

Leu XXVIII, 29. Because they rage against me &c
Leu XXX, 13. In returning & not shall ye be saved
Rabshakeh, and the war.

The battle is ^{continued conflict} one, 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.
To 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 ever-
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
the war, for our destiny is involved, as well as other

We have here a scene², 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 epoch this morning for myself for every warrior. The battle prepares sure

"My soul be on thy ground.

Ten thousand foes will
The hosts of sin in preying bands,
To draw thee from the skies."

"O watch & fight & pray

The battle will give ore
Renew it 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 ~~the~~ this city.

The Chid of Seral were the Church of God.

There had been among them a great falling away 10/12 of the tribes had gone to idolatry. And as a result God had given them over to the sword & captivity. ^(8 yr. Assyrian taken after 3 yr. period) Some yrs before this the Assyrian army had devastated their country & carried them away captive. And now the greatness of that empire, has marched against Judah and ^{many of} the fenced cities had been taken, and the great 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 requirements were great. An astute
politician. He doubtless supplied the brains for
the government; He was the Business 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 a little
skill. And so he comes strutting down
the representative of Assyria, to twist around
his little fingers the King Hezekiah. Hezekiah
sent three principal men to confer with him
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 & impressive address
He took the ground that their case was hopeless
God failed them &c. It was vain to trust God. He
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 & take it." Asked that he speak Syriac

But it is this ⁵⁻ battle that we are fighting
to deny. Assym is the Worldling of to deny that
attacks the Church on every side. 10/12 have
already surrendered & been carried into cap-
tivity. Any decent worldling can do
& consequently do what 10/12 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 ciels
ization, 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 brouder things of the
world. Why fight the world for an idea
you stare on an idea when the world is
so generous, so free, so tolerant, so unchang-
ed by authority. This is the pretense
of promising selfishness. Under the
walls of Jer. 1600, yr ago - Under the
walls of the City of God to day, Many
of the beined Cities have been taken.

^{And this Heb. with the prayer of Huldai at his back scoffs down}
Hezekiah - ^{simple faith. #6 list in God to save etc} as he prays says. This is a day
of trouble & rebuke & contumely, for the children
are 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 capable to conceive, hope & confi-
dences. There is a people grat with the
worlds light & life. but there is not
strength to bring them forth, faith
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 pangs 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 conditions
of humankind. Is this prophecy only for
the inspiration. is not to be wrought
out in life. is Jesus not King as well as prophet
to translate the thought the hope etc. It is a miscarriage

Go out into this city to day - it is full of the
misery of death - it is full of the breath
of hell. Streets that chafe God down - the
multitude of hard rushing feet tread
down the tender tendrils of the holy
sabbath - the fountains of Hell are
carefully walled up and cured for
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 present with
a great hope, for men to be born
again, & sanctified & made holy
through the blood of the Lamb.
Could you 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
& rebuke & contumely. 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 unbelief

Whenever 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. So soon in the
secret chamber comes the dispatch
It is not on the board for the multitude
it is read by those in rapport with God
The word is Victory. The head of the
daughters of Zion is lifted in triumph
A hook in the nose of Sennacherib & bit in his
The war did not cease, but Iereal got a bef-
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 beat the feet
of men with a broken spirit. That the prophets
thy conscience shall be gazing up to
God so intently that God can issue
to you to deny the bulletin of Victory.
I know not how many will be counted
worthy to come up before the throne with
the martyr's scars on our souls, or bodies
but with this alliance with God
we shall come with palms of victory