

ISAIAH

ISAIAH 14:24-32, JUDGMENT ON ASSYRIA AND PHILISTIA

The first nation up is Assyria, and God pronounced judgment on that nation. Once again, this has near-term and long-term implications. History records the fact that Babylon destroyed Assyria as a dominant Middle East power in antiquity, but these verses have an eschatological focus. In a sense, Assyria did not go away when she was conquered by Babylon and was never heard from again as a distinct nation. The name changed, but the land and the people are still there; they exist today under very different political and religious conditions, but, in that way, it still exists today as does every other nation that has come and gone. It is still part of Satan's world system, and it will be judged along with the rest of Satan's world system when the time of the end comes at the day of the Lord.

Isaiah 14:24–25 ²⁴The LORD of hosts has sworn [שָׁבַע] saying, “Surely, just as I have intended so it has happened, and just as I have planned so it will stand, ²⁵to break [שָׁבַר] Assyria in My land, and I will trample him on My mountains. Then his yoke will be removed from them and his burden removed from their shoulder.

When God swears to do something or plans to do something, we know that plan must be fulfilled and the Word of God must come to pass. It is one thing for human beings to swear to do something, but it is quite another for the Creator God, who cannot lie, to swear an oath to do something. When he takes an oath, that oath must be adhered to because that is who He is; He can do nothing else.

Sworn, שָׁבַע, means to swear, to swear on oath; it has the sense of to promise solemnly, usually invoking a divine witness, regarding your future acts or behavior often including penalties for failure within the contents of the oath. This definition specifically applies to sinful people who may or may not fail to keep an oath, but the point is that God has sworn that this will come to pass; therefore, it will come to pass; He can do no less.

Notice, however, that the Lord is speaking of an event that is going to occur in the land of Israel. Assyria will be destroyed in God's land and devastated on God's mountains. Once that takes place, the yoke and the burden placed on Israel—past and present, and still future—will be permanently removed. This is going to be a total destruction of the power Assyria, and all the other nations of the world system—has had over Israel. Once it is broken, it will never return.

Break, שָׁבַר, means to break, to break in pieces; it refers to destroying something, conceived of as shattering it into pieces. The idea here is that Assyria, and whoever is allied with her in the world system, will be trying to destroy Israel, but will instead be destroyed herself.

The next verse revealed that God's plan was against the whole earth. There must be a sense in these verses that Assyria is a type of the world system that will try to destroy Israel and the Israelites during the Tribulation.

Isaiah 14:26–27 ²⁶“This is the plan devised against the whole earth [כָּל הָאָרֶץ]; and this is the hand that is stretched out against all the nations [כָּל הַגּוֹיִם]. ²⁷“For the LORD of hosts has planned, and who can frustrate [פָּרַר] it? And as for His stretched-out hand, who can turn it back [יָשִׁיבָהּ]?”

God's plan is applicable to the “whole earth” and to “all the nations.” This cannot be restricted to the Middle East and to an ancient timeframe. God's judgment is going to fall on the planet, and when the nations of the world, here typified by Assyria, attack Israel during the Great Tribulation, they will be destroyed.

The whole earth, כָּל הָאָרֶץ, literally “all the earth,” refers to the totality of planet earth; it is not restricted to the land of the Middle East or to any portion thereof. All the nations, כָּל הַגּוֹיִם, likewise includes every nation on earth. Some theologians support the position that this Scripture refers to the slaughter of Sennacherib's Assyrian army by the angel of the Lord (Is. 37:36), but the worldwide references in these verses cannot be discounted. The destruction of Assyria's army at that time has future symbolic significance in this Scripture, which is the position I believe is correct, but it does not end with that event. Furthermore, that event is not what totally destroyed Assyria as a nation; Babylon, unknowingly acting as God's agent, conquered Assyria. “This would be representative of what He would do to the whole world in judging sin and pride in the future” [Thomas L. Constable, *Thomas Constable's Notes on the Bible: Volume IV: Isaiah-Daniel,4:56*].

Even some of those theologians who relegate verses 24-25 to the local and ancient Assyria, recognize that verses 26-27 have a worldwide context. “The final two verses extrapolate the principles in 14:24-25 and apply them to God's plans for the whole world. This does not mean that Assyria was a symbol of all the other nations. The comparison suggests that God makes sovereign plans not only for specific events related to the future of Assyria, but also for every nation on earth” [Gary V. Smith, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture: Isaiah 1-39*, 321]. It is my opinion that it does mean that Assyria stands as “a symbol of all the other nations.” That's a major point being made in many of Isaiah's prophecies; the nations of that time are types of the nations of the endtimes.

Frustrate, פָּרַר, means to break, to frustrate, to nullify, to invalidate; the sense, in this context, is to thwart, to hinder or prevent the efforts, plans, or desires of someone. This is covenant language in many biblical contexts. I can't help but relate this to the unconditional covenants God made with Israel. He is going to fulfill them and in order to do so, Israel must continue to exist as a nation. God's plan ensures that Israel will survive and the nations of the world will be destroyed. Turn it back, יָשִׁיבָהּ, means to return; to go or come back to a place, condition, or activity where one has been before. No person or nation or army has the power to cause God to turn back from that which He has promised to do.

Others who do not recognize any end-times significance to these Scriptures, are reduced to making them apply to ancient Assyria and then assigning to them some sense of a general set of principles. “The prophetic word here enunciates an important general principle that has been demonstrated so strikingly in the downfall of Assyria. God is

sovereign over human history. All nations will have to submit to his judgment. This principle will be seen in relation to other nations—both small and great—in the oracles that follow. God is not like a man who makes plans and finds he has no power to put them into effect. Perfect wisdom and absolute power find their unity in God" [G. W. Grogan, "Isaiah" in *The Expositor's Bible Commentary, vol. 6: Isaiah, Jeremiah, Lamentations, Ezekiel, 6:109*]. This is theological speak to cover the fact that it does not do the context any justice. It is simply a religious platitude that does nothing to reveal the truth.

The picture we have revealed for us in these verses refers to a plan God has devised to destroy Assyria, which represents as a symbol or a type, the entire world and all the nations of the world that will invade Israel at the end of the Great Tribulation and attempt to destroy the nation and kill all the Jewish people. But God, who has made unconditional covenant promises to Israel, cannot allow that to happen. No one can frustrate or turn back His promises and his plans to fulfill the covenants.

This concludes the oracle against Babylon that began in Isaiah 13:1. These Scriptures have made it clear that ancient Babylon is but one facet of all that Babylon represents. It is also clear that this revelation pertains to the entire planet; the language and the context proving that assertion is undeniable. Babylon then refers to ancient Babylon as a literal entity, but also as a type of the world system both throughout history, but also specifically during the reign of antichrist during the Tribulation.

The next oracle was a revelation concerning Philistia and God's judgment on that nation.

Philistia was an area southwest of Jerusalem along the coast. The name of the region, Philistia, פְּלִשְׁתִּים, is the source for the word "Palestine" which was coined by the Romans as a way to erase any memory of Israel's national presence in the land. This word led to the ethnic adjective "Philistine," פְּלִשְׁתִּי, as a name for the people there. Five influential city states—Gaza, Ashkelon, Ashdod, Ekron, and Gath—were located there. That is most likely the reference to "Philistia, all of you" in Isaiah 14:29.

No one actually knows how the Philistines came to be in the area although the theory that they came from the Aegean Sea area seems to be justified, and most people do, in fact, think they came to the area from the region of the Aegean Sea, which is supported by some archeological evidence, and many believe they originated in Crete. The Bible says their origin was in Caphtor (Jer. 47:4; Amos 9:7) which is also thought to be Crete. Deuteronomy 2:23 revealed that the Avvim lived in Gaza, but they were destroyed by the Caphtorim who came from Caphtor and who then lived in the place of the Avvim. The Bible also refers to them as Cherethites which is also thought to be related to Crete. 1 Samuel 30:14 records a raid David made on "the Negev of the Cherethites," and the Negev, if not a part of Philistia, is on the eastern edge of it which makes it very likely the Philistines were living in part of the Negev as well as along the coast. In Ezekiel 25:16, the Philistines and the Cherethites are used in tandem, the context suggesting they were the same people. They were apparently a warrior people. Yahweh took the Israelites out of Egypt on a southern route to avoid Philistia (Ex. 13:17).

Amos 9:7 ⁷"... "Have I not brought up Israel from the land of Egypt, And the Philistines from Caphtor ...?"

Deuteronomy 2:23 ²³And the Avvim, who lived in villages as far as Gaza, the Caphtorim who came from Caphtor, destroyed them and lived in their place.

1 Samuel 30:14 ¹⁴“We made a raid on the Negev of the Cherethites ...”

Ezekiel 25:16 ¹⁶therefore thus says the Lord GOD, “Behold, I will stretch out My hand against the Philistines, even cut off the Cherethites and destroy the remnant of the seacoast.

Exodus 13:17 ¹⁷Now when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, even though it was near; for God said, “The people might change their minds when they see war, and return to Egypt.”

The land there has fertile soil beginning at the point the sand dunes on the coast end, and it was flat which facilitated land routes through the area. That made it a desirable area for settlement. It is thought the Philistines eventually lost what culture they brought with them due to the influence of the Canaanites they displaced and lived among resulting in adopting Canaanite gods and culture.

The Philistines were a constant source of hostility against the Israelites and constantly attempted to conquer Israel. The most well-known stories concerning the hostilities are Samson (Judges 13-16) and David and Goliath (2 Sam. 16-17). The Philistines had the technology to forge weapons from iron which was something they denied the Israelites for obvious reasons concerning the weapons of war used at the time (1 Sam. 13:19). At times the Philistines made inroads into Israel and established garrisons there. Saul and his sons were killed in battle with the Philistines (1 Sam. 31). David eventually largely subdued the Philistines and their involvement with Israel became less of an issue over time.

1 Samuel 13:19 ¹⁹Now no blacksmith could be found in all the land of Israel, for the Philistines said, “Otherwise the Hebrews will make swords or spears.”

1 Samuel 31:2 ²The Philistines overtook Saul and his sons; and the Philistines killed Jonathan and Abinadab and Malchi-shua the sons of Saul.

There continued to be problems between the Philistines and Israel until King Hezekiah subdued them just a few years before Assyria conquered the Northern Kingdom. Nebuchadnezzar eventually conquered the area and deported the Philistines, but obviously people remained in that land. It did not become uninhabited.

2 Kings 18:8 ⁸He [Hezekiah] defeated the Philistines as far as Gaza and its territory, from watchtower to fortified city.

The last mention of the Philistines is in Zechariah 9 in conjunction with a prophecy of the coming of Messiah at both His First and Second Advents. This prophecy represents the destruction of Philistia, in whatever form it has at that time, at the end on the Tribulation. Some theologians believe this is a prophecy concerning Alexander the Great's invasion of the region. In Zechariah 9:5-6, the destruction of Philistia is predicted which is hundreds of years after Nebuchadnezzar conquered the nation; therefore, it was not destroyed.

The land is still there with people on it who are not only hostile to Israel's existence, but they are actively attacking Israel every day. Verse 7 revealed that some of the Philistines would become believers. Verse 9 is a prophecy of the First Advent. Verses 10-15 refer to the judgment of Philistia and the salvation of Israel. Verse 11 revealed the reason for God's work on behalf of the Israelite. Verse 16 refers to the Second Advent.

The judgment and destruction of Philistia:

Zechariah 9:5-6 ⁵Ashkelon will see *it* and be afraid. Gaza too will writhe in great pain; Also Ekron, for her expectation has been confounded. Moreover, the king will perish from Gaza, And Ashkelon will not be inhabited. ⁶And a mongrel race will dwell in Ashdod, And I will cut off the pride of the Philistines.

The First Advent:

Zechariah 9:9 ⁹Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.

The Second Advent:

Zechariah 9:16 ¹⁶And the LORD their God will save them in that day As the flock of His people; For *they* are as the stones of a crown, Sparkling in His land.

Zechariah 9:11 ¹¹As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit.

While I don't want to engage in newspaper exegesis, we have to admit that just as Israel is being regathered back into the land in unbelief for the purpose of judgment and purification, Philistia, in the form of Gaza, is a mortal Islamic enemy of Israel today. One day, they are going to face judgment right alongside the rest of the world. Philistia has been an enemy of Israel for millennia and that has not changed. What also has not changed is God's desire to judge those who have harmed the Israelites.

Thousands of years have passed since this prophecy concerning Philistia is concerned, but that doesn't mean it doesn't apply to the same geographical location today and to the people living there. Spiritually, the land is still in the same state it was in when Isaiah was prophesying about it. The prophecy is still efficacious regardless of the current national boundaries and people groups inhabiting them. Their involvement in Satan's world system is the same today as it was then. For many of them, their opposition to God and Israel is the same today as it was then.

"The Philistines no longer exist in their original form, just as the Canaanites, Edomites, Moabites, Ammonites, Assyrians, Amelekites [sic], Gog, Meshech, etc., no longer exist. But their territories have been partly preserved, and spiritually their lines continue to the endtimes. There are many prophetic statements about nations that have disappeared which have to be fulfilled in the endtimes. People have mingled and through this, in contrast to Israel, the races are not pure-blooded any more. For instance, Moab, Edom

and Ammon make up present-day Jordan. Assyria is Syria [that assertion is not quite correct], and the people of the land of Gog from Magog also have different names today. Persia is Iran, and Babylon is Iraq. The Bible does not identify them with their current names, but with the names they were known as then...." [Norbert Lieth, *Zechariah's Prophetic Vision for the New World*, 172].

Baron also understood the short-term and the long-term nature of prophecy concerning Tyre and Philistia. "Here we are reminded once again that through the more immediate reference of the prophecy in this chapter was to Alexander's march and conquests, it looked on and merges into a more distant future" [David Baron, *Zechariah: A Commentary on His Visions and Prophecies*, 297].

The context of this Isaiah passage has both a short-term and a long-term fulfillment as well.

Isaiah 14:28–29 ²⁸In the year that King Ahaz died this oracle came: ²⁹"Do not rejoice, O Philistia, all of you, Because the rod that struck you is broken; For from the serpent's root a viper will come out, And its fruit will be a flying serpent.

Ahaz died in 715 B.C. Most theologians believe the rod that struck Philistia was a reference to an individual Assyrian king or to the nation itself. My understanding is that it was David and the dynasty of Davidic kings referred to as a serpent. A serpent does not always represent evil; it has figurative usage including that of a curse, particularly the curse of God's impending judgment. Philistia will experience the curse of the Davidic kings. That Davidic dynasty would eventually be broken; it left roots, and those roots would manifest in the future. The Davidic dynasty was resuscitated under Hezekiah and he did subdue Philistia (2 Kings 18:8), but there will be another fruit of the Davidic dynasty, the Messiah, who will who will deal a death blow to Philistia.

This is a highly figurative verse. The "viper (a metaphor for a deadly foe) and a flying serpent (indicating a deadly and speedy conquering nation) would strike Philistia ..." [Michael Rydelnik and James Spencer, "Isaiah" in *The Moody Bible Commentary*, 1030]. The serpent, here identifying the Davidic dynasty, was going to diminish in power, but from its roots a viper would emerge to go against Philistia. The viper would produce a flying serpent who would ultimately destroy the Philistines. "[The rod] is the Davidic scepter, which had formerly kept the Philistines in subjection under David and Solomon, and again in more recent times since the reign of Uzziah. This scepter was now broken to pieces, for the Davidic kingdom had been brought low by the Syro-Ephraimitish war, and had not been able to recover itself; and so far as its power over the surrounding nations was concerned, it had completely fallen to pieces. Philistia was thoroughly filled with joy in consequence, but this joy was all over now....[T]he [viper] is Hezekiah, and the flying dragon is the Messiah ... or, what is the same thing, the former is the Davidic government of the immediate future [from Isaiah's standpoint], the latter the Davidic government of the ultimate future" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah*, Vol. 4, 7:206]. These theologians are not dispensationalists; therefore, their understanding of the Scripture under discussion is interesting, and, I believe, accurate. This comports with Isaiah's practice of short-term and long-term prophecies to this point in his book.

Peace for Israel and destruction for Philistia is the subject of the next verse. McGee believes the next three verses refer to the Tribulation. If so, and it appears to be so, the explanation just offered for verse 29 makes the most sense. Of course, we cannot disregard the Zechariah prophecy that sheds light on this issue.

Isaiah 14:30 ³⁰“Those who are most helpless will eat, And the needy will lie down in security [בְּטָחָה]; I will destroy your root with famine, And it will kill off your survivors [שְׁאֵרִית].”

The Israelites are portrayed here as helpless and needy, but God will save them and provide for them. You can see in this situation the common biblical metaphor of helpless, needy sheep who require a shepherd to care for them and to ensure their survival. Conversely, God will ensure that the Philistines will be judged with famine and those who survive that judgment will still lose their lives. That will be at the hands of the flying serpent, the Messiah. Obviously, the remnant of survivors Zechariah predicted who become believers will be spared to enter the Kingdom. Survivors, שְׁאֵרִית, means remnant and that is the word nearly all the good, literal translations have it. The NASB and the NET Bible are the only two I use that translate it “survivors.” The TANAKH translates it “the very last of you” which probably best expresses the meaning. This remnant is, in this case, obviously not referring to the Jewish remnant of believers, but to a remnant of unbelieving Gentiles who survive some of God’s judgments only to fall prey to His final judgments because they failed to come to faith.

Some theologians do not see Israel in this verse. They believe it refers to the Philistines left in the land after they are conquered by this foe. Most of them are not dispensationalists; therefore, they assign no endtimes reference to this Scripture. The problem is the security element of the Scripture. No Philistine will be secure after being conquered and left in desperate conditions. If the first clause and the last clause both refer to Philistia, then they are in conflict with one another.

Security, בְּטָחָה, means confidence, to trust in; a belief or feeling of safety and security. It refers to freedom from anxiety and fear. It is a sense of well-being and security which results from having something or someone in whom to place one’s confidence. The Israelites will be securely living in the land under the protection of the Messiah King.

Compare the sense of security the Israelites will enjoy in the Kingdom with the continual sense of fear and foreboding the Lord promised them they would experience in the diaspora and on into the Tribulation.

Deuteronomy 28:64–67 ⁶⁴“Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. ⁶⁵“Among those nations you shall find no rest, and there will be no resting place for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. ⁶⁶“So your life shall hang in doubt before you; and you will be in dread night and day, and shall have no assurance of your life. ⁶⁷“In the morning you shall say, ‘Would that it were evening!’ And at evening you shall say, ‘Would that it were morning!’ because of the dread of your heart which you dread, and for the sight of your eyes which you will see.”

The next verse is a lament over the cities of Philistia.

Isaiah 14:31 ³¹“Wail [יָלַל], O gate; cry [יָצַק], O city; Melt away [מָוַג], O Philistia, all of you; For smoke comes from the north, And there is no straggler in his ranks.

These words are the words of terror and grief, of extreme lamentation and mourning. They indicate that the Philistines will know what is happening to them, but they will refuse to repent and turn to the Lord which would save them. To us, this is inexplicable, but they would rather go to their death trusting in rocks that cannot save them rather than turn to the God who can save them.

Wail, יָלַל, means to wail, to howl, to lament; it refers to emitting long, loud cries. It is a word that is connected to death and destruction. The prophet Joel used this word in Joel 1:5, 8, 11, 13 to indicate deep mourning over the destruction wrought by a plague of locusts which was a type of the day of the Lord that is also prefigured here in Isaiah 14:31. One of the original meanings of the root was to faint or to be fainthearted which is applicable in this context.

Cry, יָצַק, mean to cry, to cry out, to call for help; it refers to crying out for help in times of distress. In terms of the Israelites, the cry is often directed toward God, but the Philistines will not be looking to God for help. During the day of the Lord, the earth dwellers which includes the majority of the Philistines, knowing full well they are experiencing the judgment of God, nevertheless cry out to the mountains and the rocks to hide them from God, rather than calling on God in faith to save them (Rev. 6:16). The mountains and the rocks cannot save them, but God can and will save them if they will only call on Him in faith.

Melt away, מָוַג, means to melt, to go from a solid state to a liquid state; in this context, it refers to being in a state of uproar and chaos as an extension of a solid turning to a liquid and so losing its structure or form. It has the sense of helpless, disorganized terror. In this context, it is figuratively used to represent the panic-stricken condition that God's judicial acts of judgment and punishment inflict on God rejecting pagans.

The Philistine city gates of Ashdod and Gaza were apparently magnificent gates that were well known around the Middle East. In any event, the city gates were often used as a referent for the city itself. Since all the cities of that time were encircled by defensive walls, the gate was the point of ingress and egress that controlled who entered and left. City business was frequently conducted in the gate (Gen. 19:1; Ruth 4:1). During siege warfare, the gates were weak points in the wall and invaders frequently attacked at that point. Gates are more susceptible to battering rams than are stone walls. Since gates are choke points, they lend themselves to bloody, hand-to-hand combat if the invaders are able to breach them.

“All of you” refers to the five city states of Philistia and their surrounding areas that comprise the whole of the nation. No unbelieving Philistine will escape this final judgment. Throughout the history of that area, many people died and many people survived the various invasions, but at the end the only survivors will be believers.

The smoke from the north may be a figurative representation of the direction from which most, but obviously not all (think Egypt), of the invasions came into the area. It could be a literal reference to the camp fires and the signal fires of the approaching enemy, or it could be a literal reference to the burning cities the invaders leave behind as they march south. The Assyrians, the Babylonians, the Greeks, the Romans, the kings of Judah all marched into the area from the north. No matter which option is the most viable one, the point is it represents the approach of an unstoppable invading force that creates fear in the people of Philistia.

"No straggler in ranks" refers to a disciplined, determined, and fierce enemy invader. It represents an army that Philistia cannot withstand. "[F]rom the north there comes a singing and burning fire, which proclaims its coming afar off by the smoke which it produces; in other words, an all-destroying army, out of whose ranks not one falls away from weariness or self-will, that is to say, an army without a gap, animated throughout with one common desire" [C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Isaiah, vol. 7, 7:207*]. The point being made is that this army is an irresistible force that Philistia will be unable to withstand.

In the immediate context, Philistia approached Judah for an alliance against the invading army.

Isaiah 14:32 ³²"How then will one answer [לְעִנּוֹת] the messengers of the nation? That the LORD has founded Zion, And the afflicted of His people will seek refuge in it."

As always, God counseled the Israelites to rely only on Him and to avoid foreign entanglements. He was their refuge, their defender, and their God. Relationships with pagans can only end with the Israelite's relationship with Yahweh degrading. Answer, לְעִנּוֹת, simply means to answer or to respond, but the interesting thing here is that it is in the imperfect verb form, יַעֲנֶה denoting incomplete action. This suggests that one nation is not the only nation in view here, rather any nation that comes to Israel meaning that all foreign entanglements are to be avoided. The definite article, "the," is not in the text which means the interpreters supplied it, and that is actually the most frequently used interpretation. However, an indefinite sense is the better translation: "a nation" (YLT), "this nation" (NET Bible), and "any nation" (TANAKH) all match the sense given with the use of the imperfect verb. I think "any nation" is the best translation.

Any nation entering the area to invade Philistia from the north necessarily invaded Israel first. The fact that Yahweh founded Zion meant that He was the one who could and would protect His people in that land if they would only rely on Him to do so. Part of that meant not relying on a defense pact with other, pagan, nations which was a de facto rejection of God and His promises. It was not just Philistia that Israel was to avoid mutual self-defense covenants with; it was all nations.

Perhaps Psalm 46 is a Scripture the Israelites should have had read to them by their leaders.

Psalm 46:1–11 ¹God is our refuge and strength, A very present help in trouble. ²Therefore we will not fear, though the earth should change And though the mountains slip into the heart of the sea; ³Though its waters roar and foam, Though the mountains quake at its

swelling pride. Selah. ⁴There is a river whose streams make glad the city of God, The holy dwelling places of the Most High. ⁵God is in the midst of her, she will not be moved; God will help her when morning dawns. ⁶The nations made an uproar, the kingdoms tottered; He raised His voice, the earth melted. ⁷The LORD of hosts is with us; The God of Jacob is our stronghold. Selah. ⁸Come, behold the works of the LORD, Who has wrought desolations in the earth. ⁹He makes wars to cease to the end of the earth; He breaks the bow and cuts the spear in two; He burns the chariots with fire. ¹⁰"Cease *striving* and know that I am God; I will be exalted among the nations, I will be exalted in the earth." ¹¹The LORD of hosts is with us; The God of Jacob is our stronghold. Selah.