

# Judges 13:22

Authorized King James Version (KJV)

And Manoah said unto his wife, We shall surely die, because we have seen God.

## Analysis

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**And Manoah said unto his wife, We shall surely die, because we have seen God.**

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

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**1 Corinthians 13:4** — Characteristics of love

**John 15:13** — Greatest form of love

## Study Questions

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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

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אָמַר	וְיַדְעָה	אֶל	מִנְחָה	וְיִתְהַלֵּךְ	אֶשְׁתָּו	וְתִמְךָ	וְתִמְךָ	וְתִמְךָ	וְתִמְךָ
<b>said</b>	<b>And Manoah</b>	H413		<b>unto his wife</b>	<b>We shall surely</b>	<b>We shall surely</b>			H3588
H559	H4495			H802	H4191	H4191			
אֱלֹהִים	בְּאַיִלָּה								
<b>God</b>	<b>because we have seen</b>								
H430	H7200								

## Additional Cross-References

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**Deuteronomy 5:26** (References God): For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

**Genesis 32:30** (References God): And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

**John 1:18** (References God): No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

**Isaiah 6:5** (Parallel theme): Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

**Exodus 33:20** (Parallel theme): And he said, Thou canst not see my face: for there shall no man see me, and live.

**John 5:37** (Parallel theme): And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

**Judges 6:22** (References God): And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.

**Deuteronomy 4:38** (Parallel theme): To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.