

Lesson 15 Isaiah 30 Security Is Not Found in Human Alliances

Introduction

War in our times

Russia invaded Ukraine. I struggle to imagine the evil in the mind of Vladimir Putin to make a choice that would cause so much death and pain, loss, to so many people, seemingly with the primary goal of satisfying his own lust for power and glory. The first map I saw showed the huge red landmass that is Russia looming over the small blue territory that is Ukraine. I immediately thought of our present section of Isaiah and Assyria's invasion of Judah. Tiny Judah being swallowed up by the empire of the north as its army conquers city after city to surround the capital.

Ukraine is not as small, 44 million people, but small compared to Russia. We are watching destruction of towns and villages located in the invaders path to the capital. Kiev has been surrounded. We see diplomatic entanglement of regional powers and super-powers as NATO supports Ukraine and China supports Russia. All of that draws a comparison between the long ago war of our present section of Isaiah and this very real and present catastrophe.

Isaiah has already expressed to us a future vision ongoing wars among the nations. The city of man is chaotic. When have there not been wars in Europe? That last century began with "The War To End All Wars." The assumption among the victorious powers was that the West would never allow such a thing to happen again. At least not in Europe. They were wrong. Twenty years later, World War II forced historians to rename "The War To End All Wars," "World War I." Another 50 years after World War II and the West was shocked again as the former Yugoslav nations engaged in bloody conflict. That war came out of the upheaval of failed Communist states. But with the tearing back of the Iron Curtain, the dissolution of the Soviet Union, the end of the Balkan war, surely now Europeans have entered into an era where war in Europe is unthinkable.

There is definite elitism in this idea. "Sure, there are wars in Africa and the Middle East. Of course, those people have wars. But civilized Europe?" Has secularism in Europe changed the heart of man? Does power no longer corrupt? Has the city of man stopped being the city of chaos?

The Biblical view of human civilization, combined with the history of humankind, combined with the apparent narcissism of a leader like Vladimir Putin all point towards the reality that wars will continue to occur through time all over our planet, until the true King vanquishes evil and establishes a new kingdom populated by individuals whose hearts have been transformed to love.

The comparison of Russia to Assyria, Ukraine to Judah works in an abstract sense. We see the evil of war. We see an invading empire. We see the rightness of standing with Ukrainians against this attack on their basic human dignity as created in the image of God.

So, there is some sense where the comparison is helpful. But very importantly, whenever these parallels occur to us between Old Testament events and modern events, we have to remember that Israel had a singularly unique role as the Old Covenant people of God. No other nation is the chosen people Israel.

Judah here will be rebuked for making an alliance with Egypt. Does that mean Ukraine should not make alliances with other nation states against Russia? And God promises Jerusalem that Assyria will be defeated. Does that promise apply now to Ukraine?

No. Neither of those comparisons apply from this text concerning Assyria and Judah. We can learn principles from this text that apply to our modern experience. But we have to carefully consider what the text meant in its original context to the original audience before we can begin to make applications for our own day. The people of Israel are a unique entity in salvation history. And even for Israel, salvation history took a major shift with the coming of Christ and the establishment of the New Covenant. Israel is not the New Covenant people of God. That has changed.

Under the Old Covenant, the people of God understood their definition to be tied to the theocracy that was the geo-political state of Israel. That nation state is no longer the locus of God's people. The definition of God's people is defined by the current covenant God is operating with. Right now, that is the New Covenant established by Jesus. The New Covenant is the constitution for the people of God in our current moment of salvation history. With the shift from old to new, we are no longer defined as a geo-political entity. We are a spiritual entity. We are the Church. We are all those who have truly believed in Jesus Christ. And we exist all over the world, in a multitude of nation states, as part of the population in each country.

The nation state of Ukraine is not parallel to the nation state of Judah in a theological sense. The church of Ukraine, the body of believers in Ukraine, they come much closer to paralleling Judah. And so, when we consider possible principles or promises from our present text that might apply to Ukraine, we have to keep in mind the shift from Old Covenant people of God to New Covenant people of God.

After we consider the text of Isaiah 30, I will come back to this question of possible application to our modern reality. I am not promising there will be significant application. I didn't choose this text to apply to Ukrainian situation. It just happens to be the text we're in right now as this crisis is unfolding.

The Second Set of Three Woes

The invasion of Judah by Assyria takes place at the end of our current major section titled, *The Lord of History*. Six woes are followed by the narrative of invasion and rescue. So there will be a couple of lessons before we get to the narrative of invasion. The six woes occur in two sets of three.

We have done the first three, and those three suggested three principles. And here are the three principles that we took out of those first three woes.

- (1) From the 1st woe, when God's people reject His Word and Covenant, destruction follows, according to God's divine purposes (28:1-29).
- (2) From the 2nd woe, there is disaster and deliverance in God's divine purposes, but historical deliverance does not change people spiritually. Spiritual deliverance needs a further divine action, which is already planned by God (29:1-14).
- (3) And from the 3rd woe, people may think to run the world without God, but He is the sovereign, and His transforming purposes will work out spiritually, morally and socially, fulfilling what began in Abraham to the establishment of a truly renewed people (29:15-24).

There are the three principles that Motyer suggested. We concluded with them in our last lesson. The first three woes communicate these principles without concretely identifying the historic occasion. There is plenty enough in those woes for us to guess which nations we are talking about, but neither Egypt nor Assyria are explicitly named, not until this 4th woe. Beginning with the 4th woe, the second set of three woes occurs in a historically defined situation.

So, first we have three woes that establish principles concerning Yahweh as the Lord of History. Then we have three woes that affirm those three principles through examples of practical application.

Motyer sets the first three woes in a parallel column beside the second three woes. The 1st woe parallels the 4th woe. The 2nd woe parallels the 5th woe. And the 3rd woe parallels the 6th woe.

I'll treat this 4th woe independently of the 1st woe. I'm not going to be going back and forth. I want us to get a feel for chapter 30. But in the end, I will consider how this 4th woe provides an example for the principle from the 1st woe. So, once again, here is that principle from the 1st woe, "When God's people reject His Word and Covenant, destruction follows, according to God's divine purposes (28:1-29)."

4th Woe (30:1-33)

Now to the 4th woe delivered in chapter 30. The structure is chiasmic. It's simple, there's an outer frame and an inner frame. The outer frames give us a human perspective, what we can see going on in the narrative. The inner frames give us God's perspective on these events.

A Human perspective: Alliance with Egypt will be no help (1–7)

B Divine perspective: our just God promises death for those who reject His Word (8–17)

B' Divine perspective: our patient God promises blessing for those who return to Him (18–26)

A' Human perspective: Invasion of Assyria will be no threat (27–33)¹

A Human perspective: Alliance with Egypt will be no help (1–7)

We start with the human perspective of the alliance with Egypt, which in the end will be of no help to Judah. This is Isaiah 30:1-7.

<p>¹ “Woe to the rebellious children,” “Who execute a plan, but not Mine, In order to add ² Who proceed down to Egypt To take refuge in the safety of Pharaoh ³ “Therefore the safety of Pharaoh will be your shame ⁴ “For their princes are at Zoan ⁵ “Everyone will be ashamed because of a people who cannot profit them, ⁶ The oracle concerning the beasts of the Negev. From where <i>come</i> lioness and lion, They carry their riches on the backs of young donkeys</p>	<p>declares the LORD, And make an alliance, but not of My Spirit, sin to sin; Without consulting Me, And to seek shelter in the shadow of Egypt! And the shelter in the shadow of Egypt, your humiliation. And their ambassadors arrive at Hanes. <i>Who are</i> not for help or profit, but for shame and also for reproach.” Through a land of distress and anguish, viper and flying serpent, And their treasures on camels’ humps, To a people who cannot profit <i>them</i>; ⁷ Even Egypt, whose help is vain and empty. Therefore, I have called her “Rahab who has been exterminated.”</p>
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We need to set up the historical context. This is going to take a little bit of time. We are now a couple of generations removed from the Assyrian emperor Tiglath-Pileser III, who is the one Ahaz sought out for help against Syria and Israel back in Isaiah 7. Tiglath-Pileser ended up subjugating all three smaller nations, Syria, Israel, and Judah. Israel later rebelled against Assyria and like Judah now, they at that time sought help from Egypt. It did not work then either. Tiglath-Pileser's son Shalmaneser V destroyed Israel's capital Samaria, exiled the people of Israel, and brought people from other lands to populate their cities. That was in 722 BC, the sixth year of Hezekiah's co-regency with his father Ahaz. 722 BC is also the date the next Assyrian emperor Sargon II began his rule. In fact, Sargon may have finished the siege of Samaria begun by Shalmaneser. Historians debate that. The siege took three years, so it is possible.

Typically, in the Ancient Near East, various vassal states rebelled from the current ruling empire any time there was a change of emperors. We are told in 2 Kings 18:7 that Hezekiah stopped paying tribute to Assyria. Presumably Hezekiah made that decision when Shalmaneser died, and Sargon took power.

That was a dangerous move. But we are told in that same verse, “The Lord was with him; wherever he went he prospered.” In spite of Hezekiah's lack of faith in turning to Egypt for help, he is classified

¹ J. A. Motyer. *The Prophecy of Isaiah* (Downers Grove, IL: InterVarsity Press, 1996) 244.

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| <p>¹ “Woe to the rebellious children,”
“Who execute a plan, but not Mine,

In order to add
² Who proceed down to Egypt
To take refuge in the safety of Pharaoh
³ “Therefore the safety of Pharaoh will be
your shame
⁴ “For their princes are at Zoan
⁵ “Everyone will be ashamed because of a people
who cannot profit them,</p> | <p>declares the LORD,
And make an alliance,
but not of My Spirit,
sin to sin;
Without consulting Me,
And to seek shelter in the shadow of Egypt!
And the shelter in the shadow of Egypt,
your humiliation.
And their ambassadors arrive at Hanes.
<i>Who are</i> not for help or profit, but for shame and
also for reproach.”</p> |
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It is not clear whether an alliance with Egypt would in all cases be forbidden by God. Isaiah emphasizes that the leadership of Judah went down to Egypt without consulting God. The plan was theirs. The alliance was theirs. If they had asked God, God would have led them. We don't know to what, because they didn't ask God.

They already determined that they would ask Egypt to provide security and shelter. Their hearts were already set. There was no need to ask God. God might say “no.” What do you do when you think your parents might say, “No?” You don't ask. You just do it. They are rebellious children.

The result will be shame and humiliation. The security they sought apart from God will not meet their need. Isaiah is telling them, “Not only was it wrong of you to make an alliance without consulting God, but that people you put your trust in above God will fail you. You will be shamed through the failure of this alliance you are so proud of.”

In verses 6 and 7, Isaiah highlight's the uselessness of this treaty with the image of a baggage train taking treasure down to secure the treaty. The image employs the double meaning of the word, “oracle.” An oracle can be a message concerning what will happen in the future. The word “oracle” also means “burden.” This oracle or burden concerns the donkeys and camels, animals of burden that carry on their backs the treasure needed to make the alliance.

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| <p>⁶ The oracle concerning the beasts of the Negev.
From where <i>come</i> lioness and lion,
They carry their riches on the backs of
young donkeys</p> | <p>Through a land of distress and anguish,
viper and flying serpent,
And their treasures on camels' humps,

To a people who cannot profit <i>them</i>;</p> |
| <p>⁷ Even Egypt, whose help is vain and empty.</p> | <p>Therefore, I have called her
“Rahab who has been exterminated.”</p> |

The beasts carried riches through dangerous territory for no reason. Egypt cannot profit you. This treaty is vain and empty. Isaiah ends with another word that has a double meaning. The word “Rahab” had become a name for Egypt. The word literally means “arrogance.” The last verset can mean two things. It can mean, “Rahab who has been exterminated.” It can also mean, “her arrogance ended.” Egypt, the proud one, will see an end of her arrogance as she fails to be of any value against Assyria. In our next section we are going to consider God's divine perspective.

B Divine perspective: our just God promises death for those who reject his word (8–17)

In verses 8-17, Isaiah exemplifies the role of covenant lawsuit prophet. He indicts Judah of more than neglecting to consult God. He charges them with refusal to hear God's word and willfully turning aside from God's path. He then proclaims the penalty for rejecting God's word. The indictment comes first. This is 8-11.

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| <p>⁸ Now go, write it on a tablet before them
That it may serve in the time to come</p> | <p>And inscribe it on a scroll,
As a witness forever.</p> |
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- ⁹ For this is a rebellious people,
Sons who refuse to listen
¹⁰ Who say to the seers, "You must not see *visions*";
Speak to us pleasant words,
¹¹ Get out of the way,
Let us hear no more
- false sons,
To the instruction of the LORD;
And to the prophets, "You must not prophesy
to us what is right,
Prophesy illusions.
turn aside from the path,
about the Holy One of Israel."

In the first woe Isaiah described how Judah's leaders mocked his prophetic word as fit only for the nursery. This also sounds like Isaiah experienced firsthand these words of rejection. Judah's leaders say, "You must not prophesy to what is right." They don't want to hear it. They want pleasant words. They want illusion, not truth. They tell him, "Get out of the way, let us hear no more about the Holy One of Israel."

They were probably not so blunt in their rejection. It's like today. People don't mind hearing about Jesus as long it is a pleasant, permissive Jesus. But that is not Jesus. Jesus calls us to His own vision of holiness, to sacrifice, to a giving up of this life. And people are really saying, "Let us hear no more of that Jesus."

In the same way, I imagine the leaders of Judah were saying, "We don't want to hear your version of Yahweh, Isaiah." But Isaiah was not providing them with just another option. Isaiah spoke of the true Holy One of Israel. Rejecting Isaiah's vision of God was a rejection of God as He truly is.

Isaiah first communicated the charge that Judah has broken covenant with God, rejecting God, and God's word. Now he communicates the consequence of breaking covenant with God, verses 12-17.

- ¹² Therefore thus says the Holy One of Israel,
And have put your trust in oppression and guile,
¹³ Therefore this iniquity will be to you
Whose collapse comes suddenly in an instant,
¹⁴ Whose collapse is like the smashing of a potter's jar,
That a sherd will not be found among its pieces
Or to scoop water from a cistern."
¹⁵ For thus the Lord GOD, the Holy One of Israel,
has said,
In quietness and trust is your strength."
¹⁶ And you said, "No, for we will flee on horses,"
"And we will ride on swift *horses*,"
¹⁷ One thousand *will flee* at the threat of one *man*;
Until you are left as a flag on a mountain top
- "Since you have rejected this word
and have relied on them,
Like a breach about to fall, a bulge in a high wall,
So ruthlessly shattered
To take fire from a hearth
"In repentance and rest you will be saved,
But you were not willing,
Therefore you shall flee!
Therefore those who pursue you shall be swift.
You will flee at the threat of five,
And as a signal on a hill.

Can you see that image of the smashed potter's jar? You know how you can break a glass in the dishwasher or drop a bowl in the sink, and it cracks into three or four pieces? A bit of that bowl could still be used to take fire from the hearth or water from a cistern. Isaiah says the collapse of Judah will be like dropping that bowl out of a second story window onto cement. The whole thing shatters in an instant. There are no useful little pieces. You can see this picture Isaiah paints.

What path had Isaiah counseled for Judah? "In repentance and rest you will be saved, in quietness and trust is your strength." Repentance is turning from sin back to God. Rest does not necessarily mean doing nothing. To wait, to rest, can be a synonym for faith. It can mean a rest of the heart and mind in God as Savior. You can be very active in this kind of rest. But in your activity, you rest in the assurance that God has got you. The next verset communicates this, "In quietness and trust is your strength." That does not mean you do nothing. You have a quietness of soul. And you know that, in whatever you need to do, the strength that saves you is not your strength. It is God's strength.

That, Isaiah says, is the path they should have taken. God should have been refuge and strength. Isaiah goes on to say in 15b, "But you were not willing." And so, you will fail, and you will run.

When Isaiah writes in verse 17, “One thousand will flee at the threat of one man,” he is applying Deuteronomy 32:30 to Judah.

How could one chase a thousand,
Unless their Rock had sold them,
And two put ten thousand to flight,
And the LORD had given them up?

And when he writes, “You will flee at the threat of five,” he is reversing Leviticus 26:8 back upon Judah.

Five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword.

Judah has walked away from covenant with God. And to, they are not going to experience the covenant promises of victory. Instead, those covenant promises from Moses are turned back onto them. Judah sought a military solution in an alliance with Egypt to go to war against Assyria. That solution has committed them to war. It will fail. And we have no way of knowing what kind of solution God would have provided had they trusted in Him. God could have solved the crisis diverting Assyria from ever invading at all. Or God could have called up a small force, like with Gideon’s army, to push the Assyrians back. Or God could have called all of Judah out to fight. All of those could have been the way of faith. We can’t know what would have happened if Judah’s leaders had not rejected God’s word and had not put their trust in their own foreign policy. We only know what did happen as a result of their unfaithfulness.

God is not going to prop up the unfaithful alliance with Egypt. He is going to allow Assyria to invade. But that will not be the end of the story. That is only half of the divine perspective. Isaiah also sees in this punishment the patience of God to bring about promised blessing on those who will repent and return to the way of faith.

B’ Divine perspective: our patient God promises blessing for those who return to him (18–26)

The next section is our B’. We have just looked at B: indictment and punishment for rejecting God’s word. That’s how God sees the alliance with Egypt. B’ adds the perspective of divine compassion. The section begins this way in verse 18.

¹⁸ Therefore the LORD longs to be gracious to you,
And therefore He waits on high to have
compassion on you.
For the LORD is a God of justice;
How blessed are all those who long for Him.

God longs to be gracious. He waits to have compassion. When we talk about people waiting, it’s usually a way to speak about faith. When we talk about God waiting, it’s a way to speak about His patience. Judah’s counselors do not want anything to do with the Holy One of Israel. They have been described as rebellious children and rebellious sons in our first two sections of this woe. They have had enough direction from God the Father. They do not respect His word or His ways. They will make their own way without His foolish, outdated Word. They will make their own covenant with Egypt and mock Isaiah when he calls it a covenant of death. They are proudly confident in their own view. “What do you know about it, Isaiah? This is not death. This is life. This is the way the world works. They have power. We need that power on our side.”

God will punish these wayward children so that some might turn back. Every loving parent longs to be gracious, waits to have compassion. But not every child will return to the path of faith. The child has to want relationship. The child has to want to return. They have to come to the realization of their need, like the prodigal son when he found himself eating out of a pig’s trough and he finally saw that he had chosen a way of death. He still had a decision to make. He could still harden his thoughts against his father, or he could repent and return. He had to want to repair relationship with his father. That’s 18b.

For the LORD is a God of justice;
How blessed are all those who long for Him.

- ³² And every blow of the rod of punishment,
Will be with *the music of* tambourines and lyres;
Which the LORD will lay on him,
And in battles, brandishing weapons, He will
fight them.
- ³³ For Topheth has long been ready,
He has made it deep and large,
The breath of the LORD, like a torrent of brimstone,
sets it afire.
Indeed, it has been prepared for the king.
A pyre of fire with plenty of wood;

Don't stand against God. In the Bible, Topheth is connected with child sacrifice by fire to the god Molech. That's in both 2 Kings 23:10 and Jeremiah 7:31. The name may have come from two Hebrew words meaning, "disgraceful burning place." The Assyrians did not know they were climbing onto an altar of judgment when they surrounded Jerusalem. The human perspective of the narrative is this. We made an alliance with Egypt. That alliance failed. Assyria invaded Judah but was struck down outside the walls of Jerusalem.

That perspective has been conveyed here in A and A', the two outer frames of this section. B and B' give us God's divine perspective of the narrative. In B, Judah's alliance with Israel is seen as a rejection of God that demanded punishment. And in B', God communicates desire for wayward Judah to repent and His promise of blessing for those who do return to walk with Him.

The principle of our 1st woe back in chapter 28 was this: "When God's people reject His word and covenant, destruction follows, according to God's divine purposes (28:1-29)." We see in this woe the practical application of that principle. Judah's leaders rejected the word of God communicated through Isaiah. They rejected God's way in their hearts and sought security in an alliance with Egypt. Punishment from God must follow. That destruction was contained in God's divine purpose to bring Judah to repentance and to destroy the Assyrian army. Motyer sums up the application of this woe with this sentence.

"Refuge is sought in Egypt (1-7), rejecting the Lord's word (8-12), but his ultimate (13-26) and immediate (27-33) purposes are accomplished."²

Conclusion

Does this lesson provide us with understanding or application of current events? Can we apply what we read here to Russia's invasion of Ukraine?

I believe we can, though cautiously. We proceed cautiously because the difference in context is quite significant. Only Israel is Israel. And we must now look at events through the filter of the New Covenant, not the Old. I also feel the need to proceed cautiously because I am neither Ukrainian nor Russian. There is much more value in hearing how a Ukrainian brother or sister would apply this text to the invasion of their homeland. So I am not going to say much.

What am I willing to say? I think Isaiah's two perspectives, the human and divine apply. And it may be better to refer to these as the physical and the spiritual perspectives.

We see from the human perspective an invasion of one nation by another. Russia initiated this war. With as much power as he holds I think we even have to say that Vladimir Putin initiated this war. It's on him. That was an evil act. Putin initiated human death and destruction by invading a sovereign, democratic nation. That is what we see from the human perspective.

We cannot yet see from a human perspective the outcome. We do not know if the Russian army will capture Kiev or be pushed back. We cannot see how long they might occupy Ukrainian territory. We continue to see from the physical perspective as events unfold. And we see pain and suffering. We see soldiers fighting. We see courage. We see hundreds of thousands, millions of civilians driven from their homes, and even out of their country. We see loss of life and destruction of property.

We may not be able to say that the people of God are under attack in the sense that Ukraine is not Israel. But all of humanity is part of God's common grace kingdom. We see people who belong to

² Motyer, 228.

God, who have been made in the image of God, under attack, experiencing death, and pain, and trauma, and loss.

Specifically, though, we can say that the people of God are under attack in that the born-again believers who make up the Church of God in Ukraine are under attack. I read prayer requests from Cru staff in Ukraine. And that's just a little portion of the church in Ukraine. One staff woman just had a baby this week in Kiev as the bombing goes on. I read a conversation, another staff father who was wishing his 20 year-old son a happy birthday as he fights to defend his country. Our brothers and sisters in Christ are under attack.

Now, it's harder to look from a divine perspective. But from a divine perspective, Vladimir Putin and the nation of Russia will be held accountable for the sin of this war. Every nation is going to be held accountable for their own sins. Just like every individual is held accountable for their own sins. I am not singling Russia out. But for this war, Russia will be held accountable, Russia's leadership will be held accountable. They can stop the death and destruction.

We also see from the divine perspective that God allows sinful people to freely act, whether wickedly or righteously. God will bring about justice. God will bring His people into green pastures. That promise is for today, but not completely, and not for every person, and not right now in Ukraine. Ultimate justice waits for a New Heaven and a New Earth. Isaiah does not get into the problem of evil much more than that in chapter 30, but that problem is one of the greatest human problems. How do we believe in a God who allows this level of suffering that is now being allowed in Ukraine? And for that matter, that has been allowed before in Ukraine? You read the history these people have suffered. And that problem of pain and suffering, especially as it is going on in Ukraine, is a problem that Ukrainian brothers and sisters have to help us understand. We need to hear their spiritual perspective on these events. We have to hear their spiritual perspective, because they are the ones suffering the pain and loss.

Maybe the most significant application from these chapters in Isaiah is the call to faith. It is so simple, and it is being rejected by the leaders of Judah. We don't want to make it sound like an easy solution. It's not at all an easy solution. But it is the foundation of relationship with God. Security is not found in human nations or institutions. Security is found in God. Do not let your heart wander away from this most basic of covenants. By grace you are saved through faith. He is your life, your hope. Trust, pray, and act in faith.

Lord God, I do pray, I pray that you will end this war. I pray that Kiev will not fall. That Vladimir Putin will be humbled physically, if not spiritually. I pray for an end to death and suffering in Ukraine. I pray for the protection of our brothers and sisters in Christ. Protection for those who fight, protection for those who are trapped, protection for those who are separated from family, protection for those who have been forced to flee. I pray for the body of Christ, especially the body of Christ in Ukraine, and then in the countries surrounding Ukraine: in Poland; Hungary; Romania; Slovakia; Moldova; also in Belarus and Russia. May the body of Christ in these countries be Your hands, Lord, Your feet, Your heart, to help and care for those driven from their homes or for those displaced inside of Ukraine. May the wider body of Christ respond with prayer, and money, and relief for the people of Ukraine. May the community of nations stand with Ukraine to work to stop this war. I pray that our brothers and sisters in Ukraine who groan in prayer, who don't even know what to pray, that they would experience Your presence as Your Spirit groans in prayer with them. Please, Lord, stop this war. Stop the pain and the suffering. In the name of Jesus, our king who has suffered, and died, and raised again. Amen.