

# SHIMSHON AND YAHSHUA



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## **A STUDY IN SIMILARITIES AND CONTRAST**

Yochanan/John 5:39-40 *Search the Keetvay HaKadosh; for in them you think you have eternal chayim: and these are those, which testify of Me.*

40 *And you will not come to Me, that you might have chayim.*

All the books of the First Covenant speak of Yahshua in some manner, either directly, or indirectly, as stated by our Savior Himself. As we study Shimshon's/Samson's life in Sopotim/Judges, we see many similarities to the life of the Master Yahshua. Much of his life foreshadowed Moshiach. Shimshon means the 'servant light,' or 'servant fire,' which describes much of the role of Yahshua as the Savior Servant of sinful mankind. Lets take a close look at some key similarities.

- Both were declared to be a light sent to the people of Yisrael (Yochanan/John 9:5).
- Shimshon's mother is not mentioned by name, as YHWH does not want to detract from the main account about the life and purpose of Shimshon's arrival. **In like**

manner Yahshua's mother is de-emphasized by YHWH, so as not to detract from the eternal majesty of the Son of YHWH (Shophtim/Judges 13:3, Yochanan/John 2:5) and His advent.

- Menoah's wife was given a charge to be a pure vessel that abides in Torah. Miriam/Mary, Yahshua's mother also was pure and Torah compliant and thus was chosen because of her purity, and not her perfection as false [religion](#) teaches (Luka/Luke 1:26-27 1:48).
- Both Mrs. Menoah and Miriam were childless and both mothers had the birth of their sons foretold by a malach/angel. In both cases they birthed saviors, one temporal and mortal, the other eternal and immortal.
- Both received angelic visitations about sons to be conceived prior to conception (Sophtim/Judges 13:5).
- Shimshon was called to be a Nazarite from birth (Shophtim/Judges 13:5). Yahshua also was separated for YHWH's purposes from birth. Ha-Adon Yahshua was also called a Nazarite, as seen in several references to the fact that "His time had not yet come." This term is a Hebraic idiomatic expression meaning that He took Nazarite vows periodically during His earthly sojourn, and His time to break them had not yet arrived. As seen in Mattityahu/Matthew 2:23, He was called a Nazarene, or a branch of separation.
- Both received this call unto separation by a vow or promise from YHWH and not by genealogy (Ivrim/Hebrews 10:7, Tehillim/Psalms 40:7-8).
- Shimshon would be a deliverer in his generation, but according to Shophtim/Judges 13:5 he would not complete it. Yahshua can be seen as completing the temporal deliverance first brought by Shimshon and expanding it for all generations, as stated in Yochanan/John 19: 30.
- YHWH ordained both Shimshon and Yahshua for their respective roles before the foundation of the world (Shophtim/Judges 13:7, Micah/Mika 5:2).

- Menoah, Shimshon's father, did not believe, or receive the report of Shimshon's birth and the experience his wife had with an angelic visitation (Shophtim/Judges 13:8). In like manner, Yoseph/Joseph did not believe Miriam/Mary about her divine angelic visitation and the subsequent virgin birth of Moshiaach (Mattityahu/Matthew 1:19). Both doubted the promise of YHWH.
- In both instances Yahshua's Name was an issue of revelation! In Shophtim/Judges 13:18 and 23, Yahshua is delivering the message personally as the Messenger of YHWH, and has a Name that cannot be revealed before Bethlehem, but yet is said to be secret and WONDERFUL. The revelation would later take place in Mattityahu/Matthew 1:23. Menoah's question would be answered by the coming of Yahshua to this world to die (Galutyah/Galatians 4:4).
- After their birth, both Shimshon and Yahshua served YHWH in the role and office of a judge, as seen in Shophtim/Judges 15:20, Yeshayahu/Isaiah 11:3-4, Micah/Mikah 5:1 and Mattityahu/Matthew 19:28.
- Both grew in strength with man and favor with YHWH (Shophtim/Judges 15:24, Luka/Luke 1:80). Their birth signaled the start of their growth in favor, not the end of it (Luka 4:18-19). Additionally both had a special anointing by the Ruach HaKadosh to powerfully and faithfully discharge their mission.
- As a result of increased anointings, both were entrusted with supernatural ability in order to perform miracles, signs and wonders in Yisrael. (Shophtim/Judges 14:6, 15:4, Matthew/Mattityahu 8:14-16, Ma'aseh Shlichim/Acts 10:38). Of course, the Ruach was given to Yahshua without measure for His entire mission, whereas Shimshon had it removed often on account of disobedience.
- Shimshon taught and judged Yisrael through riddles to the multitudes and to his enemies. These riddles were designed to be solved by Yisrael, the chosen people, but hidden from the pagans, or multitudes, just like Yahshua's Torah teachings were designed to either open, or close Kingdom entry and understanding through His parables. Both Shimshon and Yahshua revealed these understandings on a selective, not a general basis.

- Both Yahshua and Shimshon judged Yisrael on earth for about 20 years (Shophtim/Judges 15:20, and Luka/Luke 2:42-46).
- Shimshon was mocked, scorned and ridiculed before his death that brought Yisrael deliverance from the Philistines (Shophtim/Judges 16:25) in his generation. In like manner, Ha-Adon Yahshua delivered Yisrael by His death, after His killers had made sport with His garments and had made Him a man despised, scorned and ridiculed by men (Yeshayahu/Isaiah 53:1-12). But it was by and through His death that He eternally delivered both houses of Yisrael.
- Following the death of Shimshon, major and widespread apostasy set in amongst all Yisrael. In similar fashion, after Yahshua's death and resurrection, Judaism, the church, and later Islam, all corrupted the truth of Torah that Yahshua taught and upheld in Yisrael (Shophtim/Judges 17:18-19).

#### Clear Differences and The Lessons Learned

**Counsel - Shimshon often forsook holy counsel as seen in Shophtim/Judges 14:3. Yahshua on the other hand always obeyed heavenly counsel without any lapses into disobedience. We learn from this that those who endure to the end through ongoing obedience will be justified and it is how, or even if we finish the race that counts (Timtheous Bet/Second Timothy 4:6-8). Those around us, who are trained to hear from YHWH, should never be shunned from our company, in exchange for more worldly friends.**

- **Sexual Temptation**-Shimshon, unlike Yahshua, gave into sexual temptation and clearly fell from grace, by being unequally yoked with an unbeliever in the full counsel of YHWH. As seen in Shophtim/Judges 14:3 and 16:1, a little leaven leavens more and more of the lump, until all is lost. Compromise with the illicit in the sexual realm will open you up to demons and bondages that are subtle at first, but will lead to forfeiture of kingdom rights, anointing, favor, shalom, authority and position. Unlike Shimshon, we must seek sexual gratification according to the divine pattern of marriage. Yahshua avoided this entanglement and overcame it, through the same power He left with us, so that we can tap into it (Ivrim/Hebrews 4:15). Though surrounded by women, He kept Himself pure.
- **Integrity**-Shimshon did not practice the integrity needed to avoid sinful desires. Integrity is not merely to provide us with a testimony, but to actually

guard us from compromise, deceit and sin. What we are in private is who we are in reality. Shimshon's lack of integrity can be seen in such verses as Sophtim/Judges 15: 12 and 16:26. His life was characterized by deceitfulness, trickery and lies, which he uttered even to his last breath. There are many believers who have been entrusted with a very special anointing, but conduct themselves craftily, or with lies, and like Shimshon, they will eventually lose their anointing, as YHWH will make sure your sin eventually finds you out. Yahshua on the other hand had done no trickery, violence, or deceit, either in His heart, actions, or mouth (Yeshayahu/ Isaiah 53:9)!

- Humility- Shimshon was prideful and puffed up with his own strength and gifting. He tended to live off his past accomplishments in YHWH. His fire to be YHWH's servant left him. Pride comes before a fall and a haughty spirit before destruction and as such the time to catch our pride is before destruction not during its occurrence. If you become proud and cocky of your feats accomplished for YHWH, you become unusable and will cease to attempt greater things with YHWH. Worse yet, we can then be open for the deception that sees ourselves as something, rather than as the nothings we truly are without Yahshua. There are some leaders that are a disgrace, as they cannot forgive others nor repent from erroneous behaviors and teachings, such as the unbiblical and dangerous parts of kaballah. May YHWH have mercy on them. These leaders must become disciples before they become trusted leaders worth following (Corintyah Alef/First Corinthians 1:28, Galutyah/Galatians 6:1-4). Yahshua was so humble and meek that YHWH displayed that meekness to the entire world, as seen in the fulfillment of Zacharyah/Zechariah 9:9. He honored Yahshua for His humility, by setting Him on a donkey, the donkey being humble also, so that the world would finally see a King that 'moved' in public humility and was humble, as opposed to being arrogant. The word admonishes us to be 'clothed in humility.'
- Reverence/Awe- Shimshon eventually took his life and his calling for granted. He had entertained and received familiar spirits. He was no longer grateful for YHWH's Ruach and saw it as some sort of birthright, as opposed to a gift of divine empowerment. He did despite to the spirit of grace and trampled it underfoot. He no longer was awed by his calling, mission and anointing (Shophtim/Judges 16:20). Yahshua on the other hand lived His entire life in gratitude and awe of Abba-YHWH, spending more time ministering to Him than to His disciples. His love for Abba-YHWH consumed Him, and He never departed from the reverence and worship of His Father. In other words, He did not pray for prayers sake to model a behavior or discipline for us, nor for the need for prayers

to be answered or met. Rather by praying, He maintained, or fueled His own personal reverence for YHWH. Once you've lost your fear, or reverence for YHWH, you've lost your wisdom and once you've lost your wisdom, you've become a worldly fool. The reverence of YHWH is both the beginning and ending of all wisdom (Mishle/Proverbs 1:7, 3:7, 8:13). See Yochanan/John 17 and read through it and see the awe of Abba-YHWH that never departed from Yahshua, as He called the Father righteous, set- part, true and pure.

- Intimacy-Shimshon traded in his intimacy with YHWH for Delilah (Shophtim/Judges 16:19). Instead of sitting at YHWH's feet, he sat in Delilah's lap. By doing so, he gave up YHWH's power in him, for Delilah's power over him. He exchanged kingdom freedom and authority for spiritual and physical slavery. Yahshua our Adon never lost, gave up, or surrendered His intimacy with Abba-YHWH. Intimacy with Abba can never be taken from you, because His love and gifts are without repentance; but they can be surrendered by your poor decisions. Yahshua never surrendered them back to this world, or s.a.tan. He prayed and sought to maintain that intimacy by prayer, not because He needed anything other than that intimacy itself!