

Watch and Warn Watchmen on the Walls

The Call to Biblical Vigilance

By Pastor Sheldon Emry

Turn to Matthew 24. Watch and warn. In the New Testament, there are a number of passages telling God's Christian people, the believers in Christ, to watch.

Turn to Matthew 24 because this is perhaps one of the best known chapters in this end of the age because of many people preaching on prophecy and Most of this chapter is Jesus answer to the disciples about the sign of the end of the age and his coming and so on. The question is in verse three tell us when shall these things be and what shall be the sign of thy coming and of the end of the world and then there are 37 verses following that telling of things which should come to pass. So they would be able to look at the events of history and say well these are the things that precede the coming of Christ and so on.

And then in uh verse six, there are a few of these things which you know very well. "Ye shall hear of wars and rumors of wars." See that you be not troubled for all these things must come to pass but the end is not yet. So he goes on and gives them other things. Verse 21 perhaps the best known for then shall be great tribulation such as was not since the beginning of the world to this time known or ever shall be. Verse 37. But as the days of Noah were, so shall also the coming of the son of man. and B. So it indicates a tremendous time of disruption and corruption, chaos, disobedience to God's word and tribulation and so on.

And then it ends in verse 41 and the very next word in verse 42 is watch. So then he tells all of this and then he speaks directly to the disciples. "Watch therefore for ye know not what hour your Lord doth come but know this."

And then he gives a parable telling uh then that if the good man of the house had known he would have watched and he gives a reason for watching that would prevent trouble upon the person who had been given the command to watch. If he watched things would be fine if not he'd be in trouble. There is a parallel passage in Luke 21 that tells much the same thing we read in Matthew 24. And that also ends with verse 36. Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the son of man.

So here is the same warning, the same word being used, want and implication that you gain from it and that it has something to do with your status before Jesus when the age then culminate culminates and closes. Turn back to uh Luke 12 and Jesus here is teaching about the kingdom. We'll start reading in verse 31. But rather speak ye the kingdom of God and all these things shall be added unto you. Fear not, little flock, for it is your father's good pleasure to give you the kingdom. Sell that ye have and give alms. Provide yourself bags

which lack old, a treasure in the heaven that faileth not. Where no thief approacheth, neither moth corrupted. For where your treasure is, there will your heart be also.

And then he says, let your loins be girded about and your lights burning. These are phrases meaning be ready, be prepared, watch what you're doing, and be Be yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knockketh, they may open unto him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching. Verily, I say unto you, that he shall g himself, and make them to sit down to meet, and will come forth and serve them." That's quite a statement. The servant seems to have gained an exalted place here because of the being found watching when the master returns.

Turn to Revelation 16. And this is a chapter which I believe leads up to this very time in which we live, this end of the age before the destruction of mystery Babylon. It includes a prophecy of the last battle. Verse 14, for they are the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day. of God Almighty. So this is a prophecy of very last battle which will culminate the age. And he says, "Behold, I come as a thief. Blessed is he that watchth and keepeth his garments, lest he walk naked and they see his shame."

So here it appears that this person or does not accept this warning and does not watch, not only might he lose that exalted place at the table of the master, but might lose something else here called his garment. So there is a loss involved in disobedience to the command to watch.

Now we're going to go back to the Old Testament. Turn with me to Isaiah 62 first. The term watchman itself is not used in the New Testament. It is used a number of times in the Old, but I would say we're not stretching the scripture to any extent to say that a man who watches is a watchman. So I believe When the prophets speak of watchmen, they are speaking of the person who does that which Jesus commanded and ordered the disciples to do. And of course, when he told them what they should do, he also means us. Isaiah 62 starting in verse 6, God is speaking here. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest. pass or no peace till he established until he make Jerusalem a praise in the earth.

So here these watchmen are obviously believers in God and his kingdom. They're to pray or entreat God until Jerusalem becomes a praise in the earth. It must mean the kingdom.

Turn to Jeremiah chapter 6. Here God has sent the prophet to warn Israel not to disobey God. In verse 17 God says also I set watchmen over you, saying, "Hearken to the sound of the trumpet." But they said, "We will not hearken." We know from other parts of the scripture that the trumpet is a symbolic word used to mean God's word. But God has set watchmen over Israel to tell Israel, "Hear God's word." And of course, it says here, they actually told the watchmen they would not hear. Jeremiah 31:es 6 and 7. For there shall be a

day that the watchmen upon the mount Ephraim shall cry, "Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."

So here is a prophecy that the watchmen are both to point the way to Zion for God's people, but Apparently, they are also to shout among the people and pray to God to save his people. Two additional responsibilities of watchmen.

Turn to Jeremiah 51. This is in the midst of the prophecy of the destruction of end time Babylon. Verse one. Thus saith the Lord, behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me a destroying wind.

And then he goes on with a definite specific prophecy of the destruction of Babylon in the end of the age. Verse 12, set up the standard upon the walls of Babylon. Make the watch strong. Set up the watchmen. Prepare the ambushes. For the Lord hath both devised and done that which is fake against the inhabitants of Babylon. So apparently men or people called watchmen are to have something to do with the destruction of this end time Babylon.

Turn to the next prophet. Ezekiel chapter 3. And here Ezekiel is speaking. Verse 15-17. Then I came to them of the captivity at Tel Abib that brought by the river Kbar, and I sat where they sat and remained there astonished among them seven days.

Now he is in Babylon. He's gone through Babylon among the Israel captives. And of course, We have seen in other Bible studies that we are in captivity under symbolic Babylon. So this would be the same situation then that we find ourselves in today. And it came to pass at the end of seven days that the word of the Lord came unto me saying of man, in other words, God is speaking to his prophet here, son of man, I have made thee a watchman unto the house of Israel.

Therefore, hear the word at my mouth and give them warning from me. So the prophet, which would be Ezekiel here, or any prophet that God sends, is to be a watchman warning Israel from God.

Now, I want to recap just a little of what we've read so quickly here in the prophet. Speaking of the duties and responsibilities of the watchmen in Isaiah, we saw that they were set over Jerusalem and that they were to pray to God for the kingdom.

In other words, for Zion and for end time Jerusalem. In In Jeremiah 16, we found they were to watch, to speak, and to hear God's word. In Jeremiah 31, they were to point the way to Zion, and again to pray that God not destroy his people.

And then in Jeremiah 51, we found that they were to actually be watchmen upon the walls of Babylon to point the way or to help in the destruction of Babylon.

Now, here in Ezekiel, I think this bears a little more u studying. We've seen from this one phrase here in verse 17. He says to this watchman, "Hear the word at my mouth and give

them warning from me." And I'm going to refer to that several times during the rest of this study because many people think they are watchmen in Israel. Some people think they do a certain amount of work in warning Israel. But you notice here he prefaces his remark that the prophet, the watchman, is to hear God's word and then tell Israel from God's word. And that's the major difference between the watchman who is effective and the one who does the job right and the watchman who just cries on his own. But here is part of what the watchman is to cry unto the children of Israel as we go on. Verse 18, he said, "Give them warning from me." In verse 17, and here's the warning. Verse 18, "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life. The same wicked man shall die in his iniquity, but his blood will I require at thine hand. So the watchman is to warn the sinner, the one who is disobeying God, in order to save his own soul. He says, "The wicked will die. He'll suffer and die from what he's doing, but his blood I'm going to require at your hand because because you didn't warn him. Verse 19, yet thou warn the wicked, and he turned not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. So you see, the watchman has apparently a definite responsibility here, not only to obey God's word, but to warn those in disobedience of their disobedience. Not a case where the watchman can just sit there and say, "Well, look at all those sinners up there. and say, "I'm righteous and I'll obey." If he obeys, of course, he saved his own soul. But he must of necessity, according to God's word, in addition, warn the wicked.

And then he goes on, and sometimes we might think this isn't necessary. Again, when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die. Because thou has not given him warning, he shall die in his sin. And His righteousness which he hath done shall not be remembered, but but his blood will I require at thine hand.

Now, to some extent, this fits most or all of what we consider the Christian church, professing Christian believers, who have understood and acknowledged Jesus Christ for their righteousness, but through ignorance, through misreaching, and through certain men crept in aware, they are committing sin. Our whole nation has turned away in disobedience of God's word. So, this is a warning to the righteous. And God knows that some of the righteous seem to have duller ears than the people who've never even heard the word of God because they know a little bit. They think they know God's word. Their hearts are hardened and the ears seem more dull of hearing than the person out there who doesn't know anything about God's word at all. So, the prophet here who is called a watchman by God has a responsibility to warn both He considered the wicked who are disobeying God and the righteous who are disobeying God. And he says you'll have to warn them too because if they don't turn, his blood will I require at thine hand. Nevertheless, if thou warn a righteous man that the righteous sin not, and he does not sin, he shall surely live because he has warned also, thou hast delivered thy soul. So the watchman seems to have, I believe, more responsibility placed upon him than perhaps anyone else or any other group of people in God's land. He in effect implies that the watchman will actually be called into account for the sins of other people even though he may even though he may and not many can we

know that even though he may actually be in obedience to God's law himself this is placed upon him and the watchman cannot and I don't know that I can emphasize or re emphasize this too much. The watchman cannot give the warning unless he does it according to verse 17. Hear the word at my mouth and give them warning from me. The warning that's to go to the unrighteous and the warning that's to go to the righteous is to come from God.

Now, if we can get that through our understanding, it'll be a great help to us.

Turn to the 33rd chapter of Ezekiel, which is very similar to What we have just read verse one again the word of the Lord came unto me saying of man speak to the children of thy people and say unto them when I bring the sword upon a land if the people of the land take a man of their coast and set him for their watchmen. If when he seeth the sword come upon the land he blow the trumpet and warn the people.

In other words, this would be a warning not of sin by the people. per se, but a warning of war, a warning of alien invasion of the land. Then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and again, the trumpet, of course, is the word of God. That's what we're talking about. He heard the sound of the trumpet and took not warning. His blood shall be upon him, but he that taketh warning shall deliver his soul. But If the watchmen see the sword come and blow not the trumpet and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity. And notice his death is actually caused by his sin. Because we know from other passages of scripture that it is God who sends the alien, who sends the sword on Israel for their sin and iniquity. But his blood will I require at the watch hand.

So here is the same principle. The only difference I believe here that in Ezekiel 33 coming under this passage is what we would call our civil rulers. Notice in the verse there he said in verse two when I bring the sword upon a land if the people of the land take him into their coast and set him for their watchmen.

Now we know from our form of government or at least we should know that when we elect men to represent us at any level of government, one of their major responsibilities according to our laws and according to our understanding, according to natural law is to protect us from our enemy. In fact, that is their major responsibility. And this is true of the men in Washington DC, the president, the people in the executive branch, our judges, our elected congressmen. They are the ones who are to give warning. So this is for them also. Just because they're not in the ministry or not ordained as a clergyman as a church in a church, they cannot escape the responsibility of God's word that if they are chosen by the people as watchmen, they are to give the warning. And as I was preparing this sermon, I was thinking that perhaps we should have part of our message to the men in Congress the next time we go this chapter in Ezekiel to warn these men that they are to warn of the enemies of America.

Now, some of these people back there, they tell us, "Well, the people won't hear and we can't get through to them." Well, God doesn't say the people aren't going to hear. All he says, "You warn them and you'll save your own soul." And so, I think they should be told that and we'll do that. But this also would include the clergy. This does not mean the clergy is not exempt. even in this passage because most churches are set up in such a way that the minister is in the pulpit with the approval of the people.

Now I know some denominations actually assign ministers and they'll send the minister to a certain church and they say you preach there and the local people supposedly have no voice. That isn't totally true. The local people if they will not and do not want that minister, they have procedures in their own denomination for his approval. So if they accept him, then he becomes their watchman. He's the one who is to warn them not only of the sin against God's law, but the sword that will come upon the nation because of the sin. This is a two-fold warning. And of course, this is here speaking primarily of that warning of the alien invasion.

And then verse seven, he says, "So thou son of man, I have set thee a watchmen unto the house of Israel.

Therefore, and here's that same phrase again, therefore thou shalt hear the word at my mouth and warn them from me. So, in both cases, whether you're warning of an alien invasion or whether you're giving the people warning, both the righteous and the wicked, of their disobedience to God's word, it must come from God.

In other words, the Bible would have to be the basis for their warning. I have some things I want to read out of this teaching and learning Americans Christian history. These are quotes from other books and these are about uh ministers during and before our revolutionary war. This is a section titled patriotic piety of 1776 and it's actually in reference to ministers who were preaching in the years leading up to the revolution. Most of this is a quote from a book titled Orators of the American Revolution by an Eel Magun. He has this to say in part, "A careful perusal of our primitive annals will induce a high appreciation of the patriotic piety and mutual sympathy between preacher and their flocks that then prevailed. Devoted ministers of religion like Elliot and Wilson shared in the hardships and dangers consequent on the early Indian wars. And when news first arrived in in Boston of the menacing attitude assumed by England. Prompt consultations were held for the common will and the boldest measures protected. The fathers in Israel were all assembled and discovered their minds to one another. They voted unanimously against submission and publicly declared, says Lintra, we ought to defend our lawful possessions if we are able, if not to avoid and protract. 600 were immediately raised in the poor settlements of the northern col. and the fortifications were hastened by every kind of popular aid. The influence of the ministry was patriotic and conservative at the south as well as around Plymouth Rock.

And then follows several pages in here telling about specific ministers and the warnings they gave against the tyranny coming from Britain and against the war that would probably follow. One of them was a man by the name of Jonas Clark in Lexington. Massachusetts and

this author has this about him. The town records of Lexington contain many important documents which discuss the great questions involved in the national struggle for independence. In 1765 the citizens vindicated the popular movement in respect to the stamp act.

Now this is 10 years before the declaration. In 1767 they unanimously concurred with the resolution of Boston to prevent the consumption of foreign commodities. In 1768 they argued with great force against the right of Great Britain to tax America. In 1772 they resolved in most thrilling terms to seek redress for daily increasing wrongs. And in 1774 they took measures to supply themselves with ammunition, arms, and other requisites for military defense. What hero drew these masterly papers?

In other words, he's now going to identify the man who was the leader in all of these things from 1765. Right on. Here in Lexington, Massachusetts. What hero drew those masterly papers, defended their principles, and fired the people at all hazards to defend them? History has recorded the fact the Reverend Jonas Clark was their author and chief defense. He was one of the many patriotic clergy of New England who instructed their beloved flock in peace and guarded them amid the dread necessities of war. So, as you read of these men in that time. You find that in the time of their early ministry, many of them of course in the early 1700s, their main thrust was of necessity, the preaching of righteousness and disobedience to the flock. But when the spectre of war, of actual armed invasion by British troops to put down the colonies and place them in subjection, when that came, then the ministers were in the forefront of warning of this war which would come. and the consequences of it. And of course, this is what Ezekiel here is talking about or God is talking about through Ezekiel. And the uh thrust of this of course must always be and we know from the annals of the revelation were from this order of God.

Therefore, thou shalt hear the word at my mouth and warn them from me. The principles of freedom, the principles of the objection to British rule, to British mandate. to British oppression came from God's word. And I was rather glad to see uh brother Steve in that uh lesson that you had in the class just before uh this sermon that he made the point there that our people in the early 1700s going back into the 1600s went to the Bible and discovered in the Bible the rule of government. So they understood that freedom and liberty and representative government, the voice of people was scriptural. So the ministers of course then became the opponents of Britain on scriptural ground on scriptural ground. They took it from God and then they told the people they were true watchmen upon the walls of Israel upon the walls of Jerusalem.

Now I want to comment about a lot of different warnings we are hearing today and most of you good people have heard these and I have for years. And they are the warnings from what we might call the anti-communist, the Dunbar Society, the anti-communist clergy in many cases such as McIntyre and Hart and those. And they are warning the people primarily from their own knowledge of what the enemy is doing.

Now this is fine as far as it goes. There's a certain amount of education there, but there can be no answer for the people. They tell them that well Russia is getting strong. Russia is uh building up a military force. Russia might want to invade America. They have agents here and such and so is going on in China and Cuba. But what can the people do when they are instructed in that manner? They can do one of two things. They can prepare for war or they can prepare to negotiate and surrender. So what happened? The vast majority of our people getting instruction warning if you from what we would call the anaconist learn primarily of the great power of the enemy. What becomes the natural thing they will do? Well, negotiate and surrender in spite of the uh high ideals proclaimed by Carl McIntyre and the John Burch Society and Billy James Harus and Mcburnie and all of these. The natural result of their warning which comes not from God but from themselves is to frighten the people into accepting the enemy conquest.

Now, I know a certain amount of them are going to get angry and say, "Well, we're going to resist. We're going to fight." Well, think of the difference by warning them through what God's word says. Not telling the people that the Russians might invade America, but telling the people that God's word says the Russians are going to invade America. And what God's word says about it, the reason for the invasion, the fact that it is God who allows them the power they have because of our sin and iniquity. We then give the people again two choices. And what are they? The first one is the same. Resist the enemy. But the second one is entirely different. The second choice is turn and obey God. And that's the difference. That's the answer. That's the answer of course that God won. If we warn them only that they must fight with the arm of flesh, most of them, I am sad to say, will not elect to fight, but will elect to surrender. This term better read than dead. You know, we laugh at that and we scoff at that. But a great host of American people actually feel that way. They would rather surrender to the enemy than fight that enemy. They would rather take the conquest than accept the war. But when they get the warning from God, and God's warning is, I will send the sword. Notice here, he says in this verse two, when I bring the sword upon a land, you see, millions of our brethren in Israel do not know that the sword of world communism, the sword of the enemy, which is coming upon America, is coming at the hand of God. They cannot know that except that the watchmen warn them from God's word.

Now these anti-communists I referred to here of course they cannot know that they cannot teach that that this sword is coming from God. The warning therefore cannot come from God as it should.

Therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, oh wicked man, thou shalt surely die. If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. So this watchman who has warned of the sword is instructed in the same manner as the one who has warn of sin and iniquity. Nevertheless, if thou warn the wicked of his way to turn from it, and if he do not turn from his way, he shall die in his iniquity. But thou hast delivered thy soul.

Therefore, oh thou son of man, speak unto the house of Israel, and notice here in Ezekiel 3 and 33 both, We find that the warning is to go to Israel, speak unto the house of Israel, thus ye speak, saying, "If our transgressions and our sins be upon us, and we pine away in them, how should we then live?"

In other words, if Israel answers and says, "All right, our sins are going to bring destruction upon us, what shall we do? Say unto them, as I live, sayeth the Lord God, I have no pleasure in the death of the wicked. but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will you die, oh house of Israel?"

Now that is the part of the warning which you literally never hear from the people who are warning from their own mind.

In other words, the warning from God, from God's word must be a warning that yes, the enemy is coming. Yes, the invasion is underway. Yes, the sword. War is upon us. What are we to do? We are to turn unto the Lord God and obey him. That is the answer to the whole thing that we think of as calamity coming upon God's people in America. And some of you, dear people, and I have to admit that I was guilty of this myself for many years, think that it is a good thing and something we should support when men like the ones I've just mentioned, McIntyre and Harvest and McBurnney and even Liberty Lobby who I believe do a good work, they have a voice of warning, but again, they do not tell the people the solution is to turn from your wicked way.

Now, apparently in chapter 33 here, what he was getting at is you warn them, you tell them, you make them understand the sword is coming. and that it's coming because of their iniquity. And you tell them until they finally turn to you and say, "Well, all right. What are we going to do?"

Now, I get criticized to some extent, not a lot, but I get criticized by some people who think, "Well, Pastor Emory, all you do is spend your time telling our people that they've got to turn and obey God, that they're in their sin. You should warn them of such and so." Well, in this chapter 33, if you will read the context here, it seems as if this prophet was to tell them and tell them and tell them until they said, "All right, apparently we're going to die because of our sins. What will we do?" Well, America, God's Christian people here in this land of Israel have not arrived at that point yet. They have not arrived at the point where they understand that God has sent a sword of death at us. We call it communism. We call it Russia, China, whatever you want to call it. Liberals, atheists, all sorts of names involved in this enemy that comes against us. But this enemy that comes against us is coming against us because of our iniquity. And so when they finally answer that question, they finally answer that, then they will say, they will hear God saying, "I have no pleasure in the death of the wicked. Turn ye, turn from your evil ways, for why will you die, oh house of Israel?" Turn back to Exodus 2. Three, this is in God's covenant with the house of Israel in verse 22, he's speaking of the angel, which should be God Almighty himself, going before Israel into the kingdom, into old Canaan land. Exodus 23:22, "But if thou shalt indeed obey his voice, and

do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. What a note of hope.

In other words, if we have an enemy, a power, military, whatever it is coming against us, if we obey God's word, God will fight that enemy.

Now, our secular people who warn of communism have nothing in their message to tell our people that God is going to fight against the red, the communists, and whoever is our enemy. when we turn. They don't know that. They don't preach that at all.

Turn to Deuteronomy 20. This is a chapter on the way Israel forms their army, trains their soldiers, and how they go into battle. In verse three, he says he was supposed to speak unto them here, O Israel, ye approach this day unto battle against your enemies. Let not your hearts faint. Fear not, and do not tremble, neither be ye terrified because of them.

Now, generally speaking, the voice we hear from what we would call the anti-communist preachers or the anti-communist societies cause our people to fear. But here the warning is to people, you're going to war, the enemies there. Don't be afraid. For the Lord your God is he that goeth with you to fight for you against your enemies to save you.

Now, that message literally cannot be taught in America today unless we teach our people that we're Israel. Right? Where in the Bible can you find any evidence that God will fight for America except you can identify America as Jerusalem, the Zion of Bible prophecy.

Turn to Isaiah 29. Here is a prophecy about this end time battle when God will fight for Jerusalem. Verses 7 and 8. And the multitude of all the nations that fight against Ariel, even all that fight against her and her men and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold, he eateth, but he awaketh, and his soul is empty. Or as when a thirsty man dreameth, and behold, he drinkketh.

In other words, it'll be as if you had a dream and you thought you took a drink and you wake up and your thirst is still there. The drink is gone. But he awaketh, and behold, he is thath appetite. So shall the multitude of all the nations be that fight against Mount Zion.

In other words, Israel, it will be like you dreaming that you have an enemy in a war coming against you and you're going to wake up and they're going to be gone. They're going to just disappear like a drink of water in a dream or food in a dream. They'll be gone when you awaken. And of course, the term awaken is used throughout the scripture to identify people who do what? open their eyes and their understanding to God's word, then you're called awake rather than asleep. So, let's uh turn back to the New Testament again, Luke 12.

Now, there are many kingdom Israel people whom I believe and I know from my own mail who do spend a lot of effort, a lot of time and a certain amount of distributing literature which I would say would come under the heading of this kind of warning that we get from the anti-communist the kind of literature that gives our people two choices either to fight

the enemy or to surrender to them instead of spending their time and their effort and their money distributing the kind of literature that tells the same thing about the enemy.

In other words, warns of the sword as read in Ezekiel 33, but gives the people two choices. To fight in the flesh and be defeated, or to turn to God and let God fight our enemies. And what better opponent could we choose for those we wish destroyed than God Almighty?

Now, we might think we can depend upon our espionage activities or our new airplanes, which are so fabulous, or some secret weapon, or perhaps hopes that that famine might come upon the communist countries and make them so weak they can't fight us. But you know, if that were to happen and they were to be turned aside over there away from us, you know what we would do? We would continue right on in our sin and iniquity, wouldn't we? We'd say, "Boy, we're glad those communists are done. Let's go down and get a drink at the corner bar." That's the kind of people we are. So, this must come of necessity. But turn over to uh Luke 12. We must recognize that unless the warning that comes to Israel meets certain criteria, it is not a bonafide scriptural warning and it literally has no effect. Luke 12:37, "Blessed are those certain whom the Lord when he cometh shall find watching." That means they are God's servants. That means they are watching according to God's word. That means means they know that Christ's return is imminent and they're watching for his return and they wouldn't know that Christ's return is imminent unless they understand what is happening right now in the earth. And that means they have to know who Israel is. They have to know where Zion is. They have to know who the enemy is. And they have to know the reason for all of this that it's our own sin and our own iniquity. Watchmen are supposed to sit and do nothing. No. According to what we've read here, in the last 30 minutes or so. They're to watch and pray. They're to watch and point the way to Zion. They're to warn of sin both to the sinner and to the righteous in Israel. They are to warn of enemy and war. They are to tell Israel to turn to God, and God will fight for Israel. And they are to do all of this, all of this from God's word. And I would say, dear Christian, Friends, don't waste your time and your money warning your friends, your Christian brothers, Israel and America any way except from God's word. If you're to be a watchman in Israel, and every one of you are, not just ministers. Every one of you are watchmen. You are to hear the word from God and then warn Israel from God's word. And let's pray that God gives us strength to them to be true. touchment upon the walls of Israel. Let's stand. Our Father and our God, we thank you for thy word and this great promise that when we turn to thee and seek thy face and turn to your word that you will be an adversary unto our adver adversaries. Oh God, these enemies of ours seem so great and so powerful. They seem to have us completely under their control. And yet we know our health is in the only way out of this thing is to call upon thee. And that we do when we pray you'll help us to show and to preach and teach and carry this word to thy people in this land in Jesus name.

Amen.