

## **Phineas F. Bresee Sermon Notes - Isaiah 37:29 & 30:15**

Every attempt has been made to transcribe these notes accurately. Indecipherable text appears in brackets [-]. Abbreviations transcribed as they appear in the notes.

Isa XXXVII.29 Because they rage against me &c  
Isa XXX, 15 In returning and rest shall ye be saved &c

Rabshakeh, and the war. The battle is one continued conflict, 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 man 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 hum. 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 exceedingly fearful. Yet all along the ages the battle is the same. 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 others. We have here a scene, 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 today 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 strength. I call attention to this epoch this morning for myself. For every warrior. The battle presses some.

“My soul be on thy guard  
Ten thousand foes arise  
The hosts of [sin] are pressing hard  
To draw thee from the skies”  
“O watch & fight & pray  
The battle [sin] [give] are  
Renew it boldly everyday  
And help [divine] implore”

I do not ask you to fight over an old battle today. This battle which we have here in [-] is the battle of today. Here in this city. The Chil. of Israel 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. Some yrs (8 yr summaries taken after 3 yr [besieged]) before this the Assyrian army had devastated their country & carried them away captive. And now the great army 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 acquirements were great. An astute politician. He doubtless supplied the brains for the government. He was the Bismarck of the Assyrian Empire. He understood the languages 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 striking down the representative of Assyria to twist around his little finger, King Hezekiah. Hezekiah sent three principal men to confer with them outside the walls &c. Rub. made a great address. Not simply to the delegates but to this people who thronged the walls & all about. It was evidently a great & impressive address. He took the ground that their case was hopeless. Eg. failed them &c. It was vain to trust God. Hez. himself had removed many of his alters. The thing to do was to give pledge 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 Syrian. Spoke the louder that it was the people he came to speak to. Not to let Hezekiah deceive them [the] deepest suffering would be the result. That this God would not be able to deliver them. That the Gods of the nation's &c. He was through at last & there was no answers. The delegates of course were to report to the king & the people were commanded to not ans. a word. Hez. rend his clothes - put on sackcloth. Sent word to the Pr. went into the house of the Lord. This is a day of trouble & rebuke & [continuity] &c. Isa's. ans. was full of assurance from the Lord. Again messengers with a letter full of blasphemy in warnings not to deceive himself by trusting in God &c. Hez. took the letter & spread it out before the Lord & prayed. Of a truth the kings of As. have destroyed &c cast their gods into the fire &c. [&] Then Isa. Sent 2 Kings XIX.20-28. 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 greater vic. awaited the faith of Gods people &c. But faith in God is so rare seemingly that Jesus asks "When the Son of man cometh shall he find" &c. It is only a little more then 100 ys (122) until for lack of the faith of a Hez. & Isa. on account of sin the city is swept &c. But it is this battle that we are fighting today. Assyria is the worldliness of today that attacks the church on every side - 10/12 have already surrendered & been carried into captivity. Any decent worldling can do & consistently 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 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 or an idea when the world is so generous, so free, so tolerant, so unchanged by authority. This is the pretense of promising selfishness. Under the wall of Jer. 1600 yr ago. Under the walls of the Ph. of God today &c. Many of the fenced cities have been taken &c. And this Rab. with the powers of worldliness at his back scoffs [down] simple faith & trust in God to save &c. Hezekiah as he prays says. This is a day of trouble & rebuke & [continuity] for the children are come to the birth & there is not strength to bring them forth. This is no figure of speech it is a real miscarriage. Here is a people found capable to conceive hope & confidence. Here is a people great 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 assurance ought to be realize 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 today. 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 then face the conditions 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 today. It is full of the murmur of death. It is full of the breath of hell. Streets that [challenge] Sodom. The multitude of hard rushing feet tread down the tender tendrils of the holy Sabbath. The fountains of Hell are carefully walled up and cared 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 [if] 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 & rebuke & continuity. 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 [-] &c. And yet God lives. 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 is your strength. The battle is fought by alliance of holy men and women with the [throne] of God. Strength & power & victors are from God. God can bring things to pass. He seteth up one &c. He breaketh the bow & cutteth the spear in surrender &c. Hez & Isa had the victory at the altar of God. It does not depend on circumstances, conditions or probabilities. All these are vain. The E. God is our 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 [Is.] not by the multitude of chariots. Not by great councils &c. God can shake the hearts of men. There must be faith somewhere to make it worthwhile to shake them. If there is no living faith in God. Assyrian & Jew - Paganism & Christianity are all one. But if there is faith. God can shake human hearts. Hard hearts melt like water. The powers of wickedness are smitten by the wing 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 battlefield but from the throne &c. Lo Isa. 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 daughter of Zion is lifted in triumph. A hook in the nose of Sennacherib & bit in his lip. The war did not cease. But Israel got a bap. 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 thy will [His] King of thy [being], may be at the feet of Jesus with a broken spirit. That the prophet thy conscience shall be gazing up to God so intently that God can issue to you today the bulletin of victory. I know not how many will be counted worthy to come up before the throne with the martyrs scars on our souls or bodies but with this alliance with God we shall come with palms of victory.

**End of notes**