

**Judges Chapter 13 Part 3**  
**Judges 13:16-20**

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First, let me address a question brought up two weeks ago. What does the word Nazirite mean in the Hebrew?

Nazirite comes from the Hebrew word meaning “to withdraw from ordinary use, set apart” (TDOT). The word itself means “consecrated one” (TDOT).

From GotQuestions.com:

“Jesus was a Nazarene, but He was not a Nazirite. The two terms are often confused for one another. The term Nazarene refers to someone who lived in the town of Nazareth, while a Nazirite (or Nazarite) was someone (such as Samson or John the Baptist) who took a special vow before God and was subsequently consecrated to God for service. Numbers 6 details the requirements for being a Nazirite, which included abstaining from wine (verses 3–4), keeping one’s hair unshaved (verse 5), and staying away from dead bodies (verses 6–7). After the time of the vow was fulfilled, the Nazirite had to present sacrifices and cut his hair, offering this as a sacrifice as well. From this information, it is clear that Jesus was not a Nazirite.”

Merriam-Webster on-line says, “dedicated to a sacred purpose.” Jesus Christ was obviously dedicated to the Will of God the Father. In a sense, Jesus met the intent of the Nazirite, but He did not meet the various dietary (avoid grapes and wine), life style (avoid dead people) and hair requirements (avoid cutting hair) requirements.

Let me push this thought a little. It is true that Jesus was not a Nazirite, the noun from the Hebrew root which means to consecrate. But, Jesus was dedicated to God from the womb, like Samson, and He accepted and

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confirmed His consecration during his life. He changed water into wine (John 2). But He derived His joy/sustenance from doing the will of the Father, not from wine (John 4:34). He resuscitated Lazarus from the dead (John 11). But He lived a sinless life even when he spent time with the tax collectors and “sinners.” There is no mention of the length of His hair. But he did not need long hair as a credential to His consecration to God. His miracles were His credentials. This was recognized by Nicodemus, even though he did not recognize Jesus as the Messiah, only that “God was with Him.” The NIV Study Bible comments in part on Matthew 3:15, “His baptism indicated that he was consecrated to God and officially approved by him as especially shown in the descent of the Holy Spirit (v. 16) and the words of the Father (v. 17; cf Ps 2:7; Isa 42:1).

Jesus was not under the Nazirite vow (noun) but He was consecrated/dedicated (verb) to God the Father.

There are some parallels to note at this point in our study between Samson and Jesus:

1. Both were consecrated from the womb.
2. Both were born of a woman who had not previously been pregnant.
3. Both their births were foretold by a “messenger/angel” from God.
4. Although Samson appeared to be a very sinful man, he was empowered by the Holy Spirit at key points in his life. Jesus was empowered by the Holy Spirit throughout His life.

Since I am taking care of some details prior to embarking on the lesson of the text, let me deal with the fabric of Scripture and Judges as it relates to Samson.

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Trent Butler excerpts from another commentator (Olson) “to find in the Samson narrative sixteen thematic allusions to other parts of Judges:

- the role of Judah
- marrying with the nations
- the contrast to Othniel
- replacing the nation in crying out to Yawheh
- the theme of secrets as seen with Ehud
- unlikely weapons as with Shamgar
- the Hebrew term taqa’, “driving” ( Hebrew ), in 4:21 and 16:14
- destroying a pagan worship center as did Gideon
- personal vendetta as motivation, as with Gideon and Jephthah
- the divine-call genre shared with Gideon
- use of three hundred foxes compared to Gideon’s three hundred men
- introduction of the Philistine threat from Judg 10:6-7
- refusal to keep a vow contrasted with Jephthah
- the burning of his wife compared to the burning of Jephthah’s daughter
- the use of the phrase “to do what is right in one’s own eyes” as in the epilogue
- the emergence of hope through his renewed hair growth and through the finding the wives for the nearly extinct Benjaminites.

This is what I call the fabric of Scripture. In this case, these threads of the fabric are within the book of Judges. Note the four references to the Gideon narrative. We will need to look at that. But for now, let us proceed with looking at the burnt offering of Manoah.

**Judges 13:15 Then Manoah said to the angel of the Lord, “Please let us detain you so that we may prepare a young goat for you.”**

**Judges 13:16 The angel of the Lord said to Manoah, “Though you detain me, I will not eat your food, but if you prepare a burnt (“the going up”) offering, then offer it to the Lord (Yahweh—God of the Covenant).” For Manoah**

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**did not know that he was the angel of the Lord (2<sup>nd</sup> Person of the Trinity, the pre-incarnate Christ).**

**Judges 13:17 Manoah said to the angel of the Lord, “What is your name, so that when your words come to pass, we may honor you?”**

**Judges 13:18 But the angel of the Lord said to him, “Why do you ask my name, seeing it is wonderful?”**

**Judges 13:19 So Manoah took the young goat with the grain offering and offered it on the rock (in the next verse, the rock becomes “the altar”) to the Lord, and He performed wonders while Manoah and his wife looked on.**

**Judges 13:20 For it came about when the flame went up from the altar toward heaven, that the angel of the Lord ascended in the flame of the altar (repetition causes us to understand this is emphasized – a rock that became the altar). **When Manoah and his wife saw this, they fell on their faces to the ground.****

Verse 20 describes what happens to the Burnt Offering and what the Angel of the Lord does in response to it.

Commentators, generally, use the passover rule when they get to the action involved with the burnt offering. They focus on the response of

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Manoah and his wife. It clearly indicates they understood the Angel of the Lord was God Himself. Yet, even conservative DTS professors like Robert Chisholm seem to deny this. More on that topic when we get to verse 22.

Back to the Burnt Offering and its import in relation to Jesus Christ. There was one commentator on-line that got it right. Or maybe I got it right and then read where someone else understood this incident the same way I did. Gary Kukis said ([Judges13.pdf \(kukis.org\)](http://kukis.org/Judges13.pdf)):

“Manoah and his wife, who will become the parents of Samson, cause a burnt offering to ascend to God and suddenly, in the midst of the flames we have the Angel of Jehovah appear and rise up to God in the flames themselves. It is a very powerful image of the judgment which is to come, the judgment for our sins which the Lord Christ Jesus will bear on our behalf.”

And later he says:

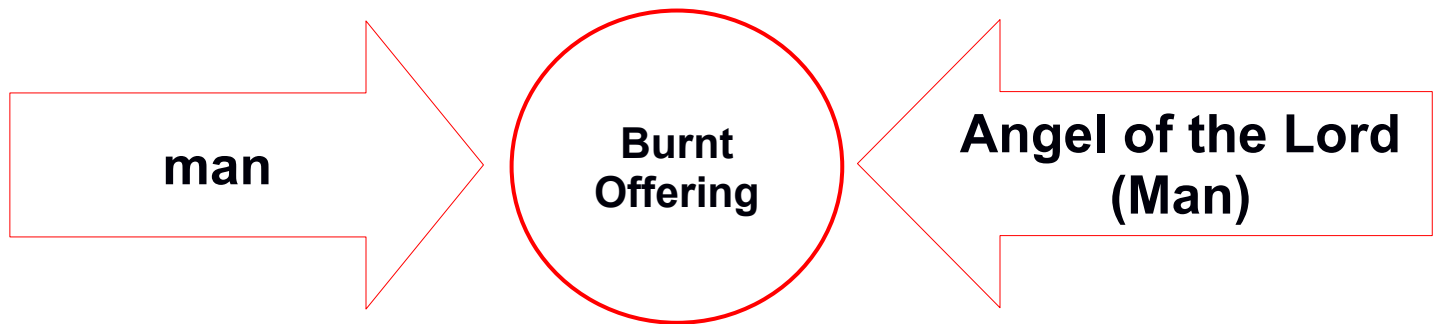
“It is in this verse (Judges 13:20) where we find that the Angel of Jehovah is clearly Jesus Christ. Animal sacrifices were offered primarily for the sins of the person offering the sacrifice. An animal sacrifice speaks of our Lord, without sin and without an old sin nature, offering Himself to God, just as the animals offered were both innocent, without spot or blemish, and their offering was substitutionary. As the flames from their sacrifice shoots heavenward, the Angel of Jehovah is suddenly within that flame and then ascending Himself. He was clearly identified with the flames and His ascension into heaven at the conclusion of the sacrifice looks forward to His ascension into heaven before the apostles in Acts 1. The picture is, of course, of Jesus Christ being judged for our sins. He is completely and totally identified with the sacrifice and the flame of the sacrifice. This obviously is a shadow of our Lord’s judgment for our sins on the cross followed by His ascension into heaven.”

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Here is the Fabric of Scripture at work. Two weeks ago, I pointed out that the word for “man” is repeated eleven times in this one chapter. The writer is stressing that not only is Manoah a man, but the Angel of the Lord appeared to Manoah and his wife as a man. They saw a man, albeit an extraordinary man. Then this “man” ascends (or goes up) in the burnt offering (the going up offering). This demands an attempt at an explanation at least. What Gary Kukis said was pertinent and good and correct. But it is a summary statement with no investigation or analysis of the concepts involved. How did he arrive at his conclusions?

There are at least three important threads to the Fabric of Scripture in play here: man, burnt offering and the Angel of the Lord as an apparent man. When these three threads meet, we will see the work of Jesus Christ on the cross in an anticipatory illustration.



The author, possibly Samuel, and the Holy Spirit did not just throw in the Burnt Offering without reason. There was an instructional purpose to this. But my frustration is that so many commentators completely miss this.

**Judges 13:20 For it came about when the flame went up from the altar (previously called a “rock”) toward heaven (the burnt offering is called the “going up” offering in the Hebrew), that**

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**the angel of the Lord ascended (went up, same root as the name of the sacrifice) in the flame of the altar. When Manoah and his wife saw this, they fell on their faces to the ground.**

And there is where several threads of the fabric of Scripture meet. It is like Scripture hit you with a right, then a left and to finish you off kicks you in the gut. Like the commercial for Hawaiian Punch. And you say, “I needed that!”

Key items we need to review:

1. What is man?
2. What is the Meaning of the Burnt Offering?
3. Who was the Angel of the Lord.
4. What is happening when the Angel of the Lord goes up in smoke?

***What is man?***

1. Man is constructed from the dust of the ground (Genesis 2:7) and created (Genesis 1:27).
2. Man sinned (Genesis 3:11-12)
3. Man was thrown out of the Garden of Eden. (Genesis 3:23)
3. As a result, man was in need of salvation to have fellowship with God. (Romans 3:10-11)
4. In Genesis 3:15 God promises the Redeemer in what is sometimes called the first Evangelium, the first good news about salvation.
5. In Genesis 3:27, God provides animal skins to clothe them, which leads to illustrations of Christ’s work on the cross.

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6. The Burnt Offering is one of those illustrations, given in the Mosaic Law.

7. But Christ, the 2<sup>nd</sup> person of the Trinity, had to become man to bear the sins of the world. (2 Corinthians 5:21).

### ***What is the Meaning of the Burnt Offering?***

What follows are three different perspectives on the Burnt Offering. Each one has some unique information that I found helpful. In some cases, I have reworded the information of the original author.

#### **1. The Background**

The Burnt Offering is literally in the Hebrew, the “going up” offering because the smoke of the offering is a soothing aroma to God. Remember, the Hebrews need a concrete visual touchee-feelee ritual to understand their relationship to God. The emphasis in the Burnt Offering is Atonement (an Old Testament word) with special emphasis on propitiation: satisfying the righteousness of God by “covering” the sins. The Burnt Offering itself does not remove the need to judge sin. It is merely an illustrative ritual. The ritual only “covers” the sins. The cancellation of sins was done on the cross, something that is in the future when the action of Judges took place. The actual propitiation is accomplished on the cross by the “man” Jesus Christ who also is the 2<sup>nd</sup> person of the Trinity.

**The Point:** Jesus Christ as man goes to the cross and is judged for the sins of the whole world (John 1:29; 1 John 2:2).

2. The Angel of the Lord is the 2<sup>nd</sup> Person of the Trinity.

3. Manoah and his wife saw the Angel of the Lord as a man and referred to Him as such.



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4. The Angel of the Lord “goes up” into the flame.

Although there is no direct link to baptism in this passage, the concept of identification is here. Indeed, the pouring out of sins on Jesus on the cross and His identification with them was brought out by Herman Mattox:

**Mark 10:38 But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" (more correctly:) ...or to be dipped into, with the dipping which I am dipped. (or) ...or to be identified into the identification which I am to be identified.**

**Luke 12:50 "But I have a baptism to undergo, and how distressed I am until it is accomplished!"**

According to Herman Mattox, “This, of course, refers to the cross, where Jesus was identified with our sins in judgment called Baptism of the Cross.” (Colossians lesson of 2017-09-10).

Herman has explained the meaning of the New Testament Greek word *baptizo* as an immersion. This immersion is an identification.

So here we have the Angel of the Lord being immersed into the flames of the Burnt Offering. He is identifying Himself with the Burnt Offering. It is a preview of things to come on the cross. I doubt that Manoah and his wife fully understood what the Angel of the Lord did for them. But the events are recorded after the fact for the reader. One Hebrew scholar

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once said that the Old Testament was written to the Jews but was for us (i.e. Christians).

The point: This exercise demonstrated to Manoah and his wife that the Angel of the Lord was Yahweh, the God of the Covenant. It is a picture for us of the work of Jesus Christ on the Cross.

For me, this is a very powerful picture and a blessing to see this in the Word. Holy Smoke!

## ***2. From Gordon Wenham's book on Leviticus***

The burnt offering along with the other four offerings described in the first chapters of Leviticus “deal with offerings made by private persons.”

“An essential ingredient of sacrifice was that it had to be costly.” (Wenham)

Relate this to God the Father's love for Jesus Christ. What if you had a favorite sheep or goat which you had named. One day, it is necessary to sacrifice this animal at the altar because it was the only one in your flock that was “without blemish.” The man of the house takes the animal, places it on the altar, places his hand on the head of the animal and then proceeds to cut it's throat and watch it die. Gut wrenching. The offering had to be “costly.” Just like Jesus' judgment and death on the cross was very “costly” to God the Father.

The first offering described, starting in Leviticus chapter 1 is the burnt offering. As Wenham says, “The reason for describing the burnt offering first is that it was the commonest of all the sacrifices, performed every morning and evening, and more frequently on holy days.”

“The characteristic feature of the burnt offering was that the whole animal (apart from its skin, Lev. 7:8, or crop 1:16) was burned on the

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altar. The Hebrew term for burnt offering, olah, probably meaning “ascending,” i.e., to God in the smoke (cf. Judg 13:20).”

“Most probably the worshiper explained at this point why he was bringing the sacrifice; e.g., childbirth, healing, or uncleanness (Chaps. 12, 14, 15). “

“The word for killing (shahat) the animal is a special term usually saved for sacrificial slaughter in the OT.”

“Using a little imagination every reader of the OT soon realizes that these ancient sacrifices were very moving occasions. They make modern church services seem tame and dull by comparison. The ancient worshiper did not just listen to the minister and sing a few hymns. He was actively involved in the worship. He had to choose an unblemished animal from his own flock, bring it to the sanctuary, kill it and dismember it with his own hands, then watch it go up in smoke before his very eyes. He was convinced that something very significant was achieved through these acts and knew that his relationship with God was profoundly affected by this sacrifice. Yet because they understood the purpose of the burnt offering so well, the men of ancient Israel have left this most common OT sacrifice largely without explanation. This chapter of Leviticus is like an extract from a prayer book from which the prayers have been omitted, leaving just the rubrics, i.e., the instructions for the conduct of the service. It is in the prayers that the purpose of a ritual becomes clear; by themselves rubrics tend to be ambiguous. There are a few cryptic hints in this chapter about the purpose of the sacrifice, but in themselves they are insufficient to answer our questions.

That is one perspective from a commentator, PhD and professor, Gordon J. Wenham.

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**3. From Ron Merryman's website:**

Now here is another perspective closer to home. Ron Merryman, a pastor, Phd and professor. In much of what follows, I have either quoted him (in quotes) or paraphrased his words.

In the last chapter of the book of Exodus, once the tabernacle was constructed, we have

**Exodus 40:34 Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.**

So the Lord is now in the Tabernacle, which is called “the tent of meeting.” It is the place Moses meets the Lord/Yahweh.

In the book that follows the book of Exodus

**Leviticus 1:1 Then the Lord called to Moses and spoke to him from the tent of meeting, saying,**

**Leviticus 1:2 “Speak to the sons of Israel and say to them, ‘When any man of you brings an offering to the Lord, you shall bring your offering of animals from the herd or the flock.**

The Lord is now instructing Moses how the tent of meeting is to be used.

**Leviticus 1:3 If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before the Lord.**

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**Leviticus 1:4 He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf.**

Burnt offering per Ron Merryman

The Law can be divided into three codices:

The Moral Law (10 commandments, Exodus 20)

The Civil Law (Exodus 21-24)

The Ceremonial Law (Tabernacle, Offerings & Priesthood)

- Exodus 25-40: Tabernacle is described and built

- Leviticus: Offerings and Priesthood

“In some way these offerings have to point to the Lord Jesus Christ.”

“It takes five offerings, five different kinds of offerings, to cover the varieties of the ministries or the work of the Lord Jesus Christ in His life and His death.”

There is an analogy of each offering to the death of the Lord Jesus Christ.

He provides seven characteristics of the burnt offering. Presenting these more in the sense of their Doctrinal Import. Each is a summary statement of doctrinal import.

1. “It is an offering of acceptance.”

**Leviticus 1:3 If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before the Lord.**

**Accepted.** Noun. Acceptance or something that makes someone accepted. The verb is used in verse 4.

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2. It is a substitutionary offering.

**Leviticus 1:4 He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf.**

He (the offerer) puts his hand on the head of the offering = identification with the offering. With the other hand he cuts the throat of the sacrifice. The innocent victim is dying because of the sins of the offerer. The atonement is literally “on him.”

Key passages:

Christ as our substitute Isaiah 53:6 (OT)

2 Corinthians 5:21 expresses the innocence of Christ.

1 Peter 2:24 emphasis on He Himself, on His own body

1 Peter 3:18 the just one in the place of the unjust one

3. “It is an atoning sacrifice.” Acceptance (infinitive, purpose) for an atonement.

Verb is kapher to cover but not totally removed. The OT sacrifice could not remove sin, only cover it.

Atonement is not a NT word. It is found only in the OT.

This offering renders God propitious toward the offerer.

4. He is coming to the Lord (in the Temple/Tent of Meeting) and offerer is outside.

**Leviticus 1:5 He shall slay the young bull before the Lord; and Aaron’s sons the priests shall offer up the blood and sprinkle the blood**

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**around on the altar that is at the doorway of  
the tent of meeting.**

The blood of the animal is representative of the life of the animal.

Leviticus 17:11 "...the life of the animal is in the blood."

It is an offering slain by the sacrificer like Christ slain by our sins.  
1 Corinthians 15:3.

5. Wholly burnt offering. Totally consumed.

The cross represents the ultimate in Christ's devotion to God's will. In other words, Christ is totally consumed in the Will of God.

NT passages:

**Philippians 2:5-9 (Merryman) Fix in you this,  
which was also in Christ Jesus. This (the  
thinking pattern of Jesus in His carnation) But He  
emptied Himself receiving the form of a  
servant, being discovered as a man, He  
humbled Himself by being obedient unto  
death, even a death on the cross. (There is a  
think pattern there.)**

Hebrews 10:4+

6. This is a sweet savor offering.

This is the plus side of the cross.

The negative side is the sin offering and the trespass offering. The Burnt offering and the meal offering and peace offering are sweet savors. It smells good to God.

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Ephesians 5:2 Takes statement of OT and applies to Jesus.

**Ephesians 5:2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.**

7. This was an offering accessible to anyone in Israel. It is rich and poor alike. (Verse 2, 3, 10 forward)

***Angel of the Lord***

(Adapted from file on Angel of the Lord by Portland Bible Church)

1. The Angel of the Lord is a title for a theophany (or more appropriately, Christophany) of the second person of the Trinity. In the Old Testament, this is the pre-incarnate Christ. After the incarnation, there are no more appearances of the Angel of the Lord.
2. There are other titles given for different theophanies of the second person of the Trinity.
3. The Angel of the Lord is divinity: Gen 16:7-13; 21:17; 22:11, 12, 15-16; Gen 31:11, 13; Judges 2:1-4 with Ex 20:2; Zech 12:8
4. The Angel of the Lord manifests the works of the Godhead. Gen 22:11-18; 48:15-16; Num 22:22ff; Isa 63:8, 9; Zech 3:1-4; Mal 3:1-3; and others.

The point of this discussion is

1. Man is in need of salvation that only God can provide through the Messiah, the God-Man.
2. Until the fullness of time, the sacrifices were ritual illustrations of Jesus Christ's work on the cross which needed to be relied on (i.e. faith).



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3. In our passage, the man Manoah, a sinner needs the work of Jesus Christ which in his time was represented by the offerings. In this case, the Burnt Offering.

4. The Angel of the Lord, as the manifest person of the Trinity will be the Messiah, God incarnate who will go to the cross.

5. In our passage, the Angel of the Lord identifies Himself with the Burnt Offering by ascending within the smoke.

6. So, as Gary Kukis pointed out

“As the flames from their sacrifice shoots heavenward, the Angel of Jehovah is suddenly within that flame and then ascending Himself. He was clearly identified with the flames and His ascension into heaven at the conclusion of the sacrifice looks forward to His ascension into heaven before the apostles in Acts 1. The picture is, of course, of Jesus Christ being judged for our sins. He is completely and totally identified with the sacrifice and the flame of the sacrifice. This obviously is a shadow of our Lord’s judgment for our sins on the cross followed by His ascension into heaven.”