

# Judges 13:14

Authorized King James Version (KJV)

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.

## Analysis

**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.**

This verse belongs to the Samson cycle addressing Samson's birth and Nazirite calling. Samson represents both the heights of God-empowered strength and the depths of human weakness through moral compromise. His Nazirite vow (Numbers 6:1-21) set him apart as holy to God, yet his persistent violations of this vow—contact with dead animals (14:8-9), seven-day feast (likely involving wine, 14:10), and finally revealing his hair's secret (16:17)—demonstrate progressive spiritual decline.

Theologically, Samson illustrates how spiritual gifts don't guarantee spiritual maturity. The Spirit of the LORD came upon Samson repeatedly, giving superhuman strength, yet this empowerment didn't produce corresponding moral transformation. His attraction to Philistine women (14:1-3, 16:1, 16:4) directly violated God's command against intermarriage with Canaanites (Deuteronomy 7:3-4). This demonstrates that God can use flawed instruments for His purposes, but this never excuses or endorses sin.

Samson's final prayer—"O Lord God, remember me, I pray thee, and strengthen me" (16:28)—shows genuine repentance and renewed faith. His death

accomplished more than his life (16:30), suggesting that even spectacular failure can be redeemed when we return to God. However, the tragedy is that Samson's potential was largely wasted through moral compromise. His story warns believers that consistent holy living, not merely spectacular spiritual experiences, characterizes faithful discipleship.

## Historical Context

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**Historical Setting:** The Book of Judges spans approximately 350-400 years (c. 1375-1050 BCE) during the Late Bronze Age collapse and early Iron Age. This period saw the disintegration of major empires (Hittites, Mycenaeans) and weakening of Egyptian control over Canaan, creating a power vacuum filled by emerging peoples including Philistines (Sea Peoples), Aramaeans, and regional kingdoms. The decentralized tribal structure left Israel vulnerable to external oppression and internal chaos.

**Cultural Context:** This passage relates to Samson's birth and Nazirite calling. Canaanite religion dominated the region, centered on Baal (storm/fertility god), Asherah (mother goddess), and Anat (war goddess). Archaeological discoveries at Ugarit (Ras Shamra) have provided extensive information about Canaanite mythology and religious practices. Baal worship involved ritual prostitution, child sacrifice, and fertility rites tied to agricultural seasons. Israel's persistent attraction to these gods demonstrates the strong cultural pressure to conform to surrounding nations' religious practices.

The material culture of this period shows gradual Israelite settlement in the Canaanite hill country, with simpler pottery and architecture than coastal Canaanite cities. Iron technology was beginning to spread, giving military advantage to peoples who mastered it (note the Philistines' iron monopoly, 1 Samuel 13:19-22). The absence of centralized government during the judges period stands in stark contrast to the bureaucratic city-states of Canaan and the imperial administration of Egypt and Mesopotamia. This political structure reflected Israel's theocratic ideal—God as king—yet the repeated cycles of apostasy showed this ideal required more than political structures; it demanded heart transformation.

## Related Passages

## **Genesis 1:1 – Creation of heavens and earth**

## **Psalm 19:1 — Heavens declare God's glory**

## Study Questions

1. How does this passage about Samson's birth and Nazirite calling reveal God's character in dealing with persistent human rebellion and incomplete obedience?
2. What patterns of spiritual compromise or incomplete obedience in your own life mirror Israel's failures during the judges period?
3. How does understanding the cyclical nature of sin and deliverance in Judges help you appreciate Christ's perfect and final deliverance from sin's power?

## Interlinear Text

תַּאכַל	לֹא	מִכְפָּלָה	יִצְאָה	אֲשֶׁר	מִכְלָל
H3808	H398				
She may not eat	H398				
תַּשְׁמַר	לֹא	צְוָתִים	יָפָרְךָ	אֲשֶׁר	כִּלְלָה
H408	H2932				
any unclean	H408				
תַּשְׁמַר: תַּשְׁמַר:	תַּשְׁמַר:	תַּשְׁמַר:	תַּשְׁמַר:	תַּשְׁמַר:	תַּשְׁמַר:
צְוָתִים	יָפָרְךָ	אֲשֶׁר	כִּלְלָה	אֲשֶׁר	יִצְאָה
H6680	H8104				
her let her observe	H8104				
thing all that I commanded	H8104				
She may not eat	H3605	H834			
אֲשֶׁר	מִכְלָל	יִצְאָה	אֲשֶׁר	מִכְלָל	תַּאכַל
H3605	H1612	H3196	H3605	H3196	H3808
of any thing that cometh	H3318		neither let her drink	H8354	
or strong drink	H7941				
wine	H408				

## Additional Cross-References

**John 2:5** (Parallel theme): His mother saith unto the servants, Whatsoever he saith unto you, do it.

**Deuteronomy 12:32** (Parallel theme): What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

**Judges 13:4** (Parallel theme): Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

**2 Thessalonians 3:4** (Parallel theme): And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.