spakest unto the woman?"

Meaning his wife then present.

"And he said, I am":

The very same person; for though he was not a man, yet appearing in a human form was taken for one.

And therefore, makes answer according to the supposition of him, and was the selfsame person, and in the same form he had appeared before.

It appears, the angel waited in the field until Manoah returned with his wife.

This is a legitimate question for Manoah to ask, since he was not there when the angel spoke to Manoah's wife.

When the angel answered I am, it was settled that this is the same angel.

**Judges 13:12 "And Manoah said, Now let thy words come to pass. How shall we order the child, and [how] shall we do unto him?"**

Which was not only a wish that they might, but a prayer of faith that they would "come to pass".

"How shall we order the child, and how shall we do unto him?"

He believed a child would be born, and he was to be a Nazarite.

He knew what were the rules and orders to be observed concerning one in common.

But as he was to be an extraordinary one, he was desirous of knowing what particular laws and rules were to be observed with respect to him, or what more was to be done to him than to another.

The words may be rendered, as in the margin of our Bibles, "what shall be the judgment of the child, and his work?"

But this the angel chose not to inform him of, since it might have been prejudicial to them.

Should the Philistines get knowledge that this child would be a judge and savior of Israel, and do such and such things to them as he did, they would have sought to have slain his wife while she bare him, or the child when he was born.

And it may be observed, that though the angel told the woman at first that he should "begin to deliver Israel out of the hand of the Philistines" (Judges 13:5).

Yet she said nothing of it to her husband, nor did the angel repeat it.

Manoah is thrilled at the prospect of having a son.

He says, let it be, to the prospect of having this all be as the angel had said.

He would not know how to raise a son such as this.

They know what to feed him, and that he is not to drink wine, but they do not know much else about how to raise him.

They do know that he is never to cut his hair.

His entire life should be lived as a Nazarite.

**Judges 13:13 "And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware."**

Giving him no direct answer to his question, either what should be done to the child, or what that should do.

Only reminds of and repeats what he had said to his wife, which she should be careful to observe and would, and that was enough for him to know.

"Of all that I said to the woman let her beware":

Take to abstain from everything in eating and drinking during the time of her going with child, he had joined, which are particularly repeated in the next verse.

These were things she must do while she is carrying the baby in her womb.

This shows me that, the baby's welfare in the womb is governed by the mother while she is carrying the baby.

Many babies in our day are drug addicts, even before they are born, because their mothers are addicts.

**Judges 13:14 "She may not eat of any [thing] that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean [thing]: all that I commanded her let her observe."**

Grapes moist or dried, kernels, or husks, or anything made of them.

"Neither let her drink wine or strong drink":

As she was to be careful to abstain from such liquors, so her husband also is enjoined not to suffer her to drink any.

"Nor eat any unclean thing":

Which was so by the Law of Moses, and particularly by the law of the Nazarites.

"All that I commanded her let her observe":

Both with respect to herself and the child.

The angel repeats the things she is to abstain from while carrying the baby, so that she will not forget.

**Judges 13:15 "And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee."**

Being satisfied with what he had said, and perceiving that he chose to say no more, and was about to depart.

"I pray thee, let us detain thee, until we shall have made ready a kid for thee":

To eat a meal with them, in token of gratitude for the trouble he had been at in bringing these messages through.

Taking him to be a man, a prophet of the LORD, for whom they were accustomed to make entertainments.

Manoah is like many other people when they see an angel.

He has this angel confused with the LORD.

He wants to sacrifice to him.

**Judges 13:16 "And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he [was] an angel of the LORD."**

"Offer it unto the LORD":

Manoah needed this explanation because he was going to offer this to Him, not as the LORD Himself, or even an angel, but just a human messenger.

The instruction is intended to emphasize that this visitor is indeed the LORD.

The angel is not opposed to Manoah preparing an offering to the LORD.

He just does not want the offering made to him.

He will not take of the offering.

Angels are not to be worshipped.

**Judges 13:17 "And Manoah said unto the angel of the LORD, What [is] thy name, that when thy sayings come to pass we may do thee honor?"**

“What is thy name”:

This secret name is again indicative that the Angel is the LORD.

The angel is a messenger from the LORD.

It is not important what his name is.

The important thing is, that this message came from God.

He does not want to be honored.

**Judges 13:18 "And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it [is] secret?"**

“The Angel of the LORD” affirmed the mystery and power of His name by refusing to divulge it to Samson’s father.

To do so would signify that “Manoah” had some control over Him.

The angel did identify Himself as “wonderful”, foreshadowing Isaiah’s prophecy (in Isaiah 9:6).

“Why askest thou thus after my name”:

That the Angel would not divulge His name reminds one of the Angel (God), whom Jacob encountered (Gen. 32:24-30), who likewise did not give His name.

The “secret name” of “the angel of the LORD” comes from a root meaning “separate”, “surpassing”, or “beyond apprehension”, and hence is often translated “wonderful” (compare Exodus 15:11; Isa. 9:6).

When it is important for the people to know the name of the angel, the angel will proclaim his own name.

Another meaning for the word that was translated here, secret, is wonderful.

There are some things too wonderful for us to know on this earth.

Paul heard things in the third heaven, not lawful to speak on this earth.

**Judges 13:19 "So Manoah took a kid with a meat offering, and offered [it] upon a rock unto the LORD: and [the angel] did wondrously; and Manoah and his wife looked on."**

The kid which he proposed to make an entertainment with, for the man of God, he took him to be, he fetched and brought for a burnt offering, at the hint which the angel had given him.

And joined to it a meat offering, as was usual whenever burnt offerings were made (see Num. 15:3).

"And offered it upon a rock unto the LORD":

For though Manoah was not a priest, nor was this a proper place for sacrifice.

High places were now forbidden, and only at the tabernacle in Shiloh were offerings to be brought.

Yet all this was dispensed with, and Manoah was justified in what he did by the warrant of the angel (Judges 13:16).

The rock was probably near the place where this meeting of Manoah and his wife with the angel was, and where the discourse between them passed.

And which served instead of an altar, and on which Manoah sacrificed, not to idols, but to the true Jehovah, as the angel directed.

"And the angel did wondrously":

Agreeably to his name, which was "Wonderful" (Judges 13:18).

Or "he, Jehovah, did wondrously" for this angel was no other than Jehovah the Son.

The instance in which he did wondrously was, as Kimchi observes, by bringing fire out of the rock, which consumed the flesh of the kid, and the meat offering.

And so Josephus says, that he touched the flesh with a rod he had, and fire sparkled out, and consumed it with the bread, or meat offering.

Just in the same manner as the angel did with the kid and cakes that Gideon brought (Judges 6:21).

"And Manoah and his wife looked on":

To see either fire come down from heaven, or spring up out of the rock, which consumed the sacrifice.

And showed the LORD's acceptance of it, and also the angel's ascending in it, as follows (in verse 20).

They made an offering to the LORD on a rock.

This is a burnt offering and meat offering unto the LORD.

**Judges 13:20 "For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground."**

"The flame went up toward heaven":

This miraculous act points to divine acceptance of the offering.

That is, from the rock, which served instead of an altar.

And from whence perhaps the fire sprung which consumed both the burnt offering and the meat offering, the flame of which went up to heaven.

This rock or altar having no covering, but was "sub dio", open to the heavens.

"That the angel of the LORD ascended in the flame of the altar":

Making use of the smoke, as Josephus says, as a vehicle in which he openly went up to heaven.

"And Manoah and his wife looked on it":

On the flame and smoke, and the angel in it as he ascended.

Just as the disciples of Christ looked steadfastly on him as he went up to heaven, when a cloud received him out of their sight (Acts 1:9).

"And fell on their faces to the ground":

With astonishment and surprise at what they saw.

Through fear and reverence of the divine Being, of whose presence they were now aware of, and as worshipping of him, and praying to him.

This was such an overwhelming experience, that they fell on their faces worshipping God.

The angel in the fire rising from the makeshift altar, left absolutely no doubt that this was a heavenly messenger.

**Judges 13:21 "But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD."**

As the flame and smoke ascended, he disappeared therewith, and was seen no more.

"Then Manoah knew that he was an angel of the LORD":

By the wondrous things he did, causing fire to come down from heaven, or out of the rock.

And then ascending in the midst of the flame, without being hurt by it, and then going up to heaven in it.

He disappeared as suddenly as he had come.

**Judges 13:22 "And Manoah said unto his wife, We shall surely die, because we have seen God."**

“We shall surely die”:

This reaction of the fear of death is familiar with those who come into God’s presence.

Many did die when facing God, as the Old Testament records.

It is the terror in the heart of the sinner when in the presence of holy God.

Compare Ezekiel (Ezek. 1:28), Isaiah (Isa. 6:5), the 12 (Mark 4:35-41), Peter (Luke 5:8), and John (Rev. 1:17-18).

This is a natural reaction to such a startling thing that they had just observed.

They related this angel to God.

He was not God, but His messenger.

They had been taught that no man could see the face of God and live.

**Judges 13:23 "But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these [things], nor would as at this time have told us [such things] as these."**

The wife had more faith than her husband.

She had faith that God had truly sent them a message by an angel.

She knew in her own heart that God had accepted their offerings.

She also knew that all he said would come true.

Her faith overcame the fear of her husband.

**Judges 13:24 "And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him."**



“Samson” was a hero of Israel known for his great physical strength as well as his moral weakness.

The last of the “judges” or military leaders’ mentioned in the Book of Judges, Samson led his country in this role for about 20 years.

He was a Nazarite from birth, like Samuel and John the Baptist later.

This meant that Samson should have served as an example to Israel of commitment to God.

Through most of his life, however, Samson fell far short of God’s standard with his sin and disobedience.

His life is a clear warning against the dangers of self-indulgence and lack of discipline.

In spite of his heroic physical deeds, killing a young lion, killing a thousand Philistines with the jawbone of a donkey, and carrying away the massive gate of Gaza, he nevertheless violated all three aspects of the Nazarite vow:

he touched a dead body, attended a drinking feast, and had his hair cut.

Samson also violated God’s Word by marrying a Philistine, then visiting a prostitute in Gaza, and finally living with Delilah.

His last act, the killing of thousands of the enemy Philistines, won him a place among the heroes of faith (Heb. 11:32; see Judges Chapters 13-16).

The name "Samson" means sun-like, or sunlight.

Some historical writers believe the name to mean "a strong one".

It is questionable about this meaning, however.

In the language of the Chaldee, it could mean "to minister".

It seemed he grew up as a normal child, except for his diet, and never having a razor on his head.

He was never to cut his hair.

"The LORD blessed him" shows that he was strengthened day to day by the LORD.

**Judges 13:25 "And the spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol."**

How “the Spirit of the LORD began to move him”, the text does not say.

Perhaps the LORD just took hold of Samson's body and filled him with supernatural strength so that he would be prepared for the bloody battles with the Philistines.

One thing is certain: Samson's power came from God (13:3, 6, 16).

This is just saying that Samson was controlled by the Spirit of the LORD, and it caused him to do unusual things as far as the world was concerned.

The towns mentioned here, are possibly where he went to on occasion.

This was his travel territory.

Samson was probably no different to look at than anyone else.

His power was not in his physical might, it was in his power in God.

As long as he kept the Nazarite vow, he would have the power of God working in him.

### **Chapter 13 Questions**

1. How many years did the LORD deliver the children of Israel into the hands of the Philistines?
2. The number "40" means \_\_\_\_\_ of \_\_\_\_\_.
3. What is their usual sin?
4. Of what tribe was Manoah?
5. They had no \_\_\_\_\_.
6. Who appeared to the woman with good news?
7. What did he tell her?
8. Who else had an angel of the LORD appear to them like this?
9. What did he caution the woman not to do?
10. Why was this important?
11. The child shall be a Nazarite unto God from his mother's \_\_\_\_\_.
12. What great thing shall he do for all Israel?
13. What is a Nazarite vow a separation from?

14. Why is his hair grown long?
15. Who can take a Nazarite vow?
16. The verb, "nazar", means to \_\_\_\_\_.
17. Where is the first Biblical record of a Nazarite vow?
18. How long did the vow usually last?
19. Who, besides Samson, had a lifelong Nazarite vow?
20. The long uncut hair symbolized what?
21. What did the woman tell her husband?
22. What does "Gabriel" mean?
23. What does "entreated", in verse 8, mean?
24. Who did the angel appear to the second time?
25. What did the woman do, when he appeared?
26. What was the first question Manoah asked him?
27. What lets us know Manoah approves of this?
28. Why did the angel repeat the instructions, again, to the wife of Manoah?
29. What does Manoah ask the angel to stay awhile for?
30. Who did the angel say was the only one to sacrifice to?
31. Manoah asked the angel, what was his \_\_\_\_\_.
32. How did the angel answer him?
33. How did the angel leave them?
34. What did Manoah say, in fear?
35. What did his wife reassure him of?
36. What was the son's name?
37. What does his name mean?
38. What is verse 25 saying?

39. Samson's power was not in his physical might, but in what?