THE KINGDOM COMMONWEALTH OF YISRAEL
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Apostolic Doctrine

KINGDOM VIGILANCE

Beloved brethren, in this final stage of our national deliverance, an urgent need among the Kingdom Community is vigilance from the anointed Elders of YAH. Surely, we as a people are highly controversial, deeply threatening and greatly misunderstood. And after all, the true watchmen of Yisrael are our first line of defense against the advances of our adversary.

Now according to the Merriam-Webster Online Dictionary, the word 'vigilance' has at its root, the word vigilant: "From Latin vigilant, vigilans, from present participle of vigilare; to keep watch, stay awake, from vigil awake: alertly watchful, especially to avoid danger." The word vigilant does not occur in most English translations of the Bible. However, in some translations, it occurs twice in the New Covenant – in the first instance, as a qualification for being a bishop.

In that instance, the word vigilant is the English translation of the Greek word 'nephalios;' meaning sober, or circumspect. In other words, clear-minded; not *intoxicated* with wine nor strong drink, nor with the cares of this life. But for purposes of this study, we must of course use as a reference, Kefa-Peter's familiar admonition, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour." (1 Peter 5:8).

In this instance, the word 'vigilant' is a translation of the Greek word 'gregoreuo;' which simply means "to be watchful." Its meaning also includes the idea of protection; that is to say, watchfulness in the direction of a potential enemy or threat. It is this call to watchfulness that we seek to address, with a very simple word of instruction.

THE LEGACY

To begin with, although the above admonition applies to all of us, there are no doubt certain among us who are uniquely anointed and designated as watchmen. And the grave responsibility that comes with this assignment is sobering. As it is written, "If the watchman sees the sword coming, and blows not the trumpet, and the people are not warned; if the sword comes, and takes any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." (Ezek. 33:6). SÉLAH.

To be sure, those of us who have been called to feed the flock of Yah'shua have this duty in a general sense, as a part of our overall responsibility as shepherds. But within the ministry gifts, again, there are some among us who are more inclined and inspired by the Ruakh to focus on this critical need to "keep an eye on the enemy." This is as true today as it ever was. And due to the madness of the hour, even more so.

In ancient times, the key component in a citywide security system, for example, was simply a wall encompassing the city. This kind of fortification served two very basic purposes. One, it kept an enemy from being able to easily or suddenly invade. And two, it served as a high vantage point from which to survey a broad region 'round about. In this manner, a potential threat might be identified early enough to make the necessary preparations to mount a successful defense. And so it was in the days of our fathers.

Both in natural and spiritual tours of duty, the ancient sons of Yisrael served the holy nation as watchmen. There were the natural warriors of Yisrael; some of which were assigned to keep watch from atop the walls of Yerushalayim, for example. These soldiers would serve in rotating shifts, covering literally every hour of every day. From that vantage point, they could "foresee" a contingent from an allied nation approaching, bearing gifts of good will; or identify known enemy forces approaching, as well as other potential threats.

As a matter of fact, this function was so much a part of the process of city management that certain times of the day were referred to by its "watch." For example, the midnight to three a.m. period was referred to as 'the third watch.' Again, the watchmen were an absolutely critical component in the overall safety and security of the holy city. Then there were the *spiritual* watchmen of Yisrael. These men were assigned to keep watch over the *souls* of the people. Although the priesthood was of course, assigned to shepherd the nation; the prophets, or 'seers,' like the watchmen on the wall of the city, were given a high *spiritual* vantage point [in the Ruakh]. The prophets therefore had

the same unique ability as their natural watchmen counterparts to 'survey the landscape' and foresee not only a potential blessing on the horizon, but a potential threat as well. And of course, it was these set of watchmen – the prophets – who were despised and rejected, since their duty included guarding against an unseen enemy who could only be fended off with spiritual weaponry, through repentance and obedience to the Laws of YAH. And of course, in this hour, the true watchmen of Yisrael in Christ are called after that spiritual order.

THE CRISIS

My brethren, the most crucial reality we face at this point in the cycle is that for virtually an entire generation, the body of Mashiach at large has been under constant demonic siege from every direction. We have yet to experience a period of a true natural rest 'round about from our enemies, much less a spiritual one. And much of this has had to do with the breakdown of Kingdom order among the unfaithful watchmen of Yisrael – both nabi/prophet and moreh/teacher alike.

Both the priestly and the prophetic have been afflicted with confusion, allowing the city to be overrun by the enemy, and infiltrated from within. As a result, the remnant often times struggle even with simply being able to distinguish between a true akh/brother, an interloper or a traitor. Much of this is due to covetousness, and the resulting envy and strife among the shepherds.

As it is written, *"His watchmen are blind: they are all ignorant, they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yes, they are greedy dogs which can never have enough; and they are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his own border."* (Is. 56:10-11). Indeed.

As King Shelomo-Solomon so wisely noted: there is no new thing under the sun. Even as it was in the days of our fathers, so it is in our generation. The resulting climate of confusion, even among the remnant, has often caused reactions of *unreasonable* suspicion, distrust, and even paranoia among the household of faith.

In the hour of affliction, without a faithful watchman, some of us – even among the very elect – begin to lose sight of the ultimate victory that will one day be ours. At that point, trouble or attack is seen in any and every new development. Often this extends even into fellowship with the brethren. Many of us begin to walk in perpetual suspicion; often even toward those whom the Ruakh has clearly designated and established as elders, and faithful stewards of the Covenants. Another result of living under a constant state of siege is *escapism.* Many of our shepherds, in

reacting to the alarming levels of division and confusion existing among their congregations, focus more on a premature coming out of the world, than being salt and light in the world – on occupying until He comes. Like the Essenes, the sect of first century Yisraelim, certain brethren among us, rather than taking the fight to the enemy, have withdrawn from the battlefield in the name of consecration.

But by far, the most crippling affliction plaguing the watchmen of YAH, in my judgment, is finger-pointing. Surely, "the blame game" is a hideous and fatal twisting of the watchman's assignment. This affliction leaves the holy nation totally vulnerable; not only to attacks from without, but more significantly, to demonic infiltration and spiritual overthrow from within our own ranks.

We see this tendency manifested for example, in blaming "the 'white' man" or "the 'black' man" for the ills that beset the family of YAH, and the nation as a whole. Or blaming the devil for internal acts of rebellion and other works of the flesh. Or the classic combination of the two: The "white" man or the "black" man *is* the devil and is therefore blamed for the collapse of Hebrew lives, homes, congregations and communities.

This mindset, brethren, has lulled the lost/found Kingdom of Yahudah and the body of Mashiach at large into an overall lethargic and dependent posture before that which truly oppresses us. In fact, many have virtually abdicated all responsibility thereby, as keepers of the gates, and watchmen on the wall of the holy city. My brethren, someone has to cry out against this, because this is not of YAH – and the souls of His very elect are at stake. SÉLAH.

THE PROMISE

In the final analysis, the madness of the hour necessitates the setting of a faithful order of watchmen in perpetual guard of the holy city. And when all is said and done, the true test of a faithful watchman is not the gift of prophecy, nor the gift of wisdom, nor the gift of gab, but coming to teshuvah (repentance). Truly, we who are called to admonish Yisrael and lead her to repentance, must first be warned and partake of repentance ourselves. SÉLAH.

Surely, the true and faithful watchman must not only walk in the prophetic anointing of YAH, but he must walk in the prophetic *consecration* of YAH as well. As it is written, "Except YAH keeps the city, the watchman wakes but in vain." (Psalm 12:1). Indeed. Behold, the faithful watchman must once again call on both the prophetic order and the people of YAH alike, like the true believers of old, to let their yeas be yeas, and their nays be nays – to have the courage of the faith

to let the chips fall where they may. Hear, O mighty prophets of YAH, and understand, you watchmen of Yisrael: we must as a company, fully seek the face of our GOD; that He may restore unto Yisrael the whole stay of bread, the whole stay of water, fresh oil, and new wine. As for he who covets that which belongs to his neighbor: let him covet no more, but rather, "*Be content with such things as you have*; for He has said, I will never leave you, nor forsake you." (Heb.13:5).

For he who walks in confusion: let him humble himself and seek our Abba's face – "For YAHUWAH is not the author of confusion, but of peace, as in all assemblies of the saints." (1 Cor. 14:33). For he who lives in suspicion of his brother: let him repent, for it is written, "...let none of you *imagine* evil against his brother in your heart." (Zech. 7:10). For he who walks in fear: let him be strong and of good courage – "For GOD has not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. 1:7). YAH Khai v'HalleluYAH!

Behold, Kingdom ministers: princes, priests, apostles, prophets, and moreh-teachers of Yisrael – we must fulfill our duty as a holy regiment of watchmen; organized, energized and mobilized; that we might faithfully blow the trumpets in Tzione, and sound the alarm in YAH's holy mountain!

Take heart, O children of Yisrael, for the hour of fulfillment is nigh at hand... For even now, the spirit of EliYahu-Elijah, which was also in Yokhanan-John the Baptist, has come to maturity; and by Ruakh Ha Qodesh, is calling the company of the prophets of Yisrael, and the household of faith at large, to repentance unto the Kingdom of heaven.

Remember, beloved brothers and sisters, it is written, "Watchmen shall lift up the voice; with the voice together shall they sing: *for they shall see eye to eye,* when YAHUWAH shall bring again Zion." Is. 52:8). Even so, Ahmen.

IT'S KINGDOM TIME.

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