

GOD'S ANGER WILL NOT SPARE THE PRIDEFUL NATIONS HE USES

SUNDAY MAY 26,2024

SCRIPTURE : ISAIAH 10:5-19

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Introduction: Though Israel was God's chosen their constant cycle of sin and disobedience led to judgment and harsh punishment (ie exile and captivity). However most of the nations He used to accomplish this went a little over board and shall we say got a bit big headed and thus earned their own harsh judgment.

1.)Ammon Ezek 25:3-5 2.) Moab Ezek 25:8-11 3) Edom Ezek 25: 12-14

4) Philistia Ezek 25:15-17 5) Tyrez Ezek 26:1-6 6) Sidon Ezek 26:22-23

7) Egypt Ezek 29:3-7

In today's lesson we will be taking a look at God's judgment against Assyria. God allowed the king of Assyria to invade Samaria and take Israel captive. Many civilians were killed during the invasion with infants being dashed and pregnant women being ripped open.

I. ARROGANT ASSYRIA YOU REAP WHAT YOU SOW (VERSE 5-7)

Just because God decided to use wicked Assyria as the rod of His anger it did give them free

Reign .They were definitely not exempt from repercussions. .They were like a stick in His hand under His control and command.

Assyria was on a mission from God! They were doing the Lord's will, running His errands with His permission.

This did not however excuse their cruelty and inhumane treatment. They did not care about the will or glory of God. They just wanted to destroy and cut off as many nations as possible for their own glory.

II. THE ARROGANCE OF ASSYRIA (VERSE 8-11)

The king of Assyria, in his pride, magnified himself as his own master and pretended to be absolute and above all in control acting purely according to his own will and for his own honor. God had ordained him for this judgment and established him for correction to bring him an instrument bringing Israel back to repentance.

He instead does not see himself as God's servant or Israel's friend. He designs nothing but to destroy and to cut off nations not a few, and to make himself master of them. [1.] He designs to gratify his own cruelty; nothing will serve but to destroy and cut off. He hopes to regale himself with blood and slaughter; that of particular persons will not suffice, he must cut off nations. It is below him to deal by retail; he traffics in murders by wholesale. Nations, and those not a few, must have but one neck, which he will have the pleasure of cutting off. [2.] He designs to gratify his own covetousness and ambition, to set up for a universal monarch, and to gather unto him all nations, Hab. 2:5. An insatiable desire of wealth and dominion is that which carries him on in this undertaking.

He boasts of the great things he had done to other nations. [1.] He had made their kings his courtiers (Isa. 10:8): "My princes are altogether kings. Those that are now my princes are such as have been kings." Or he means that he had raised his throng to such a degree that his servants, and those that were in command under him, were as great, and lived in as much pomp, as the kings of other countries. Or those that were absolute princes in their own dominions held their crowns under him, and did him homage. [2.] He had made himself master of their cities. He names several (Isa. 10:9) that were all alike reduced by him. Calno soon yielded as Carchemish did, Hamath could not hold out any more than Arpad, and Samaria had become his as well as Damascus. To support his boasts he is obliged to bring the victories of his predecessor into the account; for it was he that conquered Samaria, not Sennacherib. [3.] He had been too hard for their idols, their tutelary gods, had found out the kingdoms of the idols and found out ways to make them his own, Isa. 10:10. Their kingdoms took denomination from the idols they worshipped; the Moabites are called the people of Chemosh (Jer. 48:46), because they imagined their gods were their patrons and protectors; and therefore Sennacherib vainly imagined that every conquest of a kingdom was the conquest of a god. 4.) He threatens what he will do to Jerusalem, which he was now about to lay siege to,

Isa. 10:10, 11. He would master Jerusalem and her idols, Because he had conquered Samaria, he concluded Jerusalem would fall of course: "Shall not I do so to Jerusalem? can I not as easily, and may I not as justly?" But it did not follow; for Jerusalem adhered to her God, whereas Samaria had forsaken him.

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(3.) He threatens what he will do to Jerusalem, which he was now about to lay siege to, Isa. 10:10, 11. He would master Jerusalem and her idols, as he had subdued other places and their idols, particularly Samaria. [1.] He blasphemously calls the God of Israel an idol, and sets him on a level with the false gods of other nations, as if none were the true God but Mithras, the sun, whom he worshipped. See how ignorant he was, and then we shall the less wonder that he was so proud. [2.] Because he had conquered Samaria, he concluded Jerusalem would fall of course: "Shall not I do so to Jerusalem? can I not as easily, and may I not as justly?" But it did not follow; for Jerusalem adhered to her God, whereas Samaria had forsaken him.

GOD ASSESSES ASSYRIA'S ARROGANCE (VERSE 12-19)

III. See how God, in his justice, rebukes his pride and reads his doom. We have heard what the great king, the king of Assyria, says, and how big he talks. Let us now hear what the great God has to say by his servant the prophet, and we shall find that, wherein he deals proudly, God is above him.

He had enlarged his own dominions, and removed the bounds of the people (Isa. 10:13), enclosing many large territories within the limits of his own kingdom room to thrive. His arbitrary transplanting of colonies from place to place was the constant practice of the Assyrians in all their conquests. [1.] He had enriched himself with their wealth, and brought it into his own exchequer: I have robbed their treasures. In this he said truly, Great conquerors are often no better than great robbers. [6.] He had mastered all the opposition he met with: "I have put down the inhabitants as a valiant man. Those that sat high, and thought they say firmly, I have humbled and made to come down."

(2.) He boasts of the manner in which he had done them. [3] That he had done all this by his own policy and power (Isa. 10:13): "By the strength

of my hand, for I am valiant; and by my wisdom, for I am prudent;" not by the permission of Providence and the blessing of God. He knows not that it is God that makes him what he is, and puts the staff into his hand, but sacrifices to his own net. Downright atheism and profaneness, as well as pride and vanity, are at the bottom of men's attributing their prosperity and success thus to themselves and their own conduct, and raising their own character upon it. [4.] That he had done all this with a great deal of ease, and had made but a sport and diversion of it, as if he had been taking birds' nests (Isa. 10:14): my hand has found as a nest the riches of the people; and when he had found them there was no more difficulty in taking them than in rifling a nest, nor any more reluctance or regret within his own breast in destroying families and cities than in destroying crows'-nests; killing children was no more to him than killing birds. "As one gathers the eggs that are left in the nest by the dam, so easily have I gathered all the earth." Like Alexander, he thought he had conquered the world; and whatever prey he seized there was none that moved the wing, or opened the mouth, or peeped, as birds do when their nests are rifled. They durst not make any opposition, no, nor any complaint; such awe did they stand in of this mighty conqueror. They were so weak that they knew it was to no purpose to resist, and he was so arbitrary that they knew it was to no purpose to complain.

Strange that ever men who were made to do good should take a pride and a pleasure in doing wrong, and doing mischief to all about them without control, and should reckon that their glory which is their shame! But their day will come to ruin who thus make themselves the terror of thy mighty, and much more of the feeble, in the land of the living.

Shall the creation take credit for being created? Should the scalpel get credit for the surgery? Should the hammer and nails get thanks for the new roof?

**Conclusion: OH THAT MEN WOULD PRAISE THE
LORD FOR HIS EXCELLENT GREATNESS**