



Judges - Chapter One

Summary of Chapter One

Following on from the death of Joshua, the Israelites correctly enquired of the Lord as to whether they should fight and who should fight for them. The Lord chose Judah and they took Simeon with them. The Lord gave them many great victories over the Canaanite peoples.

However, the account shows that many other tribes failed in their attempts to remove the pagan tribes from their midst: Judah, Benjamin, Manasseh, Ephraim, Zebulun, Asher, Naphtali and Dan are named. There is no mention that they sought the Lord to lead them in their endeavours to settle the land.

I Judges 1:1-3:6 - The Roots of Israel's Apostasy

This introduction to the book identifies the root causes and effects of Israel's apostasy. The pattern established here is then repeated in a cyclical fashion throughout the body of the book.

I.a Judges 1:1-2:5 - Prelude to Apostasy: Incomplete Conquests

In the first part of the book's introduction, continuing military activity indicates that all conquests had not been completed during Joshua's day (1:1-26); several tribes achieved only incomplete conquests (1:27-36). Israel's disobedience in not completely conquering the land is confirmed in 2:1-5.

I.a.i Judges 1:1-36 - Israel's Failure to Complete the Conquest of Canaan

Refer to the chapter summary above.

I.a.i.1 Judges 1:1-21 - Initial Battles and the Seeds of Apostasy

The military encounters here are reminders that the peace at the end of the Book of Joshua was short-lived. Judah was given a leadership role and they allied with

Simeon against the remaining Canaanites. They had some successes, but some ominous failures as well.

¹ After the death of Joshua, the Israelites inquired of the Lord, ‘Who shall go up first for us against the Canaanites, to fight against them?’

Judges 1:1

After the death of Joshua a new era begins. Significantly, however, no new leader is appointed as in Joshua Chapter One. This foreshadows the chaotic conditions and apostasy that would prevail.

In this period of the Judges, Israel lost the critical next link in its godly leadership. Moses was the great leader used by God to bring them out of Egypt; Joshua was Moses’ assistant and the great leader used by God to bring them into the Promised Land. However, Joshua appointed no leader after him to guide the whole nation. They were in a critical place where they had to trust God more intensely than they ever had before. When significant national or even church leaders pass from the scene there is a tendency to live in the past. This should not be the case. People should value what has gone before but trust in God that he will allow them to move forward, providing they always aim to do his will.

During this period of the Judges, lasting probably around 340 years, there was no standing office of national leadership. Israel had no king, no president, and no prime minister on earth - only God in heaven; however, in the time of the last Judge: *<<and the Lord said to Samuel, ‘Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected me from being king over them’>>* (1 Samuel 8:7). Yet at the necessary and appropriate times God brought forth a leader for the nation. For the most part these leaders would rise up, do his or her job, and then return to their apparent obscurity. This required that the people of Israel maintain a real, abiding trust in God. These national deliverers were not elected and they did not come to leadership through royal succession. They were specially gifted by God for leadership in their times, and the people of God recognised and respected that gifting. They could do little else for the people of Israel had great obstacles in life. They were surrounded by people who lived in the most terrible immorality and idolatry, providing a constant temptation to the same sins. The idolatrous lives of the Canaanites who lived around Israel were focused mainly on three things: money, sex, and having a relationship with God on their own terms instead of God’s terms.

The Book of Judges shows a time that is sometimes confusing, difficult, and dark. For this reason, many neglect the book and regard this period of time as the ‘dark ages’ of Israel’s history. Yet if this book is neglected then a wonderful

account of the love and graciousness of God, and how he lovingly corrects his people is also neglected.

The Israelites inquired of the Lord. Here they did the right thing, the thing Joshua would have wanted them to do. With Joshua gone, they were not left without a leader; they were simply called to a renewed trust in God.

² The Lord said, ‘Judah shall go up. I hereby give the land into his hand.’ ³ Judah said to his brother Simeon, ‘Come up with me into the territory allotted to me, that we may fight against the Canaanites; then I too will go with you into the territory allotted to you.’ So Simeon went with him.

Judges 1:2-3

The Lord said. When Israel sought the Lord, he guided them. This is a consistent pattern throughout the Book of Judges. Although it does not say how God communicated with his people or through whom, he never failed to deliver and help his people when they sought him. Jesus expressed the same idea: <<***So I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you***>> (Luke 11:9). When a person asks of God and seeks him in sincerity they should expect that he will answer them. His response may come in an unexpected way, but they should always expect that it will come.

Judah shall go up. God directed that the tribe of Judah, the tribe that the Messiah would come from, should lead the way in this fight as they would in the civil war against Benjamin: <<***The Israelites proceeded to go up to Bethel, where they inquired of God, ‘Which of us shall go up first to battle against the Benjaminites?’ And the Lord answered, ‘Judah shall go up first’***>> (Judges 20:18). Judah was also the largest and strongest tribe. In this case, God’s plan made obvious military sense as well. Judah’s leadership in Israel had been anticipated as early as Jacob’s blessing, when he said that kings would come from the line of Judah; refer to Genesis 49:8-12.

Under the leadership of Joshua Israel had broken the back of the Canaanite’s military strength; yet it remained for each individual tribe to actually go in and possess what God had given them.

Judah said to his brother Simeon, ‘Come up with me.’ The leaders of the tribe of Judah acted wisely here. By partnering with another tribe, the work was much easier. Here, the tribes functioned in the same way that God wants the church to function, as a body, with each part of the body helping out other parts of the body; refer to 1 Corinthians 12:12-27.

Judah and Simeon, the two tribes that were to lead the way into Canaan, were closely linked: both came from the same mother: <<*She conceived again and bore a son, and said, 'Because the Lord has heard that I am hated, he has given me this son also'; and she named him Simeon. Again she conceived and bore a son, and said, 'Now this time my husband will be joined to me, because I have borne him three sons'; therefore he was named Levi. She conceived again and bore a son, and said, 'This time I will praise the Lord'; therefore she named him Judah; then she ceased bearing*>> (Genesis 29:33-35), and Simeon had inherited land in Judah's territory: <<*The second lot came out for Simeon, for the tribe of Simeon, according to its families; its inheritance lay within the inheritance of the tribe of Judah*>> (Joshua 19:1).

⁴ Then Judah went up and the Lord gave the Canaanites and the Perizzites into their hand; and they defeated ten thousand of them at Bezek. ⁵ They came upon Adoni-bezek at Bezek, and fought against him, and defeated the Canaanites and the Perizzites. ⁶ Adoni-bezek fled; but they pursued him, and caught him, and cut off his thumbs and big toes. ⁷ Adoni-bezek said, 'Seventy kings with their thumbs and big toes cut off used to pick up scraps under my table; as I have done, so God has paid me back.' They brought him to Jerusalem, and he died there.

Judges 1:4-7

The Lord gave the Canaanites and the Perizzites into their hand. Seeking the Lord, obeying his guidance, and working together as a body, always produces great results. Their success was plain to see: the Lord delivered all their enemies into their hands.

Each city and town in Canaan had its own 'king,' such as Adoni-bezek, whose name means 'Lord of Bezek' or 'Lord of Lightning.' This was an enemy with a fearful name, yet Judah and Simeon defeated him none the less.

Cut off his thumbs and his big toes. This would prevent him from ever engaging in battle again. The practice of cutting off body parts of vanquished enemies is known in Mesopotamian and classical Greek sources, and was practiced by Adoni-bezek himself (v.7).

Their punishment of Adoni-Bezek may seem cruel, yet it can be seen that it was simply justice in its truest sense. He had done this same thing to seventy kings; so now he had his own toes and fingers cut off. The punishment made Adoni-Bezek worthless as a warrior; he could trouble Israel no more as a military man. Judah and Simeon are also seen as acting in an unselfish manner.

They fought a battle in territory that did not directly belong to them. The city of Bezek was far to the north of Judah's tribal lands.

⁸ Then the people of Judah fought against Jerusalem and took it. They put it to the sword and set the city on fire. ⁹ Afterwards the people of Judah went down to fight against the Canaanites who lived in the hill country, in the Negeb, and in the lowlands.

Judges 1:8-9

Then the people of Judah fought against Jerusalem and took it. Here it is recorded that the city of Jerusalem fell to Judah. It was occupied for a time, in fact Adoni-Bezek was taken there and died there, but the city later fell back to the Jebusites. Jerusalem was on the border between Judah and Benjamin. Neither tribe succeeded in driving out its inhabitants completely (v.21), and: <<***But the people of Judah could not drive out the Jebusites, the inhabitants of Jerusalem; so the Jebusites live with the people of Judah in Jerusalem to this day***>> (Joshua 15:63); that was accomplished only by David, refer to 2 Samuel 5:6-10 for that account.

The three major geographic divisions of Israel are described here:

- The hill country, which describes the mountainous regions between Jerusalem and Hebron.
- The Negeb or Negev in the south, which is the semi-arid area between Hebron and Kadesh-barnea.
- The lowlands, sometimes called the Shelphelah from the Hebrew word used here. This is the region of foot-hills running north and south between the coastal plain and the central mountain range.

¹⁰ Judah went against the Canaanites who lived in Hebron (the name of Hebron was formerly Kiriath-arba); and they defeated Sheshai and Ahiman and Talmai. ¹¹ From there they went against the inhabitants of Debir (the name of Debir was formerly Kiriath-sepher). ¹² Then Caleb said, 'Whoever attacks Kiriath-sepher and takes it, I will give him my daughter Achsah as wife.' ¹³ And Othniel son of Kenaz, Caleb's younger brother, took it; and he gave him his daughter Achsah as wife. ¹⁴ When she came to him, she urged him to ask her father for a field. As she dismounted from her donkey, Caleb said to her, 'What do you want?' ¹⁵ She said to him, 'Give me a present; since you have set me in the land of the Negeb, give me also Gulloth-mayim.' So Caleb gave her Upper Gulloth and Lower Gulloth.

Judges 1:10-15

Judah went against the Canaanites who lived in Hebron. This passage, which is almost identical to Joshua 15:13-19, is almost certainly a flashback to the earlier capture of Hebron and Debir. Caleb offering Achsah as a prize to the victor is similar to Saul offering Michal to David in exchange for one hundred Philistine foreskins in 1 Samuel 18:25.

Hebron was the ancient city of Abraham and the city which discouraged the ten unfaithful spies from taking the Promised Land in Moses' day because of the Anakim which lived there: <<*They went up into the Negeb, and came to Hebron; and Ahiman, Sheshai, and Talmai, the Anakites, were there. (Hebron was built seven years before Zoan in Egypt)*>> (Numbers 13:22).

Give me also Gulloth-mayim. Achsah asked for springs of water in addition to land, since land without sources of fresh water was almost worthless.

¹⁶ The descendants of Hobab the Kenite, Moses' father-in-law, went up with the people of Judah from the city of palms into the wilderness of Judah, which lies in the Negeb near Arad. Then they went and settled with the Amalekites.

Judges 1:16

Hobab the Kenite, Moses' father-in-law was Jethro: <<*Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God*>> (Exodus 3:1). The Israelites and Kenites had been friendly in the wilderness, and the cooperation here fulfils Moses' words <<*we will treat you well*>> (Numbers 10:29-32).

The city of palms is another name for Jericho: <<*Then those who were mentioned by name got up and took the captives, and with the booty they clothed all that were naked among them; they clothed them, gave them sandals, provided them with food and drink, and anointed them; and carrying all the feeble among them on donkeys, they brought them to their kindred at Jericho, the city of palm trees. Then they returned to Samaria*>> (2 Chronicles 28:15); refer also to Deuteronomy 34:1-3.

¹⁷ Judah went with his brother Simeon, and they defeated the Canaanites who inhabited Zephath, and devoted it to destruction. So the city was called Hormah. ¹⁸ Judah took Gaza with its territory, Ashkelon with its territory, and Ekron with its territory.

Judges 1:17-18

Devoted it to destruction. Devotion to destruction, Hebrew *kherem*, was not an exclusively biblical practice. The Moabite Stone, where in the earliest instance of the name of Israel's God in an inscription, in which King Mesha speaks of devoting to destruction the city of Nebo, killing 7,000 men and women and dragging the vessels of Yahweh before Chemosh. Although such total destruction may be offensive to modern sensibilities, the Bible insists that the total destruction of Jericho was commanded by the Lord himself, as were all the inhabitants of other towns: **<<But as for the towns of these peoples that the Lord your God is giving you as an inheritance, you must not let anything that breathes remain alive. You shall annihilate them – the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites – just as the Lord your God has commanded>>** (Deuteronomy 20:16-17), and it gives evidence of God's judgement on the terrible sin of the Canaanites. This order to destroy every living thing was not a license to kill indiscriminately in other warfare, because cities outside the Promised Land were to be treated differently; refer to Deuteronomy 20:10-15. Rather, it was intended to punish the Canaanites, whose iniquity had become complete: **<<And they shall come back here in the fourth generation; for the iniquity of the Amorites is not yet complete>>** (Genesis 15:16), and to protect the Israelites from falling into idolatry and apostasy; refer to Deuteronomy 7:1-6. The extermination of the Canaanites was a special case of divine judgement intruding into a period otherwise characterised by common grace; as such, it provides no pattern for general warfare, either ancient or modern, but anticipates the final judgement that will befall all who persist in rebellion against God's gracious overtures.

Gaza, Ashkelon, Ekron. Judah captured three of the major Philistine cities (Joshua 13:2-3), but they were not able to hold them; they later reverted to Philistine control.

¹⁹ The Lord was with Judah, and he took possession of the hill country, but could not drive out the inhabitants of the plain, because they had chariots of iron.

Judges 1:19

But could not drive out the inhabitants of the plain. This seemingly innocuous notice is in fact ominous, since the Israelites' failure to drive out the Canaanites completely, as God had instructed for Jericho: **<<The city and all that is in it shall be devoted to the Lord for destruction. Only Rahab the prostitute and all who are with her in her house shall live, because she hid the messengers we sent>>** (Joshua 6:17), was a root cause of Israel's apostasy and troubles; refer to Judges 2:11-3:6. Since the three Philistine cities mentioned in v.18 were in the

plain, this verse must mean that the Israelites had no success beyond these three cities, and perhaps even that they lost control of them very quickly.

They had chariots of iron. The Israelites did not have chariots, which were effective on the flat, coastal plains but were ineffective in the hill country of Canaan, where most of the Israelites settled.

This spoke more to Judah's lack of full trust in God than it did to Canaanite military superiority. Chariots were no problem for God's people when they were trusting God; refer also to Exodus 14:7-29, Joshua 11:1-8, and 1 Kings 20:21. Their attitude should have been like that reflected on by David: <<*Some trust in chariots and some in horses, but we trust in the name of the Lord our God*>> (Psalm 20:7 NIV).

²⁰ Hebron was given to Caleb, as Moses had said; and he drove out from it the three sons of Anak.

Judges 1:20

Caleb drove out from it the three sons of Anak. Caleb's victory over the sons of Anak shows what a trusting Israel could accomplish. The sons of Anak were large men and fierce warriors: <<*There we saw the Nephilim (the Anakites come from the Nephilim); and to ourselves we seemed like grasshoppers, and so we seemed to them*>> (Numbers 13:33), and: <<*Hear, O Israel! You are about to cross the Jordan today, to go in and dispossess nations larger and mightier than you, great cities, fortified to the heavens, a strong and tall people, the offspring of the Anakim, whom you know. You have heard it said of them, 'Who can stand up to the Anakim?'*>> (Deuteronomy 9:1-2), yet with God's help Caleb defeated them, as is also recorded in Joshua 15:13-14.

There is some disagreement among commentators as to whether this is a flashback to the days of Joshua when Caleb was allocated the land or whether he lived on to a very old age and was still conducting military affairs over the people who shared the land with him. The former seems most likely.

²¹ But the Benjaminites did not drive out the Jebusites who lived in Jerusalem; so the Jebusites have lived in Jerusalem among the Benjaminites to this day.

Judges 1:21

Benjamin did not drive out the Jebusites. This was a case where the battle had already been won (v.8); the tribe of Benjamin simply had to enter into what was already theirs. It would certainly take effort, but the critical battle was over. Jerusalem belonged to them. This second notice about Israelite failure previews a series of six almost identical notices in vv.27-36. The Israelites were apparently

satisfied with a comfortable home in a productive land and were not zealous to achieve God's full purpose for their life in the land.

So the Jebusites have lived in Jerusalem among the Benjaminites to this day.

Up until the time of the writer of the Book of Judges, the tribe of Benjamin failed to cast out the Jebusites and therefore lived in constant military and spiritual danger.

I.a.i.2 Judges 1:22-36 - Incomplete Conquests Portending Apostasy

The Israelites now suffered more failures in the north. After an initial success at Bethel (vv.22-26), six tribes – Manasseh, Ephraim, Zebulun, Asher, Naphtali, and Dan – did not drive out the Canaanites from their territories (vv.27-36). These territories fairly well spanned the northern two-thirds of the Promised Land.

²² The house of Joseph also went up against Bethel; and the Lord was with them. ²³ The house of Joseph sent out spies to Bethel (the name of the city was formerly Luz). ²⁴ When the spies saw a man coming out of the city, they said to him, 'Show us the way into the city, and we will deal kindly with you.' ²⁵ So he showed them the way into the city; and they put the city to the sword, but they let the man and all his family go. ²⁶ So the man went to the land of the Hittites and built a city, and named it Luz; that is its name to this day.

Judges 1:22-26

The house of Joseph. There was no tribe of Joseph as such: his inheritance had been split between his two sons, Ephraim and Manasseh by his father Jacob in Egypt: <<*Therefore your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are now mine; Ephraim and Manasseh shall be mine, just as Reuben and Simeon are. As for the offspring born to you after them, they shall be yours. They shall be recorded under the names of their brothers with regard to their inheritance*>> (Genesis 48:5-6); that they would be large significant tribes is indicated by: <<*A firstborn bull – majesty is his! His horns are the horns of a wild ox; with them he gores the peoples, driving them to the ends of the earth; such are the myriads of Ephraim, such the thousands of Manasseh*>> (Deuteronomy 33:17). They are the next two tribes to be mentioned as having difficulty driving out the local inhabitants.

Bethel means 'the house of God.' Its honoured history included Abraham's sacrifice to God: <<*He journeyed on by stages from the Negeb as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai*>> (Genesis 13:3) and Jacob's revelation from God in a dream: <<*I am the God of Bethel, where you anointed a pillar and made a vow to me. Now leave this*>>

land at once and return to the land of your birth>> (Genesis 31:13). Joshua originally captured it, perhaps as part of the defeat of Ai: <<*There was not a man left in Ai or Bethel who did not go out after Israel; they left the city open, and pursued Israel*>> (Joshua 8:17).

They put the city to the sword, but they let the man and all his family go. They seemed to use the events surrounding Rahab and the conquering of Jericho as a pattern, and a successful pattern at that (Joshua Chapters 3 and 6). This was not so much a matter of compassion but one of honour.

²⁷ Manasseh did not drive out the inhabitants of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; but the Canaanites continued to live in that land. ²⁸ When Israel grew strong, they put the Canaanites to forced labour, but did not in fact drive them out.

²⁹ And Ephraim did not drive out the Canaanites who lived in Gezer; but the Canaanites lived among them in Gezer.

³⁰ Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol; but the Canaanites lived among them, and became subject to forced labour.

³¹ Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob; ³² but the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out.

³³ Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land; nevertheless the inhabitants of Beth-shemesh and of Beth-anath became subject to forced labour for them.

³⁴ The Amorites pressed the Danites back into the hill country; they did not allow them to come down to the plain. ³⁵ The Amorites continued to live in Har-heres, in Aijalon, and in Shaalbim, but the hand of the house of Joseph rested heavily on them, and they became subject to forced labour. ³⁶ The border of the Amorites ran from the ascent of Akrabbim, from Sela and upwards.

Judges 1:27-36

Did not drive out the inhabitants. Six more tribes failed in the same way as Judah and Benjamin: Manasseh (v.27), Ephraim (v.29), Zebulun (v.30), Asher (v.31), Naphtali (v.33), and Dan (v.34). The effects were tragic: the Israelites turned to the Baals, the gods of those Canaanites who remained among them, and forsook the Lord. Thus, Israel's worship did not remain pure.

But the Canaanites lived among them. This is precisely what the Lord did not want for his people for he knew they would be drawn into pagan idolatry, and that is what happened - time and time again!

God never intended for Israel to conquer the land of Canaan easily; he never intended it to happen quickly. Exodus 23:29-30 and Deuteronomy 7:22-24 both say that God intended to give them the land little by little. Although God planned for Israel to take the land through constant trust in him and frequent battles, they failed to do this and therefore did not drive out the inhabitants. It was almost as if Israel said, "If we can't have it easy, then we don't want it at all."

The Israelites subjected many of the Canaanite groups to forced labour. In later times, David and Solomon also used their enemies in this way: <<*Adoram was in charge of the forced labour; Jehoshaphat son of Ahilud was the recorder*>> (2 Samuel 20:24), and: <<*This is the account of the forced labour that King Solomon conscripted to build the house of the Lord and his own house*>> (1 Kings 9:15a), which indicates they became domestic servants, servants of the church and, indeed, they were used later in large construction projects such as the palace and temple in Jerusalem.

Under the Law of Moses the people of Israel were permitted to have foreign slaves but they were expected to treat them well and care for them, even allowing them a Sabbath rest. Paul went further and helped bring slaves as well as others to the Lord and then expected their owners to see them as equal in the Lord: <<*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus*>> (Galatians 3:28), and: <<*In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!*>> (Colossians 3:11). This is perfect expressed in the case of the slave Onesimus and his master Philemon: <<*Perhaps this is the reason he was separated from you for a while, so that you might have him back for ever, no longer as a slave but as more than a slave, a beloved brother – especially to me but how much more to you, both in the flesh and in the Lord*>> (Philemon 15-16).

Gezer never belonged to Israel until it was given to Solomon by Pharaoh: *<<Pharaoh king of Egypt had gone up and captured Gezer and burned it down, had killed the Canaanites who lived in the city, and had given it as dowry to his daughter, Solomon's wife>>* (1 Kings 9:16).

The hand of the house of Joseph rested heavily on them. In this context Joseph is a reference to all the tribes of Israel and is often used in Scripture as a reference to the ten northern tribes rather than the direct descendants of Joseph: Ephraim and Manasseh. Refer to the comments made on 2 Samuel 19:18b-23 and Amos 5:14-15.

The Amorites pressed the Danites back into the hill country. Here, the people of God can be seen being pushed around by their enemies. This should never be the case when God's people are walking in the strength of their God. The Amorites were Canaanite peoples living in the central hill country. They were such an obstacle to the tribe of Dan that the Danites were eventually forced to migrate northward: *<<When the territory of the Danites was lost to them, the Danites went up and fought against Leshem, and after capturing it and putting it to the sword, they took possession of it and settled in it, calling Leshem, Dan, after their ancestor Dan>>* (Joshua 19:47), and: *<<In those days there was no king in Israel. And in those days the tribe of the Danites was seeking for itself a territory to live in; for until then no territory among the tribes of Israel had been allotted to them>>* (Judges 18:1).

The border of the Amorites ran from the ascent of Akrabbim, from Sela and upwards. The end result was that the Amorites had an appointed boundary within the inheritance of God's people. This was an unnecessary and dangerous accommodation to the social and spiritual enemies of the people of God.

There is a dangerous and seductive form of pacifism in the Christian life, which ignores the reality of the spiritual battle so clearly described as putting on the whole armour of God in Ephesians 6:10-20 and referred to by analogy in the Book of Judges. This pacifist attitude will happily make a peace with the devil that basically says, "I will not harm your interests if you leave me mostly alone." This attitude of spiritual surrender is unacceptable for the Christian. Leon Trotsky, the infamous Communist leader said at least one correct thing: "You may not be interested in war, but war is interested in you." To take an attitude of spiritual surrender is to willingly lose that war.

At this period of time, the tribes of Israel at their best experienced incomplete victory; at their worst they simply surrendered to and accommodated the enemy. This makes Christians value the complete and glorious victory of Jesus Christ on their behalf all the more. There was nothing left incomplete in the victory he won for everyone, those who would choose to believe in him, on the Cross and through the resurrection.