

The Rage of Arrogance

But I know your sitting down, and your going out and your coming in, and your raging against Me, and because your arrogance has come up to My ears, therefore I will put My hook in your nose, and My bridle in your lips, and I will turn you back by the way which you came.
Isaiah 37:28-29

Isaiah Ch. 36-37

The Narrative: the Assyrian siege of Jerusalem

- Assyria: the brutal conqueror
 - Is. 10:5-6. Intended by God to be His hand of correction.
 - Is. 10:7-9. But it overestimates its greatness.
- At the gates of Jerusalem
 - 36:1-10. The taunt of Rabshakeh.
 - 36:13-20. The arrogance of power.
- Hezekiah's response
 - 37:1-2. The humiliation of intimidation.
 - 37:3-4. Plea for help.
 - 37:5-7. Isaiah's response: "Don't be afraid."
 - 37:8-13. Sennacherib's continuing taunt.
 - 37:14-20. Isaiah presses God for a response.
 - 37:21-29. God's answer to Assyria.
 - ▶ You have overstepped your given authority.
 - ▶ You have blasphemed Me and the daughter of Zion.
 - ▶ You were chosen, but your arrogance will bring you down.
 - 37:30-35. God's answer to Hezekiah and Jerusalem.
 - ▶ You shall survive, but . . .
 - ▶ There will only be a remnant left.
- Assyria's fate
 - 37:33-35. God's declaration that he will save Jerusalem
 - 37:36-38. The angelic defeat of the Assyrian army.

Two Brands of Faith

- Faith in _____.
 - 37:26. Granted by _____. _____
 - Yet _____ in translation. _____
 - Power and intimidation produce _____ and _____.
 - Experimenting with deity.
 - The example of Nazi Germany. _____
 - _____
 - The continuing example of atheistic socialism. _____
 - _____
 - Religious Xenophobia. _____
 - _____
- Faith under _____.
 - 37:3-4. Produced by _____.
 - Yet _____ when relief comes.
 - Safety and freedom produce _____ and _____.
 - Experimenting with liberty.
 - The example of the Netherlands. _____
 - _____
 - The risk of religious liberty. _____
 - _____
 - Religious ambiguity. _____
 - _____

God's task: working with human behavior.

- Keeping faith on the _____. "Herding" humanity around in such a manner as to keep us anxious, in order for us to question ourselves in regard to our beliefs and faith.
 - Matt. 6:25. Yet the goal of God is for us to _____ be anxious.
 - _____
- God's desire: that we _____ the human desire for power and deity, because we clearly see the results of the extremes of behavior, and that we seek Him.
 - Matt. 6:33. _____

When it is our natural response to either strike in rage or cower in fear, the works of God serve to either defeat or deliver us in order that we clearly see His power, and relinquish ours.

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Two Brands of Faith

- Faith in Power
 - 37:26. Granted by God. _____
 - Yet lost in translation. _____
 - Power and the ability to intimidate produce pride and injustice.
 - Experimenting with deity.
 - The example of Nazi Germany. _____
 - _____
 - The continuing example of atheistic socialism. _____
 - _____
 - Religious Xenophobia. _____
 - _____
- Faith under oppression.
 - 37:3-4. Produced by God.
 - Yet lost when relief comes.
 - Safety and freedom produce pride and injustice.
 - Experimenting with liberty.
 - The example of the Netherlands. _____
 - _____
 - The risk of religious liberty. _____
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 - Religious ambiguity. _____
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 - Matt. 6:25. Yet the goal of God is for us to not be anxious. _____
- God's desire: that we release the human desire for power and deity, because we clearly see the results of the extremes of behavior, and that we seek Him.
 - Matt. 6:33. _____

When it is our natural response to either strike in rage or cower in fear, the works of God serve to either defeat or deliver us in order that we clearly see His power, and relinquish ours.