

## John A Meggison - The Watchers

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Is in various verses of that the fourth chapter, verse 17 occurs will not take the details of the whole chapter, because we all remember the vision that was given of the great tree that was cut down and bound its roots with brass and iron in the earth, until seven times passed over it and that this was fulfilled in Nebuchadnezzar's case of seven literal years, in which he became like an animal eating the grass of the field, and that his hair and nails grew like claws and fur, and he was an animal practically for that period. In the 17th verse it says that this matter is by the decree of the watchers, and the demand by the word of the holy ones to that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basis of men. Then it occurs again in the 23rd and whereas the king saw a watcher and an holy one coming down from heaven, and saying, hew the tree down and destroy it yet leave the stuff of the root thereof in the earth, even with band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him. Then again it occurs in the 13th verse, I saw in the visions of my bed upon my my head upon my bed and behold a watcher and an holy one came down from heaven. As I was reading in some time ago, I was greatly impressed by that statement in the 17th verse, particularly that this matter is by the decree of the watchers, and that it was a demand made by the holy ones by the word of the holy ones and the purpose of it was to hide pride from man, as it is stated in the book of Job that they living may know that the most High ruleth the kingdom of men.

Men are so prone to forget, and to think that they are great ones, and able to master and to control and to manage things and we see that every one of them that has tried it has made a grand mess of it all, and that things often were left worse than were before they started. But what comforts us most keenly is the statement that God placed watchers over this earth to see that the iniquity that must be permitted does not get out of control, but that a certain amount is to be permitted as the Lord said to Abraham the 15th chapter of Genesis, that his people would suffer in a strange land and he mentioned this fact that the iniquity of the Amorites is not yet full, meaning that he knew that the Amorites were sinning, doing wrong and worshipping idols and practicing things that were not good for them, and he was going to let them do it, and he was going to let them get worse and not interfere with it until the time came. When is the expression used by our Lord Jesus of the Pharisees in his day? Fill ye up the cup or measure of your fathers, that all the righteous blood shed upon the earth might be accounted of this generation.

So we see that the Lord has set a limit upon the amount of evil that is going to be permitted in the world. We sometimes wonder what that limit is, because there's been some awful iniquity practiced upon the human race. We don't see how it could be much worse. But nevertheless, he has put an end to it at the proper time, and we see that while people like Hitler promised that his government would reign a thousand years years, it wasn't hardly more than four.

And he was not, and so here the Most High, the Heavenly Father, the Creator, who in his wisdom has stated that there must be the permission of evil, and as we look into it from the Book of Job and what is given to us in the New Testament, we realize that there's a purpose, that there's a reason behind it, that if the Almighty had made man so that he could not sin, that wouldn't have been a companion for the angels or for the Heavenly Father to delight in. Because when a parent brings up a child, he has the most delight in the child, when of its own free choice and its own free will, it chooses the good things, and the parent delights in seeing the character develop in such an one, because you realize that that character will get the most out of life, that nothing is obtained by

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means of disobedience except grief and sorrow.

In the end, it's well pictured in the 17th chapter of Isaiah, where he pictures the evildoer carrying out his own plans and purposes, and attending to them very assiduously, so as to enjoy them to the limit. But he says the reaping will be something very much unexpected and in the end very sorrowful. He says in the ninth verse of Isaiah 9, in that day shall his strong cities be a forsaken bough, and an uppermost branch, which they let because of the children of Israel, and there shall be desolation, because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength. Therefore thou shalt plant pleasant plants, and shall set it with strange slips that is, he would have pleasant ideas and purposes, and attend them and manage them with methods that were strange to the Lord, that is, out of harmony with the operation of God, universe, its laws of nature, and the laws of character.

In the day thou shalt make thy plant to grow, that is, he'll give his utmost attention to what he's doing and in the morning thou shalt make thy seed to flourish. But the harvest shall be in heat in the day of grief and of desperate sorrow or better the margin puts it, the harvest shall be removed in the day of inheritance, and there shall be deadly sorrow. You see, when the time comes for inheritance to be passed out by the Lord, these would have none. All their works would have tended just to the aggrandizement of their self, and their filling of their own ideas, and that would bring to naught nothing but death, and so in the end there would be vanity and vexation of spirit, as he said, deadly sorrow.

But the Lord has permitted it, as he did in the case of Nebuchadnezzar. Daniel, you remember, told him that by means of leaving office management that involved cruelty to the poor and oppression of them, that he might spare himself some of the trouble that's in the 27. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness and thine iniquities, by showing mercy to the poor, if it may be a lengthening of thy tranquillity. That was good advice, but evidently it found no heart in Nebuchadnezzar, and it tells us that he was taking the credit for the whole great buildings and work that had been given him.

All this came upon the king Nebuchadnezzar. At the end of 12 months he walked in the palace of the kingdom of Babylon, and the king spake and said, that is evidently talking to himself or those about him. Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and the honour of my majesty, taking the glory and the grandeur of it all to himself? But he said, while the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken, thy kingdom is departed from, and the other parts of the sentence were carried out.

But this was done by the decree of the watchers and the demand. The time had come, you see, the limit had been reached. In the case of the Amorite, we see that the limit was reached when the tribes inherited and took possession of the Canaanites. Ten nations they were. He lists them in the 15th chapter in the last verse.

And he gave the land that belonged to them or that they had and possessed into the hands of the children of Israel.

We told them why he did it, that he said, everything that could be thought of, you might say, was practiced by these heathen worshipers. The iniquities of Sodom were carried out, and they burnt their children under fire, under molech, and every iniquitous practice was carried on, and as the Lord put it in Deuteronomy, the land vomited them forth. There had been a limit to their iniquity, and

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the Lord put a stop to it now.

He destroyed the Sodomites by a fire from heaven, like an atomic bomb, as we know it now. He might have done the same with the people of Israel, but he had a type and a picture there to form for the benefit of the church, and so he used the children of Israel as the instruments, instrument of executing the death sentence, the destruction upon the people of the land. But he warned the Israelites that if they fell into the same practices, that the land would spew them forth too, and because they did, he sent them all captive into Babylon and left the land desolate for quite a period.

70 years, and all done by the watchers. So far as we can learn, all the iniquity in God's universe is confined right to this one little plan. There's no disobedience anywhere else, and in the beginning of the Book of Job, you remember that the sons of God came together and it says, satan came also indicating that he wasn't invited, but he came anyhow.

And he wasn't among the heavenly group. But the Lord said to him, whence comest thou? And his answer said, from walking up and down in the earth. That's where he was all the time, and then when they come to the fallen angels, they're chained, confined in chains of darkness in the atmosphere, Tartarus of the earth.

And so it seems that all evil is concentrated and held here. As Jesus said, God's will is done in heaven, the rest of the universe, and so in the wisdom of God we realize that, that he has permitted man and angels to disobey within certain limits and to hold over everything a watchful control and to stop it when the time came. Now we see various instances where God has interfered in the affairs of men. One was at the time of the flood, you remember, when he sent the destructive power to stop the Ravages of violence and sin that is in the world.

And he left a clean stock of families to begin the earth population again, and it wasn't long before they forgot the Lord and the lessons they'd learned and began to practice the evil disobedience again. But you remember that going back in those days, he prophesied and foretold how he would use Syria and then Assyria and then Babylon as punishments upon his people, and he so stated it in the tent of Isaiah. He said, o Assyria, the rod of mine anger and the staff in my hand is them pointing out that he was using Assyria as a punishment or a rod upon Israel because of their iniquity.

And in later times, we do remember in the First World War that the Germans were approaching Paris. They could have taken Paris without any trouble, for there was very little, if any, defense. But they feared a trap. There wasn't any trap, but they're afraid of one, and they went back and began the loss of the war.

Now, what made them go back? What instilled that fear in their minds? Evidently, things had gone far enough. In the Second World War, we see that Hitler could have taken England if he attacked her at Dunkirk. She was utterly helpless, couldn't have defended herself.

But he didn't do it. What held him back? Various things like that occur in history and make us realize that there was some overruling power that seemed to let iniquity or events come to a certain climax and then stop them. We see that Napoleon had the same thing. The one little thing that defeated his army at Waterloo was that the scouts had not supported the ravine into which his army and his horsemen fell and came down to defeat.

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And the English gained the victory. He'd gone far enough. Now he came back from Elba and started the work again, but couldn't reorganize again. See, his work was done, and so we realize as we look over the affairs of mankind that these watchers are constantly looking on.

And we're glad that it is so, because it gives us confidence that God is watching, and as it tells us in Second Chronicles, the 16th chapter, he says, the eyes of the Lord run to and fro through the earth to show himself strong in the behalf of those who are obedient unto him, and we see there indicated that the Lord is watching all the time, the affairs of earth and operating in the defense of his people. Now, in all this we see that God's people are protected like Job was. There was a hedge, as he called it.

And with the Israelites it's called a wall, which is a symbol of a covenant with them, and they were protected by many things, or from many things by that very covenant arrangement. But you see, they wouldn't accept the protection. They wanted to be like the evil doers around them, and the Lord let them try it.

And only remnant of those whom he called were found worthy. When Jesus came to become sons of God, the rest were blinded. Now, in Psalm 125, verse 2, we are told there the fact that God does protect his people. Psalm 125, that's one of those songs of degrees you remember, says they, that trust in Jehovah shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people, from thenceforth, even forever.

And we have that added into one of our hymns. As the Lord, as the mountains are round about Jerusalem, so I is the Lord round about his people, and evil is limited. In the 76th Psalm, we remember that the wrath of man shall praise thee, and the remainder of wrath, that is, that would not redound to the praise of the Lord. Wilt thou restrain, that is, not allow it to happen.

And we can see, therefore, that however we may understand or misunderstand, the Lord has a controlling hand and protecting his people and keeping them under their training so that things do not become too difficult nor too easy. Now, this word, watchers, in the Hebrew, is derived from a word meaning to open the eyes, keep them open. A watcher, not a sleeper. You see, as Paul describes the church. He says that we are not of the night, but are of the day.

Therefore let us not sleep as do others, but as let us watch and be sober. You see, you have to be sober in order to be effective as watchers, and so the lesson we can see in this watching, as pointed out here in Daniel 4, was to keep man from the results of pride, to keep, as it were, the guards about him to prevent him going into the limits of pride of Satan. Satan has gone beyond recovery. As James said of some in his day, he says, there is a sin unto death.

I do not say that ye shall pray for it. Evidently no use. They've gone beyond recovery. In the 6th and 10th of Hebrews, Paul describes some who were one by going back into evil practices, and the other by going back into loss of faith and evil doctrines. Either way, you see, makes it so that they would have trodden under foot the Son of God and put him to an open shame, rejecting the one chance of Salvation that God has provided for all.

Now in Zechariah 3, verses 9 or verse 9, we have another text that is interesting along the Same line, Zechariah 3. He says, Behold, behold the stone that I have laid before Joshua. Upon one stone shall be seven eyes. Behold, I will engrave the engraving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day. See, here was the stone that was laid before

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Joshua, that is, his attention was called to it.

And it was made mainly for Joshua, and Joshua here pictures our Lord Jesus. In fact, it is the Hebrew form of the name Jesus. Jesus is the Greek form of the Hebrew word Joshua, and he was the high priest at that time.

And the Lord here tells us as this third chapter gives the record, that Joshua stood before the Lord, and it says, he showed me Joshua, the high priest standing before the angel of the Lord and Satan standing at his right hand to resist him. You see here was the Lord's permission of evil, of Satan to be one who would resist God's people, who would make life difficult for them. Now we have learned through experience of the human race that those who have no difficulties are not strong characters, that strong muscles are developed by using them, by. By doing things that are difficult.

I remember when I was a boy on the farm, I wanted to be strong, and so I used to hold out pails of water, 10 quart and 12 quart pails at arm's length until I could get so I could hold them there some little time, and then I used to wheel the wheelbarrow around. I was only a young lad from 10 to 14, but I'd fill that with rocks or earth as the work came along, and then call it, weed it until I get feel the shin bones bend under me, and that what gave me the strong muscles.

But you see, it was doing things that as it were, taxed the muscles, and so the Lord strengthens our character by putting us in situations where we have to trust or there is no salvation, as it were. Now, of course, if we should give way and stumble, the Lord picks us up again and sets us on the way. Next time around that lesson we have a little more confidence, we're a little stronger. But you see, faith and all these graces of character are gained only by meeting difficulties.

The one who has met difficulties and mastered them, he knows the temptations of life. He knows what to avoid and also how to do things in the right way, bound by experience, and so this lesson of the permission of evil is teaching us how not to do things at the present time, by and by, the Lord will teach the world how to do things in the right way, and they'll be able then to contrast the two, and the right minded will all choose righteousness not merely because it is the law of God and ought to be, but because they have learned to see it's beautiful, that it's desirable, that everything about it is good and in every way praiseworthy, that it's good in the experiences and good in the result. So in the watching that we have around us, we have this lesson pressed upon our minds, that all things are open as we find in Hebrews 4:13.

All things are naked and opened in the eyes of him with whom ye have to do. The psalmist says, though that I had the wings of the morning, or if he had them, he could fly to the uttermost parts of the earth. He said even there God's spirit would find him, that he couldn't hide from the presence of God, even when buried in the grave. He says, thou art there. The power of God reaches even into the dead state.

And the wisdom of God know how, when the time comes to raise up the dead and reform, bring into being again the very same characteristic, the very same individual that was there when he was here upon the earth. To my mind that's a greater power than even the created thing, because in order to have the person recognize themselves, it's got to be the same individual, the same tendencies, the same the impressions upon the mind and lessons of life that were there before.

So he points out in these various scriptures. Here in Psalm 121, he tells tells us in these same songs of degrees, the second one of the series, in which he tells us what he will do if we trust him. Psalm 121 and in that he says that the Lord who is not sleeping, that he will always keep our feet

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and guard us in every way, even though we stumble. He says, and the first verse here is in the question form in Lisa's translation, and I think in the original Hebrew Italian Psalm. Shall shall I lift up mine eyes unto the hills that is, to earthly sources of help and governments.

Whence shall my help come? And Jeremiah answers that in I think it is the third chapter, he says, truly in vain is salvation hoped for from the hills and the multitude of mountains. Truly in the Lord our God is the salvation of Israel. That's Jeremiah 3:23, the same thought you see, and answered Truly in the Lord our God is the salvation of Israel. So the psalmist says in the second verse, my help cometh or shall come from the Lord, the one who made heaven and earth.

And then the Lord tells us what he will do if we'll do our he will not suffer thy foot to be moved, that is to sigh completely. We can stumble he'll allow that, but he'll pick us up again. He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord shall be thy keeper.

The Lord shall be thy shade upon thy right hand. You see, a keeper is a watcher, one who looks after the course that we're taking and sustains us, and the shade upon thy right hand will be the strengthener, the comforter. The sun shall not smite thee by thee that is the sunlight of the gospel. Not be too exacting for us, not the moon be night during this nighttime of sin and evil.

And the thought is that the law of God will not be too exacting, because the law was nailed to the cross by our Lord Jesus, the law of covenant, and through him we have that merit imputed to cover our imperfection. The Lord shall preserve thee from all evil he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in. See all the conduct of life.

And he said, the steps of a good man are ordered of the Lord, and he will show him his way, and the meekly guide in judgment and the meek will he teach his way. See no other Zartist there's still too much of self will in the way. They don't exactly know, they want to try it anyhow and see what the results are. It's like the children of Israel when the Lord sent the manna as recorded in the 16th chapter of Exodus, the Lord told them not to keep any of it over from the till the morning.

And some of them said, well, we'll see what will happen, and so they did. Breadworms and and stank, and Moses was angry with them and had to reprove them, and then he told them again not to go out on Sunday morning, the Sabbath day, rather, because there wouldn't be any there.

Well, some of them said, we'll go and see, and so they did. But they didn't find anything there until the Lord reproved them. There seemed to be certain minds, you know, that they want to see what would happen if they didn't do what the Lord told them to do, and they learned that the Lord knows and he gives us the directions.

And if we don't follow them, we just make the road harder for Our we find that the Lord's wisdom is above anything that we can bring forth for our own. So he tells us there in the 127th Psalm, the care, the watch care he has over us. It is vain for you to rise up early, to sit up late, to eat the bread of sorrow. See, that's a plain statement that we shouldn't carry our cares all ourself or worry, but as the apostle Peter said, to cast the our burdens upon the Lord, for he cared for us, and when we do that and practice it, we find that it brings a satisfaction, a contentment, a peace of mind, and a heart that finds a blessing in life, no matter what the situation is.

In Matthew 18, the 10th verse Our Lord, in that same chapter where we have the directions given as to how we treat disobedience or wrongdoing in the church, this is the 10th verse which has not

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to do with that, but other things.

Take heed that ye despise not one of these little ones, and that has been taken to mean children by the normal church in general, that you've seen pictures of a guardian angel, a little child playing near a cliff and likely to fall over, but an unseen angel looking after him, and that isn't the meaning of the Lord here at all. He means one of these little ones that occur, his people consecrated to him, ones that are beginners. They're little in the truth and in the good way.

For I say unto you that in heaven there angels who always behold, behold the face of my Father which is in heaven. You see, the Lord has given to each one of his people a guardian angel that is a real watcher over all her steps. In Hebrews 1 it says of the angels, are they not all ministering spirits sent forth to minister unto those who shall be the heirs of salvation? And so we can see what a wonderful, thoughtful and providing heavenly father we are, and like an earthly father that's so much more wise and gentle and you might say penetrating in their insight.

They know what we're going to say or what we're going to do before we do it. That will be one of the things that will help in the kingdom time, he says. It shall be nothing that shall hurt nor destroy in all his holy kingdom. But in order to help them overcome, they have to be allowed to go and show what they were intending to do, what they were going to do, and then have it made manifest so that everybody knows what they were going to do, and you know, there's nothing like publicity to make a man Ashamed of himself when he sees that everybody knows what he thought nobody knew.

The Lord makes it plain, as the wise man said, that the Lord will bring every secret thing into judgment, whether it be good or whether it be evil. It's all going to be made plain, and Jesus said that the things that are done in secret in the closet shall be proclaimed upon the housetop, and we see it's beginning to be so now, and in that time, you see, the eyes of the Lord will go through and bring immediate correction and function.

So as we see now, we're learning that the Lord is a watching God, a God who not only provides for everything, but watches so at the proper time. Now, as we look back over our own experiences, we probably remember how we practiced or stumbled over things repeatedly, again and again, until there came a time when the Lord said, there's enough of that now. You be more watchful and more careful. In other words, he gave us some stern rebuke that meant that that's enough, and the Lord would stand no more for it, and so we learned that we'd been pretty careless.

And so he forgetful, and one can become such. See, the attractions of the world and the practices of the world make it very easy to slide off, to forget, very easy, too easy often. But nevertheless, the Lord doesn't let any of his people go astray without warnings along every line. That was the lesson connected with Balaam.

At every turn the Lord told him what he wanted him to do, what was the wise thing. But he was so filled the desire for those things, promised him if he would curse Israel, that in spite of all the warnings, he went ahead no matter what happened, and the result was he was counted among the slain and among the enemies of God, and with the Midianites he was destroyed. Might have been a prophet.

He did, under the Lord's spirit, foretell certain things of Israel about the star that was to rise out of Jacob, and possibly that was a foretelling of the star that was seen in Jesus day. Now, there are other places in the Psalms 34,7 that are worth taking notice of. See, what these lessons are for is

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not only to get us more familiar with the Scriptures, but they'll come to us when we need them, have learned them, or looked them up in times past, and when some occasion arises in which we need them, they'll be brought to our attention. That's the way the Lord operates, by his spirit upon the mind of his people, suggestion bringing to their attention something, and very often in the preparation of these lessons that the pilgrims give to the Lord people, their attention is called very markedly to something in the Scriptures, or to some event, and with a suggestion that that can be built upon, and a good study made in connection with other scriptures bearing upon the same point and thought.

And so here, Psalm 37, 34, rather the seventh verse.

The angel of the Lord encampeth round about them that reverence him and delivereth them. There we see the same thing that is revealed by Elijah to the young man that is with him, whose faith was not so strong. He was afraid as he heard of these, the great host that was coming against him, and Elijah prayed that it was Elisha, rather that his eyes should be opened, and the Lord opened his eyes, and he could see angelic hosts and chariots of fire and bonds, all the hills surrounding them, indicating that there was plenty of protection.

And as the Lord said to Peter in Gethsemane, knowest thou not that I can pray to my Father, and he will immediately send me more than 12 legions of angels? And he didn't even need one angel to overcome, because when he spoke to those who to that mob which came to him, just that speech made them all fall backwards and fall in their faces. Of the Gospels records that. So it proved, you see, that he was yielding himself, not compulsory, because he couldn't help it, but because he was carrying out the Father's will. In Psalm 91, the 11th verse.

For he shall give his angels a charge concerning thee, to keep thee in all thy ways. You remember, Satan misquoted that. But this was primarily of Jesus, because he was the first one, the forerunner, the captain of our salvation. But it's true of each one of his people, as Jesus said, their angels do always behold the face of my Father. That is the first claim upon his attention when anything is needed.

And the need is often very great. As far as we can see in Daniel the sixth chapter. Coming back again to the prophecy of Daniel in verse 22, no wrong book here.

Daniel 6, 22. Daniel's reply to the King, when he had been thrown into the den of lions. My God hath sent his hand angel, and has shut the lions mouths, that they have not heard me. Forasmuch as before him, innocency was found in me, and also before thee, O King, have I done no hurt. The Lord had sent his angel to see the Lord was watching, and he let him be thrown into the den of lions.

But there the Lord stepped in and protected him. Now it could have prevented him being thrown in, just as he could have Stopped those people that threw in the tree into the fiery furnace. The heat was so great it consumed them. But the Lord let them be thrown in and then delivered them right in the midst of the fire. But as a greater testimony.

And when they came out, there wasn't even the smell of fire upon their garments. See, the Lord is able and any situation but his wisdom so directs the events that they are allowed to go just so far until the Lord stops them. Sometimes we wonder why the Lord allows events to happen unto us as individuals. We're consecrated to Him. He has accepted us and we're his people.

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And then again there's various things that come into our life. Stumbler allowed to have been long periods of sickness and be utterly helpless. Like brother Alexander. Was it Alexander in Chicago? That is a cripple on his bed there from 1914 to 1950.

All those years he couldn't get him. I don't remember Carpenter. That was Carpenter, not that, and then others had been burnt to death right in her own kitchen. Sister Docker, a Corona whom everybody knew was a Christian and the whole town respected her.

And I served at a funeral and people asked she was a good woman. Why did the Lord let that happen to her? But we can see one reason. Because God's people have to experience all that the world is passing through in order that they can understand and be sympathetic with the world in the kingdom time, and also there will be people upon the earth and in of all varieties and experiences.

Some drunkards, some murderers, some opening leaders, and the Lord has chosen out from amongst every one of those classes one of his people and transformed him into a saint. The power of God's love can so reach down to the depths of humanity, and what seems utterly hopeless to many, the Lord knows there's a spot there upon which, and by working on it patiently, over and over again, forgiving and lifting up, the Lord finally makes overcomers out of them.

Masters over themselves. Those who have become not only victors but more than overcomers, and so we see that the wisdom of God is beyond our experience. Even as Jewish Job found it, he couldn't understand. He even prayed for a mediator that could present his case before Jehovah and the matter be brought to light.

He longed for the answer. Well, we find the answer more in the New Testament, though it's in the book of Job two. But we need the two together to show the reason for the permission of evil, and we remember in. In Baxter Springs there were two ministers going out to a meeting in the town of Melrose they passed over a railroad and there was a train coming down totally hidden behind buildings.

It killed the boat, and there was their congregation waiting for those two, and only till it came time to get home did they get word that those two ministers had been killed. Killed outright, and then we remember in one of the conventions in I think it was Columbus, Ohio, the whole carload of Brethren sisters were going to the convention and a train backed out from behind the board fence totally unaware of anything.

The brethren were killed, every one of them, on the way to convention. Well, we can see that the Lord's wisdom in permitting those things is beyond our understanding now, but there is no reason for it, and looking back in our own life, we can see that the Lord appointed watches over every situation and he lets it go just so far. Then he steps in and accomplishes what is the best way we learn, and I think even after times realize that no other way of developing each of us would have been as good in its results or as quick in its results as the way the Lord chose.

So we learn to be not complainers, but to accept the Lord's leading and protection and guidance and be thankful that we're still under his care. For as he says there in Hebrews 12, that what son is he whom the Father chasteneth not? He said that to proof the sonship is the chastening of the Lord, and it says, he scourgeth every son whom we receiveth, and that word receiving in the Greek means to enfold in the arms, to accept as one a member of the household.

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And to everyone whom he has been accepted into the Father's household, he realizes they need chastening, and if we could see things from his standpoint, we'd know that the chastening was much needed too. So we learn patience under it. Blessed is the man, as James says, that endureth temptation. For when he is tried, that is, when the trial and training is complete, he shall receive the crown of life.

Blessed is the man that endures temptation. Because it's by those suggestions of wrong ways to use the Lord's blessings. For that's what disobedience is, using things in wrong, wrong ways, unwise ways, and he says that by this testing or laying, as if we're open to temptation, we pray, lead us not into temptation, and that question was brought up in the Bethel family, if that was the correct translation.

And it is the Greek is lead us not into temptation. It isn't abandon us and not in temptation, but it's the word for leading into Temptation that is stronger than what we're able to bear. The thought being that we need the Lord's guardian protecting and shielding power all about us, and so we realize that there must be temptation. There must be all these trials, because you cannot grow strong without it.

You see, the. The church has to be so deserved that no matter how a matter is present that is contrary to God's ways, to his law, to his will, that we'll be able to discern it and to realize that it is wrong and why it's wrong, and to know the right way, and that takes experience, nothing less than that, and because therefore, of this training, we have every reason to be thankful to the Lord. There are very many other scriptures.

How's our time going here? Time of which, brother, you have 10 minutes or so. So whatever happens, we know that the Lord is watching us in sickness and health, night and day, and that develops in us a glorious confidence and rest and peace of heart.

There's another feature about this, and that is that in this training that we are doing under his watchers watching direction, that the Lord's people are taught to watch themselves. For they too, under this training become watchers. People who are awake, who realize the situation and its importance, and so we are told to watch, watch ourselves. In Psalm 141, three says, Set a watch, O Lord, before the doors of my lips.

And so we realized, you remember, we sing in one of our hymns that all thy trusted watchers fly. A sister evidently thinks about those hymns as she sings them, said, who are those watchers that fly unto certain stress? And we see there are the good resolutions we've made, or the determination and the text that we've set before our minds to follow, and some way the adversary knows how to present things so that they be cloud, and as it were, wipe out of our minds those things.

And we feel almost overwhelmed. But the Lord is there watching, and he brings us the help as he says he will not allow us to be tempted above what we're able to bear. But with every temptation will bring a way of escape, and after a lot of stumblings and wrongdoings and various sidetrackings, we learn to watch for the way of escape. We learn to not only pray, but the Lord's help, but to watch for us as the Lord said, watch and pray.

To watch and continuously and watch. To pray without ceasing, and to watch there unto that is concerning the thing that we pray about. Because the answer doesn't always come the way we'd expect it to. Come ordina sent in another way. It might be by some animal that acts in a certain way.

## John A Meggison - The Watchers

The gift give us the answer. It might be some text that is brought to our attention. It might be a word of some brother or sister. If we're watching, we'll notice the help and receive it, and the Lord will bless us and strengthen us in the use of it.

So we are told that he is appointed a special watchman. We have various scriptures in Isaiah 21 where he tells us watchman, and in that he tells us the message that we have received as the harvest message. Isaiah 21.

He says, Prepare the table well. That means somebody's going to eat food off of it, and the prepare would mean to get it ready, and so the Lord was preparing it. That watchman watch in the watchtower, eat and drink, that is, use the blessings and the opportunities for learning that the Lord gives.

Arise, ye princes, and anoint the shield that is called attention to the shield that the Lord has provided for. Thus the Lord had said unto me, go, set a watchman, and let him declare what he seeth, and he did declare it, didn't he? The Lord opened his mind and heart, and as he said, he didn't originate so many other things, but that the Lord guided him in regathering the things, as it were, together in an organized plan to show what the plan of God is.

It hadn't been brought to our attention in a complete sense before, and then he speaks of the fall of Babylon. He saw the organization the Lord, and the fall of Babylon was the message of the present order, and then in the tenth verse, the watchman says this message, and I think it means something to us.

O my threshing and the corn of my floor. What is the threshing and the grain of the harvest floor? It's God's people, isn't it? And harvest time, and he, the messenger, the watchman is saying this.

That which I have heard of the Jehovah of hosts have I, the God of Israel have I declared unto you. He's telling us that the message was not his own, but it was the Lord's message to his people, and that's what he said to me and to others when we went to thank him and shake his hand for writing those books. When I first came in contact with him, and I thanked him, and he said, brother, those aren't my writings. They're the lordsman message to his people.

And that was correct. It was just stating the facts. But it showed that the man realized and in humbleness was acknowledging that it was the Lord's message, not his. But he goes on to tell us about the watchmen, and we are told in the 12th chapter of Luke how that while all God's people people are watchers, blessed is the blessed are those disciples or believers that the Lord, when he cometh, shall find watching.

Verily I say unto you, he shall gird himself and come forth, make them to sit down at meat and serve them, you see a special additional banquet, as it were, in the harvest time, and for the watchers you see, they are by habitual training themselves becoming watchers, and that then 45th and 47th verse, he speaks of the appointment of a special watchman to give the harvest meet in due season, and then the Scriptures that deal with that, Matthew 24:44, 47, Isaiah 21:5, 10 Luke 12, 42, 44 and then we have the pictures given in Ezekiel, the third chapter, when the Lord made brother Russell a watcher, revealed to him the tabernacle shadows, which was the seal of his office, you might say, and then the man of the inkhorn in the ninth chapter of Ezekiel, and the death of his wife in the 33rd chapter, and the people opposing his message and yet liking it.

## John A Meggison - The Watchers

And the elders of the Ecclesia are said to be watchers that must give an account for your soul, and they that are held responsible, as they that watch for your souls, and then we realize that the Lord's people in the end are going to be watchers over the world of mankind in the kingdom time through their various efforts too. In Isaiah 62, verses 7 and 8, he said, I have set watchmen for 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 till he establish until he make Jerusalem a praise in the earth. Ye that make mention of the Lord and the margin says, ye that are the Lord's remembrancers, that is, that call to mind the promises of the God and his plans and purposes for the blessing of the world of mankind.

And the watchmen upon the walls of Jerusalem and kingdom would be the Lord's people, and they'll have been trained, you see, to note every appearance of evil and know how to overcome it, and so here we have all these lessons that are for our benefit, that the Lord is protecting his people, watching over their interests, never sleeps, never is off guard, and we are being trained through those experiences to become watchers for others and to bless them, and so help us with the Lord's admonitions here to appreciate the Lord's love and patience with us and likewise the privilege and opportunity of being used of the Lord to bless the world and mankind in the coming age. Now shall we close?

What was that hymn, brother?

328 seems to hide me into everlasting joy.

Jesus I'd like on behalf of us to thank Billy Maguson for his ministry and encouragement that he's brought to us. We'd like to be loving the tides off also with us and you brought back to you your wife and shall we have a show of hands to the friends all along the way?

Our gracious Heavenly Father, Thou art indeed watching over thy people and we are glad that it is so, and as we realize by experience how thorough and complete is this watch care, we realize that Thou art indeed a God of superhuman wisdom. A God of understanding, of deep discernment and of great love and of wonderful patience, and so, dear Father, help us that there might not fail thee a reward for thy labor expended upon us, but that we might appreciate more and more Thy mercies and strive to bring forth the fruitage that is pleasing unto thee in our daily lives. May Thy blessing be upon this womb.

Each of us as we separate, help us to remember these things in our daily lives that Thou art watching over us and that nothing would be permitted to harm Thy people but that Thou art training us for wonderful things by and by, and in these things we ask and praise Thy Holy name and ask Thy blessing in Jesus name. Amen.