

Ier XXVIII, 29. Because they rage against me &c  
Ira XXX, 15. In returning & we shall go be saved  
Rabshakeh, and the war.

The battle is over, it never has been fought out  
it never will be fought out until some new  
dispensation brings in altogether new forces  
and new conditions.

There are glimpses in this book of such a time  
so hasty, & perhaps it might be said shallow  
thought, that might seem an easy thing,  
but to more continued & profounder thought  
which takes in the deep problems of existence  
it seems to be entirely beyond the grasp of  
human thought. & yet not beyond the  
range of human hope.

But it comes within the range of human knowledge  
that the war goes on, and that with each  
dispensation it becomes deeper and more  
intense, and with the advance of each dispensation  
it becomes more vitally spiritual & more dread-  
ingly fearful. Yet all along the ages the battle  
is the same. And there are times when  
the battle is peculiarly fierce, when all of the  
forces stand out before us & we see distinctly  
their relationship. We are to give special  
attention to such crucial times, for the  
forces are always the same, though  
sometimes under cover & in ambush,  
we need to know as far as possible understand  
them, for our destiny is involved, as well as other

We have here a scene<sup>2</sup>, a battle scene, where all the forces are in action, a kind of Waterloo of human struggle. It is so illustrative of the ages, especially so illustrative of to day, that I call your special attention to it. Not for literary purposes not simply for your mental furnishing but for help - present help in the mighty struggle I call attention to this speech this morning for myself, for every warrior. The battle rages here.

"My soul be on thy ground."

"Ten thousand foes mine  
The hosts of sin are pressing hard,  
To draw thee from the skies."

"O watch & fight & pray  
The battle lies yon are  
Rush & boldly every day  
And help divine implore"

I do not ask you to fight over an old battle today this battle which we have here in fact is the battle of to day, here in ~~the~~, this city.

The Chis of Israel were the Church of God.

There had been among them a great falling away 10% of the tribes, had gone to idolatry. And as a result God had given them over to the sword (<sup>& in beginning taken after 3 yrs passed</sup>) & captivity. Some years before this the Assyrian army had devastated their country & carried them away captive. And over the greater part of that empire, here marched against ~~them~~ and the fenced cities had been taken, and the greater army was near Jerusalem itself, but still engaged in besieging one of the strong fenced cities, when a delegation was sent to negotiate the

surrender of the Capital. At the head of this delegation was the Chief Minister of Sennacherib Rabshakeh, one of the most striking & typical characters of history. He was evidently a great man. His achievements were great. An astute politician. He doubtless supplied the brains for the government; he was the Bismarck of the Assyrian Empire. He understood the language of the people, he was acquainted with the details of the internal affairs of the government with which he had to do. He was great & strong, & knowing & eloquent, & proud. He thoroughly despised this little people living upon a rock. But it was an opportunity to show his skill in diplomacy. He could conquer this obstinate people with little skill. And so he comes strutting down the representative of Assyria, to twist around his little fingers the King Hezekiah. He sent three principal men to confer with them outside the walls &c. Rab made a great address. Not simply to the delegates but to the people who thronged the walls & all about. It was evidently a great & impudent address. He took the ground that their cause was hopeless. Eg failed them &c. It was vain to trust God. Nege himself had removed many of his altars. The thing to do was to give pledges of 2000 men &c. He declared that he came to take this country under divine orders. "The Lord said unto me go up against this land & destroy it." Asked that he speak Syriac

Spake the louder, that it was the people became  
to speak to - not to let Hezekiah decease them  
the deepest suffering would be the result  
that their God would not be able to deliver  
them. that the gods of the nations &c.  
He was through at last - & there was no answer  
The delegates, of course were to report to the king  
& the people were commanded to not ans  
a word. Hez. rent his clothes - put on sackcloth  
sent word to the Pr. went into the house of  
the Lord, <sup>This day day of trouble which regneth etc</sup> his ass was full of assurance from  
the Lord - Again messengers with a letter  
full of blasphemy - in warnings not to believe  
himself by trusting in God &c. Hez. took the  
letter & spread it out before the Lord, & prayed,  
Q' of a truth the Kings of As. have destroyed & cast  
their Gods into the fire &c. Then Isa. sent 2 King.  
XIX, 26-28, And that night the Angel of the  
Lord went out & smote 180 thousand "When they  
arose in the morning behold they were dead  
corpses" "Like the leaves of the forest &c."  
And yet that did not end the fight, it was  
a victory of faith, such as God loves to give  
~~and Jesus taught that~~ <sup>that man is accounted the faith of God people</sup>  
~~is enough~~. But faith in God is so rare  
rarely that James asks - Whence this  
son of man cometh shall be found &c"  
It is only a little more than 100 years  
until for lack of the faith of a King & a  
on account of sin the city is swept &

But it is this <sup>5</sup> worldliness that we are fighting to deny. Assyria is the worldliness of to day that attacks the Church on every side. 10/12 have already surrendered them carried into captivity. Any decent worldliness can do & constantly do what 10% of the church are doing - which is called Ch work. This is not only admitted but the great effort is to allure the world to help them do it. This Rabshakeh - this cultured, knowing, worldly wise eloquent Rab is the culture of the day, challenging the faith of the Church of God which is left. It comes strutting down from the civilization of the dawn of the 20 cent. to tell us, that faith in God is vain, that all other faiths have gone down before scientific research & critical thought. & there is no hope for yours. The narrowness of Christianity must give way to the broader things of the world. Why fight the world for an idea you starve on an idea when the world is so generous, so free, so tolerant, so unchanged by authority. This is the pretence of promising selfishness. Under the walls of Jer. 1600. yrs ago - under the walls of the City of God to day. <sup>40</sup> Many of the pious cities have been taken &c

~~And this Reb. with the power of Woldenups at his back seoffs down  
the simple path of trusting God to make~~  
Klezekins - as the prey's sleep. This is a day  
of trouble & rebuke & contumely for the children  
we come to the birth & there is not strength  
to bring them forth. This is the figure of speech  
it is a real miscarriage. There is a people  
found culpable to conceive hope & confi-  
dences. There is a people given with the  
worlds light & slope. but there is not  
strength to bring them forth, for  
it is not the substance of things hoped  
for. At the moment when her  
subjective assurances ought to  
be realized as facts there is no  
strength - she is powerless to bring  
them forth.

That is the condition of what there  
is left of the Church to day - We  
thrill with the sense of inability.  
He who takes his faith easily - knows  
nothing about this. But you beloved who  
look beneath the surface, who know Jesus  
as a Prophet, who know the light of hope  
that shines from his face - for men  
& women - and thus face the condition  
of humanity. Is this prophecy only for  
the imagination, is not to be wrought  
out in life. Is Jesus not King as well as prophet,  
To translate, the thought the hope &c. It is a miscarriage

Go out into this city to day - it is full of the  
nuisance of death - it is full of the breath  
of hell. Streets that choke & drown - the  
multitude of hand rushing feet tread  
down the tides tens of thousands of the holy  
sabbath - the fountains of Hell are  
carefully walled up and cured so  
that they may poison & destroy &c.  
The tides of damnation are sweeping  
over the city. red with the blood of  
the thousands slain - and we have  
the conception and prophecy of a  
land where lion & the Lamb lie down  
together &c. We are pregnant with  
a great hope, for men to be born  
again, & sanctified & made holy  
through the blood of the Lamb.  
And yet to translate it into human  
life, until the city would be filled  
with the life & glory of saved men & women.  
We can only cover our faces at the  
altar of God, & cry. this is a day of trouble  
& tribulation & consternation. the children are  
come to the birth & there is not strength  
to bring them forth. It is a time for  
tears - the putting on of sackcloth  
rending of garments for broken  
hearts, & contrite spirits. The ungodly &

And yet God lives<sup>8</sup> There is a place of power.  
This battle is fought in the inner temple-not by might nor by power but by my spirit &c  
That battle was fought in the temple of God  
by the King on his knees, by the prophet  
gazing into the face of God.  
In returning & rest shall ye be saved, in  
quietness & confidence shall you strength  
the battle is fought by alliance of holy  
men and women with the Name of God  
Strength & power & Victor are from God.  
God can bring things to pass, He stretcht up over  
He breakt the bow & cutteth the spear, &c  
Herz & Dan. had the victory at the altar of God.  
It does not depend on circumstances, condition  
or probabilities, all these are vain, The God is  
an refuge & underneath are the everlasting arms  
What does this mean. That this battle is a  
spiritual battle, It is fought out with the  
powers of darkness, by faith in God. Not  
by the thousands of us. Not by the multitude  
of chariots, Not by your counsels &c.  
God can shake the hearts of men-there  
must be faith somewhere, to make it worth  
while to shake them. If there is no living  
faith in God. Assyria & Ninevah &  
Charchemish are all over-But if there  
is faith, God can shake human hearts, hard  
hearts melt like water. the powers of wickedness  
are smitten by the word of the death angel &c.

Wherever there is real faith God begins to  
issue the bulletins of victory from the throne.  
The news of victory is not first from the battle  
field, but from the throne. To hear in the  
secret chamber comes the dispatch  
It is not on the board for the multitude  
it is read by those in report with God  
The word is Victory. The head of the  
Daughters of Zion is lifted in triumph  
A book in the name of Remachim & Titus  
The war did not cease, but Israel got a bag  
of spirituality it never got over.

I am not expecting the battle to be over  
What I ask is that the King may be on  
his knees in the temple, that they will  
the King of thy being, may be at the feet  
of men with a broken spirit. That the prophet  
they Conscience shall be gazing up to  
God so intently that God can issue  
to you to day the bulletin of Victory.  
I know not how many will be counted  
worthy to come up before the throne with  
the Martyr scars on our souls - or bodies  
but with this alliance with God  
we shall come with palms of victory.