

Enabling: *The Life of Samson*

This study, drawing from the life of the biblical Samson, will highlight how progressive enabling, if used in a manner to shield individuals from becoming responsible for their actions, can potentially contribute to their inability to successfully cope with the rigors of daily life as well as effectively function in society. Yet there are both positive and negative elements of enabling, each having respective outcomes.

*The word “**enable**” means to provide with the means or opportunity to make possible or easy, to sanction, and permit. To render able often by giving power, strength, or competence, empower, allow, let, condone.*

*As a positive term, “**enabling**” is similar to empowerment, and describes patterns of interaction which allow individuals to develop and grow. These patterns may be on any scale. Within the family or in society “**enabling acts**” can be designed to empower some group, or create new authority for a governmental agency.*

*In a negative sense, “**enabling**” can describe approaches to dysfunctional behavior that are intended to help resolve a specific problem but in fact may perpetuate or exacerbate the problem. In the process of enabling, the responsibility or blame for negative actions is often placed upon a third party. This move deflects blame away from the culpable individual using a litany of excuses to justify the person's harmful conduct. Such explanations are often motivated with the best of intentions, or may arise because of the individual's fear or insecurity which inhibits any positive actions to accept responsibility. This negative environment insures that the person is further removed from an awareness of the harm of being continually shielded from an imperative need to make permanent positive changes in his or her life. Enabling in this sense becomes the major environmental cause of addiction.*

Common examples of enabling can be observed in the relationship between the addict and a codependent spouse or a parent acting irresponsibly by attempting to shield the immature from the negative consequences of their behavior. They make excuses that prevent others and themselves from holding the addict accountable, and actually condone immature behavior imparting their impaired judgment as acceptable courses of action.

In reality, what the enabler is doing actually hurts the immature, irrational individual. Why? Because enabling tends to prevent growth in the person being enabled, and as a result, contributes to fostering negative behavior in all involved parties.

Stopping enabling isn't easy, nor is it for the faint of heart! Aside from likely pushback and possible retaliation, comes the greater fear of...losing a relationship. For instance, by taking action to help remedy a deteriorating situation, you may fear that your close relationship as a friend, as a family member with the enabled will be permanently jeopardized, possibly severed. Consequently manipulating by excuses, emotional self reasoning only encourages the enabler to support their unprofitable agenda. This “easy way out” eventually becomes a failed task because it continues to support irresponsibility led by misdirected emotions of affection toward the addict, or any immature individual in need of life's correction.

This characteristic of enabling is evident throughout the scriptures depicting enablers supporting unrighteous deeds to secure favor in order to maintain or enhance what they deem is a positive relationship. Inadvertently by doing so they are condoning error and joining in the act of lawlessness as seen in the principle given in the Book of 2 John.

2 John 1:10~11 If there come any unto you, and bring not this doctrine (*standing up for righteousness*), receive him not into your house, neither bid him God speed (*condoning his actions*): For he that biddeth him God speed **is partaker of his evil deeds.**

Samson fell into being enabled both positively and negatively by his parents and wives at the cost of his happiness and personal relationship with Yah. This account is found in the Book of Judges, Chapters 13~16.

Judges 13:1~7 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. 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. 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. Now therefore **beware**, I pray thee, and **drink not wine nor strong drink, and eat not any unclean thing**: 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. 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: 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.**

*Manoah and his wife were of the house of Israel, but were living in disobedience to Yah's will as stated, "**the children of Israel did evil again in the sight of the LORD.**" One obvious transgression by them was the consumption of unclean food as recorded by Moses in the Book of Deuteronomy, Chapter 14. But this couple was called by God for a specific reason: to establish the release of Israel from the hands of the Philistines. They are better known as the parents of **Samson the Nazarite**, a deliverer of Israel.*

***Nazarite** #05139. naw-zeer'; separate, consecrated as prince; hence an unpruned vine separated, vine undressed.*

*Thus this child was called to be separated for use by Our Creator Yah through Yahshua to show His loving kindness toward His called nation Israel. Identified from his mother's womb...**to the day of his death**, Samson surrenders a life commitment to Yah.*

Judges 13:8~14 Then Manoah intreated 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. 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. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. 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. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her **beware. She may not eat of anything 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.**

*Notice the angel of the Lord warned Manoah and his wife, "**beware**" that what is about to happen to you affects not only yourselves but also the life of your new born son. Thus the principle of cause and effect is at work as are the **positive workings of enabling** that empowered Samson with the loving kindness of the Lord. But not only must Samson be taught to separate himself to a life of a **Nazarite**, but likewise Manoah's wife must equally separate herself dedicating her body and spirit to this profound calling. Accordingly this scriptural reference that Yah gives us for admonishment holds positive workings of enabling in action, vigorous empowerment for developing growth.*

Judges 13:15~25 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. 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. And Manoah said unto the angel of the LORD, What is

thy name, that when thy sayings come to pass we may do thee honour? And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? 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**. 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. 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. And Manoah said unto his wife, We shall surely die, because we have seen God. 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 shewed us all these things, nor would as at this time have told us such things as these. And the woman bare a son, and called his name **Samson**: and the child grew, **and the LORD blessed him**. And the **Spirit of the LORD began to move him at times** in the camp of Dan between Zorah and Eshtaol.

This angel leaves Manoah and his wife with an indication of his power by doing a wondrous deed, an amazing sign: ascending in the flame of Manoah's offering testifying to his authority and the message he brings. The angel testifies that the message is more important than the messenger, hence worship Yah only. As Samson begins to mature, the Spirit of the Lord starts to work effectively within him.

Judges 14:1~9 And Samson went down to Timnath, and **saw a woman in Timnath of the daughters of the Philistines**. And he came up, and **told his father and his mother**, and said, I have seen a woman in Timnath of the daughters of the Philistines: **now therefore get her for me to wife**. Then his father and his mother said unto him, **Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?** And Samson said unto his father, **Get her for me**; for she pleaseth me well. **But his father and his mother knew not that it was of the LORD**, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel. Then went Samson down, **and his father and his mother**, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and **talked with the woman**; and she pleased Samson well. And after a time he returned to **take her**, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to **his father and mother, and he gave them**, and they did eat: **but he told not them that he had taken the honey out of the carcase of the lion**.

Samson had taken the vow of a Nazarite to abstain from drinking wine or strong drink, but also to not eat any unclean thing. Additionally no razor should come on his head for he was to be a Nazarite unto God from the womb until death. Yet once coming of age, Samson's dedication to Yah starts to falter as he conducts his life outside of Yah's laws. This entire occurrence was beyond Samson's and his parents' understanding, being the Lord's directive as Yah sought an occasion against the Philistines to release Israel from their being dominated. But just because the Lord is directing the affairs of Samson and his parents, does not condone living outside of Yah's law, the covenant of peace.

Samson must have shown through his actions that he was no common person as the scriptures indicate him commanding his parents to do his bidding. He must have had a dominating personality not only to his community but also witnessed by his family. Samson upon seeing a woman in Timnath of the daughters of the Philistines commanded that his father and his mother get her for his wife. Samson's parents questioned his intentions. "Is there not a woman among the daughters of thy brethren, or among all our people, that thou take a wife of the uncircumcised Philistines?" The parents through their questioning indicated they were well aware of Yah's laws, not to be unequally yoked with an unbeliever, for their pagan practices will eventually invade the believer hindering the true worship of Yah.

Notice that even after being rebuked by his parents; Samson's overbearing personality dominates the moment, controlling the situation, usurping his parent's authority. At this moment the parents sink to negatively enabling Samson by adhering to his demands, not only in promoting sin to control Samson's desires, but also participating in the **"act of condoning,"** thus being equally guilty of sin.

Samson seals this event after talking to the woman. Upon returning home with his parents, Samson demands that they take this woman of Timnath for him to wed. Adding insult to injury, Samson transgresses Yah laws by eating from the carcass of the dead lion earlier killed and shares this spoil with his parents without informing them of its origin, failing to adhere to the dietary laws stipulating refraining from eating what is unclean and or dead.

Shown is the first act of **enabling, condoning error** to nurture a relationship which coexists with sin. Their objective was relieving tension and conflict in order to get along...but at what cost? Accordingly, the relationship with a son and his parents was of greater value than was their relationship with the Creator.

Matthew 10:36~38 And a man's foes shall be they of **his own household**. He that loveth father or mother more than me **is not worthy** of me: and he that loveth son or daughter more than me **is not worthy** of me. And he that taketh not his cross, and followeth after me, **is not worthy** of me.

Judges 14:10~15 So **his father went down unto the woman:** and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the **seven days of the feast**, and find it out, then I will give you thirty sheets and thirty change of garments: But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. And it came to pass on the **seventh day**, that they said unto Samson's wife, **Entice thy husband**, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?

The elapse of time failed to diminish Samson's desire to take this Timnath woman, a daughter of the Philistines for his wife. Certainly both parents and Samson had ample time to address their actions and check them against Yah's laws. The scriptures declare that the father complied with the will of Samson and acquired the woman to be Samson's bride. By doing so the parents **"enabled"** their son to fulfill his lustful act of following his emotional heart instead of his head. And by doing so the parents not only condoned the disregard of Yah's will, they actually participated in it, making them selves equally guilty of the transgression.

Furthermore, notice the affects of **enabling** on both sides. The invited guests to the ceremony **enable** the new wife to forgo her honored relationship with her new husband by persuading her to pressure Samson for the answer to the riddle. Conspiracy is found operating in both parties in their actions to avoid Yah's law and human moral integrity.

Judges 14:16~20 And **Samson's wife wept** before him, and said, **Thou dost but hate me, and lovest me not:** thou hast put forth a riddle unto the children of **my people**, and **hast not told it me**. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And **she wept** before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and **she told the riddle to the children of her people**. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, **If ye had not plowed with my heifer, ye had not found out my riddle**. And the **Spirit of the LORD** came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was

kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

Used negatively, "enabling" can create a wrong behavior that is intended to help resolve a specific difficulty but in fact only worsens the problem. For example, the new wife's manipulation of Samson through weeping, taunting and negative gestures was used to gain the upper hand over him. Samson leaves with his parents, returning to his father's house unfulfilled in the pursuit of love. Disappointed with the outcome, Samson rejects the woman as his wife, leaving her in the company of the unrighteous guests, his companions, whom he had used as his witnesses which the scriptures refer to as friends.

Enabling embraced, condoned and supported Samson's unlawful fleshly lusts in an attempt to achieve ill-gotten gains that included the actions of his parents, his newly acquired wife and the corrupt guests invited to the seven day wedding feast. The lesson: all who attempt to secure peace and love apart from the will of Yah, their fate will be usurped by evil that can never coexist with good.

Apart from Yah using Samson as an instrument to punish the Philistines and release Israel from bondage, the use of unrighteous, unlawful behavior can never be condoned. Thus evil coexisting with good will never work. Eventually the minority of goodness will be overcome by the majority of evil. For this reason, we are instructed to separate ourselves from the world to avoid becoming unequally yoked with unbelievers. Left unchecked, the unbeliever will dominate the relationship; the believer will come to forfeit his inheritance in order to maintain the spiritually flawed relationship.

*This is just what Samson's parents did. In an attempt to maintain a compatible relationship with their son, the parents condoned, **enabled** Samson's behavior, thus becoming just as guilty as was he. Our Lord need not compromise any of His laws to bring about an outcome. We should do likewise as we maintain righteous behavior in our lives at all cost, even to our hurt.*

Judges 15:1~8 But it came to pass within a while **after**, in the time of wheat harvest, that **Samson visited his wife** with a kid; and he said, I will go in to **my wife** into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; **therefore I gave her to thy companion**: is not her younger sister fairer than she? take her, I pray thee, instead of her. And Samson said concerning them, Now shall I be more **blameless** than the Philistines, though I do them a **displeasure**. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, **because he had taken his wife, and given her to his companion**. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, **Though ye have done this, yet will I be avenged of you**, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

After being separated from his wife, Samson returns once more to be reunited with his wife. Upon arrival he finds that his wife's father had thought Samson had rejected his daughter as his dedicated wife and had therefore given his daughter to one of the companions at the feast. Samson, highly displeased with this news, prepares to avenge himself against the Philistines declaring that his revengeful actions would be blameless, justified in the sight of man and God.

Once again, unrighteous, unchecked motives led by a mind building resentment after bitterness fueled by revenge enabled actions that Samson thought were justifiable but were soon regretted. Why, because evil action done in exchange for unrighteous dealings can never be condoned. Vengeance is the Lord's to do as He sees fit, not ours to impose through anger as restitution for an evil deed done to us. We have no right to avenge ourselves; it must be put into the hands of the Lord if we truly follow Him.

Yet again peace and love are not generated from unrighteous acts. The definition of love is established in truth; apart from truth, no peace will ever be found.

Judges 15:9~20 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, **To bind Samson are we come up, to do to him as he hath done to us.** Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, **As they did unto me, so have I done unto them.** And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock. And when he came unto Lehi, the Philistines shouted against him: and the **Spirit of the LORD** came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi. And he was sore athirst, and called on the LORD, and said, **Thou hast given this great deliverance into the hand of thy servant:** and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day. **And he judged Israel in the days of the Philistines twenty years.**

Notice the Israelites did not support Samson as one might think. Instead, they showed more concern over protecting their own assets. They could have sided with Samson regarding the wronging done by the Philistines, yet their fear, fed by negative enabling thoughts, prevailed: "Knowest thou not that the Philistines are rulers over us?" squelched any attempt to incite rebellion to achieve deliverance. Consequently restraining Samson to be handed over to the Philistines without resistance assured the Israelites in their minds that the least amount of conflict in their involvement insured their safety.

*Yet Samson's boldness was based on his upbringing as a **Nazarite** whose judgment values remained premiere in his life setting him apart from his own nation as well as surrounding nations. Samson testified, "As they did unto me, so have I done unto them." His single handed judgment upon the Philistines showed his boldness both in dealing with people and when petitioning the Creator.*

The book of Hebrews 4:16 alerts us to come before the throne of Yah with boldness to gain His mercy. That boldness refers to freedom from sin, humbly with great reverence. Yet Samson's audacity called on the Lord in a most irreverent manner. For example, Samson, being athirst after his scrimmage, said, "Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?" Truly Samson's disrespect was far bolder than you or I would be in appealing to Our Creator for mercy.

Once again peace and love so sought by Samson and his enabling parents could never be obtained through unrighteous acts. Love is established in truth; apart from truth, no peace will ever be found.

Judges 16:1~ 3 Then **went Samson to Gaza, and saw there an harlot, and went in unto her.** And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall **kill him.** And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

Being unfulfilled sexually, letting desire rule over sound judgment as well as the laws of Yah condemning such action, Samson finds a harlot in Gaza. Discovered by the Gazites, they lay in wait to trap Samson to deliver him to the Philistines, thus subduing any harsh action towards them for Samson's retaliation concerning the woman in Timnath, a daughter of the Philistines.

Exodus 20:17 Thou shalt **not covet** thy neighbour's house, thou shalt **not covet** thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

*Just because one is called to be a **Nazarite** imparted with the gift of spiritual powers as well as physical superiority to show forth Yah's will, does not condone forgoing Yah's commandments or taking judgment into one's own hand to live outside the law.*

Judges 16:4~17 And it came to pass afterward, that **he loved a woman in the valley of Sorek, whose name was Delilah**. And the **lords of the Philistines** came up unto her, and said unto her, **Entice him**, and see wherein his **great strength lieth**, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. And Delilah said to Samson, **Tell me, I pray thee, wherein thy great strength lieth**, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. **So his strength was not known**. And Delilah said unto Samson, Behold, **thou hast mocked me**, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, **Hitherto thou hast mocked me**, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. And she said unto him, How canst thou say, **I love thee**, when thine heart is not with me? **thou hast mocked me these three times**, and hast not told me wherein thy great strength lieth. And it came to pass, **when she pressed him daily with her words**, and urged him, so that his soul was vexed unto death; That he told her all his heart, and said unto her, There hath not come a razor upon mine head; **for I have been a Nazarite unto God from my mother's womb**: if I be shaven, then my strength will go from me, and **I shall become weak, and be like any other man**.

*Samson, still focused on fulfilling his lustful desire in the pursuit of peace and love, has now moved onto his third relationship. Now his focus is on Delilah from the valley of Sorek, part of the Philistines' estate. Scriptures led us to believe that this woman was no different than the harlot from Gaza. While engaging with Samson, Delilah, confronted by the lords of the Philistines, agrees to **entice Samson** through her provocative wiles that would effectively erode his resistance enabling him to divulge the secret of his great strength. Upon her success the lords of the Philistines agree to each reimburse Delilah with eleven hundred pieces of silver. This would again lead one to believe that Delilah, as a known harlot, was willing to sell her wares without any formal courtship by either party.*

1 Corinthians 10:13 There hath no **temptation** taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also **make a way to escape**, that ye may be able to bear it.

Through Delilah's enticement constantly badgering him declaring his lack of love for her by mocking untruths, Samson finally relinquishes, and reveals the secret to his great strength found in his hair through

*his vow of being a **Nazarite**. Again this information would not have been divulged if he was not enabled to reveal his purpose and the power afforded in him to fulfill it. The Philistines wanted to capture him to end any future threat by Samson. They were willing to **enable**, empower Delilah with a wealth incentive to dominate Samson with emotions of a false love to reveal his power. Samson resisted Delilah with many different dead end scenarios before giving in to her forfeiting his inheritance by announcing the truth behind his unusual strength in the hope of acquiring her love, satisfy his unchecked lust. All desire, the act of coveting, stems from what we cannot obtain in the hope that obtaining it will bring happiness.*

2 Corinthians 10:3~6 For though we walk in the flesh, **we do not war after the flesh**: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, **and bringing into captivity every thought to the obedience of Christ**; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

***Bringing into captivity every thought to the obedience of Christ** is the opposite of the act of enabling: Using every asset to fulfill the lust of the eyes in the vain pursuit for momentary happiness.*

Judges 16:18~21 And when Delilah saw that he had told her **all his heart**, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, **and brought money in their hand**. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the **seven locks** of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that **the LORD was departed from him**. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

The story draws to a close with a happy ending for most. The Philistines are rid of their adversary and once again can gloat of victory throughout their dominion. Delilah immerses as a shrewd harlot in the sight of men, subduing Samson with her intoxicating beauty and obtaining reward from the lords of the Philistines, a truly momentous wage for a harlot.

*Yet Samson still goes unfulfilled in his pursuit for happiness and now loses his most rewarding asset being a **Nazarite**...his great power. Is there any more obvious example of one learning a lesson the hard way? Although he pursued his desire in fulfilling his lust of the flesh with all earnestness, happiness never followed. Why, because he pursued it **outside the will of Yah**.*

1 John 5:14 And this is the confidence that we have in him, that, if we ask any thing **according to his will**, he heareth us:

*At this point, the will of the Father, the significance for the calling of Samson and his dedication as a **Nazarite** with the original goal to loosen the bond of the Israelites from the control of the Philistines, is yet to be fulfilled.*

Judges 16:22~31 **Howbeit the hair of his head began to grow again after he was shaven**. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto **Dagon their god** (*the fish god*), and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may **make us sport**. And they called for Samson out of the prison house; and **he made them sport**: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

Now the house was full of men and women; and all the lords of the Philistines were there; and there were **upon the roof about three thousand men and women**, that beheld while Samson **made sport**. And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

*Samson never gained happiness apart from Yah's will, nor did his parents despite having the greatest of intentions, fatefully enabled, condoned Samson's lying to the truth. Neither Samson nor his parents achieved their goal because their actions were not in accord with Yah's will. Samson got to vindicate himself with a victory over the Philistines yet lived a life of loneliness, all because his focus was wrong. We are given this example by our Great Provider so that our lives are not lived in vain. All is given for us to possess our inheritance, Yah's Kingdom at Yahshua's return...**IF** we are willing to pursue life according to His will. Yet if we pursue a life of negative enabling, we become servants using the provided tools of the alluring one, the false light bearer, the teacher of deception...Satan.*

*There must be no doubt in any person's mind nor in anyone's heart that Yah is, has been and always will be our sustenance and our strength. Each of us must believe wholeheartedly and fiercely in the power, glory and the strength of Yah. Thus, it would be more proper to say that each of us must seek the companionship of Yah **first and foremost**...then all else will follow. Yah awaits each one of us with open arms!*

An excuse is worse and more terrible than a lie; for an excuse is a lie safeguarded

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