



WATCHMAN, WHAT OF THE NIGHT?

A GRACE TEAM UNIVERSITY STUDY

GRACE TEAM UNIVERSITY · GRACE TEAM SEATTLE

What this study is: a complete study of one figure who walks through the whole Bible — the watchman — and of the duty God fastened to his name. It begins where the office is created, in Ezekiel; it takes its title from the cry that came out of Seir in Isaiah 21 — “*Watchman, what of the night?*” — and it follows the watch through the prophets, the Psalms, the Song, the Gospels, the Acts, the epistles, and the last book, to the final blessing pronounced on the man who is still awake at the end: “*Blessed is he that watcheth*” (Revelation 16:15). Every Scripture is quoted from the King James Bible, exactly, and checked word-for-word against the text.

How to read it: with a Bible open. Three rules govern everything that follows. *First*, Scripture is quoted, never paraphrased, where a point turns on the words. *Second*, the watchman is studied in his own settings before he is applied to ours — Ezekiel’s tower before the modern street corner — because a text applied before it is understood is not applied at all, only borrowed. *Third*, the application, when it comes, is drawn where the New Testament itself draws it: the Lord’s own watching commands and the apostles’ watching charges are addressed to the church, so the watchman’s mantle in this age is not an inference but an inheritance.

Why this study, and why now. Grace Team University’s Christian news work goes out under the name *The Night Watchman*, with the seal’s charge taken from Philippians 2:4 — “*Look not every man on his own things, but every man also on the things of others*” — and its question taken from Isaiah 21:11. A name like that ought not to be worn as decoration. This study is the university’s account of what the name means in Scripture: who a watchman is, what he owes, what he risks, when he watches, and what he is watching *for*. The watchman of the Bible is not a symbol of anxiety. He is a man *appointed* — set on a wall he did not build, over a people he did not choose, with a trumpet he dare not leave unblown, answerable for blood. And at the heart of the office stands a mercy the office itself cannot explain: the God who requires the blood at the watchman’s hand is the same God who says, in the same chapter, “*I have no pleasure in the death of the wicked*” (Ezekiel 33:11).

PART ONE — THE WORDS OF THE WATCH

Before the office, the vocabulary. Scripture’s watching is not one idea but a family of them, and the words keep the ideas distinct.

****1. *Shamar* (H8104) — to keep, to guard, to watch over.**** This is the Bible’s great keeping word. It is the word of the first charge ever given to man — Adam was put in the garden “*to dress it and to keep it*” (Genesis 2:15) — and the word of the priestly blessing: “*The LORD bless thee, and keep thee*” (Numbers 6:24). When the Psalmist says, “*except the LORD keep the city, the watchman*

waketh but in vain” (Psalm 127:1), the *keepers* of the city and the *watchman* are the same root at work: the watchman is a *shomer*, a keeper — one whose watching is a *custody*, the guarding of something precious that belongs to another. The participle *shomer* is the ordinary word for a watchman or keeper throughout the Old Testament. Note the direction of the word: *shamar* is never idle looking. It is keeping with the hands as much as with the eyes — the watchman keeps the city the way Adam kept the garden and the way God keeps Israel: “*he that keepeth Israel shall neither slumber nor sleep*” (Psalm 121:4).

****2. Tsaphah (H6822) — to look out, to lean forward and peer, to spy out.**** If *shamar* is the custody, *tsaphah* is the gaze. Its participle, *tsopheh*, is the watchman on the tower in the great narrative scenes: the watchman who saw Jehu’s company coming (2 Kings 9:17), the watchman who watched for Absalom’s messengers (2 Samuel 18:24). It is this word God uses when He makes Ezekiel a watchman — “*I have made thee a watchman [tsopheh] unto the house of Israel*” (Ezekiel 3:17). The root carries the posture of the office: leaning out over the wall, eyes strained to the distance, watching *to see* — Habakkuk’s words exactly: “*I will stand upon my watch, and set me upon the tower, and will watch [tsaphah] to see what he will say unto me*” (Habakkuk 2:1).

****3. The watch itself — mishmar (H4929) and ashmurah (H822).**** A *mishmar* is a guard-post, a ward, a watch of soldiers — the thing that is kept. An *ashmurah* is a *night watch*, one division of the night during which a watchman stands his turn: “*and as a watch [ashmurah] in the night*” (Psalm 90:4); “*Mine eyes prevent the night watches [ashmuroth]*” (Psalm 119:148). The vocabulary itself tells the story: in Israel the night was not one long darkness but a series of *turns*, and a man’s faithfulness was measured inside one turn of it.

****4. Gregoreo (G1127) — to be awake, to keep awake, to be vigilant.**** The New Testament’s master watching word, derived from the verb for *waking from sleep*. It is the Lord’s own word in the garden — “*watch with me*” — and His word for His coming — “*Watch therefore: for ye know not what hour your Lord doth come*” (Matthew 24:42). Nearly every watching command in the New Testament is this verb in the imperative: it does not primarily mean *observe* but *do not sleep*. Its opposite is not blindness but slumber.

****5. Agrupneo (G69) — to lie awake, to be sleepless.**** Built from *a-* (without) and *hypnos* (sleep): to pass the night without sleep, on purpose. It is a stronger, costlier word than *gregoreo*, and Scripture spends it sparingly — on prayer (“*Watch ye therefore, and pray always*”, Luke 21:36), and on pastors: “*for they watch [agrupneo] for your souls, as they that must give account*” (Hebrews 13:17). The word prices the office: soul-watching costs sleep.

****6. Skopeo (G4648) — to fix the eyes on, to mark, to regard.**** From a root meaning to look at a target or a mark. This is the verb of the seal: “*Look [skopeo] not every man on his own things, but every man also on the things of others*” (Philippians 2:4). *Skopeo* watching is *directed attention* — the eye deliberately aimed away from one’s own interests and onto another’s. Paul uses it for marking those who cause divisions (Romans 16:17) and for a brother considering himself while restoring a fallen man (Galatians 6:1). It is the watch turned outward, toward people.

7. Two smaller words that complete the kit. The *porter* of Mark 13:34 — *thuroros* (G2377), the door-keeper — is *commanded to watch*; the humblest post in the house carries the same charge as the prophet’s tower. And the Roman guard set at the tomb — “Ye have a watch” (Matthew 27:65) — is a *koustodia* (G2892), a borrowed Latin word for a squad of soldiers: the enemies of Christ kept the most famous failed watch in history, and Part Seven will return to them.

PART TWO — THE OFFICE CREATED: EZEKIEL MADE A WATCHMAN

Ezekiel 3:16–27 is the charter of the office. Everything later in Scripture — Isaiah’s walls, Jeremiah’s trumpet, the Lord’s “Watch” in Mark 13 — either quotes this chapter or stands in its shadow. It must be read whole.

And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, 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. — Ezekiel 3:16–17

1. The appointment is God’s act, not man’s ambition. “*I have made thee a watchman.*” Nobody in Scripture applies for this office, campaigns for it, or inherits it. The watchman is *made* — and made by the same voice that made the heavens. Note also when the appointment comes: after seven days of Ezekiel sitting astonished among the captives by the river Chebar (Ezekiel 3:15). The watchman is not made in a hurry, and he is not made in comfort. He is made in captivity, among exiles, for a people God Himself describes in the same commission as “*a rebellious house*”. The office does not depend on the quality of the audience.

2. The watchman’s equipment is a hearing ear. “*Therefore hear the word at my mouth, and give them warning from me.*” The sequence is the whole job description: *hear* — *then warn*. The watchman has no message of his own; his authority is entirely borrowed, and borrowed in one direction. He is a conduit, not a source. This is why the rest of the passage binds his tongue as much as it looses it — in verses 26–27 God makes the prophet’s tongue cleave to the roof of his mouth except “*when I speak with thee*”: the watchman speaks when God speaks, and is silent when God is silent. A watchman who invents his warnings has already deserted; a watchman who suppresses God’s has committed the one crime the office exists to prevent.

3. The wicked unwarned: blood at the watchman’s hand. The first case God argues is the worst one:

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. — Ezekiel 3:18

Read the balance of it exactly. The wicked man dies *in his iniquity* — his guilt is his own, and the watchman’s silence neither adds to it nor transfers it. But the watchman acquires a guilt of his own: *bloodguilt for the silence*. The phrase “*his blood will I require at thine hand*” reaches back to Genesis 9:5 — “*surely your blood of your lives will I require*” — and forward to Acts 20, where Paul, consciously standing in Ezekiel’s office, declares himself “*pure from the blood of all men*” precisely because he “*ceased not to warn every one night and day with tears*” (Acts 20:26, 31). The doctrine is severe and simple: **to know of coming judgment, to be placed where the endangered can hear you, and to say nothing, is to become answerable for the outcome you could have interrupted.** The text does not say the silent watchman *murdered* the man. It says something a court of heaven alone could say: his blood will be *required at thy hand*.

4. The warning given: the watchman delivered, whatever the result.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. — Ezekiel 3:19

Here the office is defined by its faithfulness, not its fruit. The watchman's success is measured at the trumpet, not at the response. This must be underlined, because every man who has ever actually warned sinners has been tempted to grade himself by conversions. Ezekiel's charter forbids it. The prophet who warns a thousand men and is refused by all thousand has *delivered his soul* a thousand times; the prophet who warns none and is applauded by all is the one in danger. Results belong to the hearers and to God. The trumpet belongs to the watchman.

5. The righteous man warned — the case nobody expects. The charter's second case surprises modern readers, and it must be taught as written:

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 hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. — Ezekiel 3:20–21

Three observations, kept within this study's doctrinal frame. *First*, the case is real and not hypothetical: a man described by God as *righteous* can turn, and the turning is his ruin if it is final — a standing warning against presuming on a past standing, and the charter's own proof that watchmen are posted for the godly as well as the godless. *Second*, this is an Old Testament administration speaking of life and death in the land and under the law's terms; it is not a revocation of the New Testament's promise that the believer is kept by the power of God — this study holds eternal security where the New Testament states it, and holds Ezekiel where Ezekiel states it, and refuses to flatten either into the other. Rightly dividing means letting each testament say its own words. *Third*, the practical point for the office survives every system: **yesterday's righteousness is not today's warning.** The watchman who stops warning a man because the man was once sound has misread his charter. Pastors, parents, and friends stand in this clause.

6. The cost written into the charter. The verses after the cases are not filler: bands, binding, a shut house, a bound tongue (Ezekiel 3:25–26). The first watchman in the fuller sense is a man whose ministry begins in confinement and silence punctuated by speech he does not control. Anyone who wants the watchman's authority should read the whole charter, including the price list.

PART THREE — THE OFFICE EXPOUNDED: EZEKIEL 33 AND THE PARABLE OF THE CITY WATCHMAN

Twenty-five chapters later — with Jerusalem now fallen — God restates the office, and this time He builds it on a scene every Israelite knew: a city appointing its own watchman. Ezekiel 33:1–20 is the charter explained by parable, and it adds what Ezekiel 3 did not state: the hearer's side of the trumpet.

Son 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 coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; 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 took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman 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; but his blood will I require at the watchman's hand. — Ezekiel 33:2–6

1. The office is older than the prophet. Before God appoints Ezekiel again (verse 7), He describes the civic original: a threatened land *takes a man of their coasts and sets him for their watchman*. The watchman is not a prophetic eccentricity. He is a load-bearing member of any community that intends to survive: elevated, awake, and trusted with one instrument. Note the three verbs of his competence — he must *see* the sword come, he must *blow* the trumpet, and the people must be *warned*. Sight without a trumpet is intelligence wasted; a trumpet without sight is noise. The office joins them: **perception and proclamation in one man.**

2. The hearer's blood is on his own head. The parable's most important addition is the distribution of responsibility. The man who *"heareth the sound of the trumpet, and taketh not warning"* dies with *"his blood upon his own head"* — even though a watchman stood, saw, and blew. Warning transfers responsibility; it does not transfer agency. No man is saved by a trumpet he ignores, and no preacher's faithfulness makes his hearers safe against their will. The watchman doctrine, taught whole, is thus the enemy of two opposite errors: the preacher who thinks his silence is harmless (verses 6, 8 answer him), and the hearer who thinks the preacher's faithfulness is a substitute for his own repentance (verses 4–5 answer him).

3. The appointment renewed — to the prophet, from God.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. — Ezekiel 33:7

The parable's *"the people of the land take a man"* becomes, for the spiritual office, *"I have set thee."* Men may set civic watchmen; only God sets this kind. And the duty is then restated with the wicked in view (33:8–9), line for line as in chapter 3 — the same warning, the same blood, the same delivered soul — because the fall of Jerusalem has changed the audience's circumstances and changed nothing in the office.

4. The heart of God, spoken into the middle of the office. Ezekiel 33:11 is not a digression. It is placed — deliberately, one believes — inside the watchman chapter, at the point where the despairing exiles say *"how should we then live?"* (33:10):

Say unto them, As I live, saith 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 ye die, O house of Israel? — Ezekiel 33:11

God swears by His own life — *"As I live"* — that the death the watchman warns against is a death He takes no pleasure in. This verse is the watchman's temper. The trumpet is not blown by a man who enjoys the sound of doom; the charter itself puts the oath of God's compassion in the watchman's mouth. Any warning ministry that loses this verse — that warns without yearning, that is secretly pleased to be right about judgment — has kept the office's machinery and lost its God. The double *"turn ye, turn ye"* is the sound the trumpet is supposed to make in words.

5. No past standing and no past sin is final (33:12–20). The remainder of the passage works both directions of verse 12:

The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his

wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. — Ezekiel 33:12

And verses 14–16 give the turned wicked man a sentence of pure gospel-in-advance: *“None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.”* For the watchman, the pastoral use is exact. He warns the righteous man as though standing can be lost by turning (because in the terms of this passage it can), and he summons the wicked man as though the past can be wholly blotted by turning (because in the terms of this passage it can). Verse 20 seals the tribunal: *“I will judge you every one after his ways”* — not after his yesterdays.

PART FOUR—THE TITLE PASSAGE: “WATCHMAN, WHAT OF THE NIGHT?”

Isaiah 21:11–12 is eleven words of question and twelve of answer, and it has haunted the church’s night hours ever since. It is an oracle — a *“burden”* — concerning Dumah, which is Edom: the cry comes *“out of Seir,”* Edom’s mountain land. In the long night of judgment that Isaiah has just described sweeping Babylon and the desert peoples, a voice from the neighbouring nation calls across the dark to Israel’s watchman with the only question Edom wants answered.

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. — Isaiah 21:11–12

1. The question is asked twice, because the night is long. *“Watchman, what of the night? Watchman, what of the night?”* The Hebrew asks, literally, *what is left of the night?* — how much of it remains, how far is it spent. It is the question of every sufferer who has ever sat up in the dark and wanted the hour. It is asked of the *watchman* — not of a priest, not of a king — because telling the time of the night is precisely the watchman’s trade. He is the one man whose business is to know where the darkness stands. Note who asks: an outsider, an Edomite voice, calling to *me*, the prophet. The nations know where the watchtower is. A watching church will be asked questions by a watching world, in the night, that it will never be asked at noon.

2. The answer has two halves, and both are prophecy. *“The morning cometh, and also the night.”* Not morning *instead of* night — morning cometh, *and also* the night. The watchman does not flatter the inquirer with a dawn that ends all darkness. Deliverance is real and coming — and after it, for those who will not return, another night. Read dispensationally, the answer is Israel’s whole prophetic calendar in one breath: a morning of mercy breaking, and a night of tribulation also appointed, and beyond both the enquirer’s own decision. The watchman is not permitted to preach only the half of the answer that will be thanked. Men who ask *“what of the night?”* must be told the truth about the morning *and* the night — which is why this study holds the answer up as the pattern for every Christian who reports on the times: accuracy about hope, accuracy about judgment, in the same sentence.

3. The answer ends with an invitation, not a dismissal. *“If ye will enquire, enquire ye: return, come.”* The oracle is a burden against Edom’s land, yet the watchman’s last word to the Edomite voice is *return, come*. The door is left open to the man who will come properly — not merely curious about the hour but returning to the God of the watchman. Information about the night is available to any enquirer; entrance into the morning is by return. The whole difference between

the news-watch of the world and the watch of God's man stands in this: the world's watchman can only tell you the time. God's watchman tells you the time *and calls you to come*.

4. The watchman's post in this chapter is total. Isaiah 21 gives the office in action a few verses earlier, and the verses belong to this passage: *"For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth"* (21:6); and the prophet's own stance — *"My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights"* (21:8), declaring to his people, *"that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you"* (21:10). *Continually... whole nights*. The man who asks *"what of the night?"* gets an answer because another man has been awake the whole of it.

PART FIVE — WATCHMEN ON THE WALLS

Ezekiel's watchman stands over a nation in exile. Isaiah's watchmen stand somewhere better: *on the walls of a restored Jerusalem* — and their trumpet becomes a song.

1. They shall see eye to eye (Isaiah 52:8).

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. — Isaiah 52:8

The verse stands in the middle of the most evangelistic paragraph in Isaiah — the beautiful-feet passage: *"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"* (52:7). The herald runs; the watchmen answer. Note what the watchmen do when the good news arrives: they *sing*, and they sing *together*, because they *see eye to eye* — stationed at different posts along the wall, they see the same approaching King from different angles and find their reports in perfect agreement. That is the Bible's picture of doctrinal unity among watchmen: not negotiated, not enforced — *seen*. Men at their posts, watching the same approach, discover they agree. The singing watchman is the office at its happiest: the long night of exile ending, and the men who kept the walls in the dark are the first to see the morning — which is exactly what Psalm 130 promised the watching soul: *"My soul waiteth for the Lord more than they that watch for the morning"* (Psalm 130:6).

2. They shall never hold their peace (Isaiah 62:6–7).

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, till he establish, and till he make Jerusalem a praise in the earth. — Isaiah 62:6–7

These watchmen's weapon is not the trumpet but *prayer that will not quit*. They are *set* — God's appointment again — and their orders run *day nor night*, and the silence they are forbidden is their own. The startling phrase is *"give him no rest"*: the watchman of Isaiah 62 besieges heaven. God *commands* His own importunity, the way the Lord Jesus would later teach men *"that men ought always to pray, and not to faint"* (Luke 18:1). Here is the wall-post where Nehemiah's builders would later stand in practice: *"Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them"* (Nehemiah 4:9) — prayer and a posted watch, the sword and the trowel, in one verse. A church that watches in the news-and-warning sense but never takes the Isaiah 62 post has manned only half its wall.

3. They blew, and men would not hearken (Jeremiah 6:17).

Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. — Jeremiah 6:17

Jeremiah's one verse is the hearer's tragedy stated at its shortest. God's part: watchmen *set*. God's word: *hearken*. Man's answer, verbatim: "*We will not hearken.*" The verse is the charter of Ezekiel 33:4–5 compressed into a breath — responsibility lands exactly where the refusal is. It belongs in this study because it is the watchman's most common field condition: the trumpet clear, the warning fair, the refusal flat. Jeremiah's watchmen are not recorded as resigning.

4. They will one day cry the congregation together (Jeremiah 31:6).

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. — Jeremiah 31:6

The last prophetic picture of the wall-watchmen in this part is eschatological and joyful: the men whose cry was *warning* become the men whose cry is *invitation* — the trumpet turned summons. The office is not abolished in the kingdom; it is promoted. Watchmen who spent the night warning of the sword will spend the morning calling the people up to Zion. Faithfulness in the night post is what qualifies a man for the morning post.

PART SIX — THE PROPHET ON HIS TOWER: HABAKKUK 2:1

Habakkuk is the watchman turned the other way: not watching *for a danger approaching the people*, but watching *for an answer coming from God*.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. — Habakkuk 2:1

1. He takes his post deliberately. "*I will stand*" — the prophet stations himself. Habakkuk has complained, honestly and at length (chapter 1), about violence unpunished and a judgment by Babylon that seems worse than the sin it punishes. He does not then storm off, or publish despair. He climbs his tower and waits to be answered — and if necessary, *reprov'd*. That readiness is the verse's marrow: "*what I shall answer when I am reprov'd.*" The watching prophet expects God to speak, and permits God to correct. Private watchfulness before God — waiting on Him for His word about His own puzzling ways — is the foundation under public watchfulness for men. A watchman who never stands Habakkuk's tower will eventually blow Ezekiel's trumpet with nothing fresh in his ears.

2. The answer he receives is the watchman's creed. God replies with a vision to be written "*upon tables, that he may run that readeth it*" (2:2) — made plain for runners, for heralds, for the beautiful feet of Isaiah 52 — and with the sentence on which the whole New Testament doctrine of justification turns: "*but the just shall live by his faith*" (2:4). The greatest watch-answer in the Old Testament is not a date. It is a doctrine: the just *live* — through the night, waiting for a vision that "*will surely come, it will not tarry*" (2:3) — by faith. The watchman's endurance is not willpower; it is this.

3. Hosea's note (Hosea 9:8). "*The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.*" The verse is a grief: Ephraim's watchman *was* with God — the office held by a man in fellowship — yet the prophet is treated as a snare and hated in God's own house. Watching with God and being hated by the watched-for is a combination this study has met before (Jeremiah's refusal; Ezekiel's rebellious house) and will meet again on the street. The tower is lonely by design; "*with my God*" is its

company.

PART SEVEN — THE WATCHMEN OF THE SONG

Twice in the Song of Solomon the bride, abroad in the city at night, meets the watchmen — and the two meetings run in opposite directions. They repay slow reading, because they are the Bible's one sustained picture of the *seeking soul and the city's religious machinery* in the dark.

1. The first meeting: passed by, then found (Song 3:1–4).

By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. — Song of Solomon 3:1–4

The watchmen here do their duty and no more: they find *her* — note the reversal, the seekers are found by the watch before they find the Beloved — she puts the great question to them, “*Saw ye him whom my soul loveth?*”, and the Song records no answer. She passes *a little* beyond them and finds Him herself. The devotional lesson is old and safe: the officers of the city, its ordinances and its orders, may be passed on the way to the Beloved, and are neither villains nor saviours in the passage. The soul that seeks *past* them — not around Christ, but onward to Him — finds, holds, and will not let go.

2. The second meeting: wounded by the watch (Song 5:2–8). In chapter 5 the beloved comes knocking in the night — “*Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night*” — and the bride delays: “*I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?*” She rises too late; he is withdrawn; and her frantic search meets the watch again:

The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. — Song of Solomon 5:7

The same patrol that questioned her in chapter 3 now strikes her and strips her veil — law without love, order answering a lovesick seeker with force. The church has usually read here a warning to those who keep the walls: the keepers can become the wound of the very soul they are posted to protect, when the letter of the round replaces knowledge of the Beloved. Read with Ezekiel's charter open, the contrast is the lesson. God's watchman *warns the wicked to save his life and cries the people up to Zion*; the Song's second patrol *smites the seeker and takes her veil*. It is the office emptied of its errand. This study does not press the Song into systems it cannot bear; the Song is a love poem, and its first sense is its own. But the pattern it leaves on the page — the night seeker, the found-meeting, the wounding by the keepers — has instructed watchful Christians for centuries to ask whether their watching protects seekers or punishes them.

PART EIGHT — WATCHMEN WHO FAILED

Scripture is as careful with the office's failures as with its glory, and the failures fall into two kinds: the watchman who sleeps, and the watchman who feeds himself.

1. The sleeping watchmen (Isaiah 56:10–12).

His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.
— Isaiah 56:10–12

Every phrase is an inversion of the charter. Ezekiel's watchman must *see* — these are *blind*. He must hear God's word — these are *ignorant*. He must blow the trumpet — these are *dumb dogs, they cannot bark*; the watchdog image is chosen with precision: the one animal posted beside the flock whose whole value is its voice, silenced. He must love his post — these love *slumber*, and their slogan is the philosophy of every sleeping watch in every age: *"to morrow shall be as this day, and much more abundant."* And underneath the sleep is the appetite: *"greedy dogs which can never have enough... every one for his gain."* Mark that order — the gain comes first in the life, and the sleep is its fruit. Set Philippians 2:4 beside this verse and the two posts stand face to face: the watchman of the seal *looks on the things of others*; the watchman of Isaiah 56 looks *"every one for his gain, from his quarter."* The difference between a watchman and a hireling sleeping at the gate is not talent. It is the direction of the eyes.

2. The shepherds who scatter (Jeremiah 23; Ezekiel 34). The shepherd texts belong in a watchman study because the offices are twins — both are *posted over people for their safety* — and because the failures are the same failures wearing another coat. Jeremiah opens with the sentence itself:

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. — Jeremiah 23:1–2

Ezekiel 34 makes the charge itemised — the shepherds *"feed themselves"* and *"feed not the flock"*; the diseased not strengthened, the sick not healed, the broken not bound up, the driven away not brought again, the lost not sought: *"My sheep wandered through all the mountains... and none did search or seek after them"* (Ezekiel 34:2–6). God's answer to the failed watch is not an improved hiring process; it is Himself: *"I, even I, will both search my sheep, and seek them out"* (Ezekiel 34:11) — which flowers, two chapters of promise later, into the one Shepherd of Ezekiel 34:23 and the Good Shepherd who *"giveth his life for the sheep"* (John 10:11). The office's failures are, in the end, one more road to Christ: every sleeping watchman is an argument for the Keeper who neither slumbers nor sleeps.

3. The watch at the tomb (Matthew 27:62–66). The last failed watch of the Gospels is kept by professionals. The chief priests ask Pilate for security, and Pilate gives the famous permission: *"Ye have a watch: go your way, make it as sure as ye can"* (Matthew 27:65). They sealed the stone and set the watch — the most carefully kept post in the New Testament. By morning the stone is rolled away, the keepers *"became as dead men"* (Matthew 28:4), and within hours the same watchmen are carrying a bribed story into the city (Matthew 28:11–15). Here is the office's power exposed from the other side: all the watching in the world, kept in enmity, avails nothing against one act of God. Rome's watch *saw* the most important event of the night and reported a

lie about it by noon. A study of watchmen should end its failure section here, on its knees: information is not the office's soul. A man may stand the whole watch, see truly, and still perish as a witness — if he sells the report.

PART NINE — THE NIGHT WATCHES

The watchman's stage is the night, and Scripture divides it carefully. Understanding the divisions unlocks half a dozen texts at once.

1. The older division: three watches. In the earlier Scriptures the night runs in three watches — beginning, middle, and morning watch. *“In the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians”* (Exodus 14:24): God's greatest Old Testament deliverance is timed to the last watch of the night — the darkness deepest just before the sea opens. Gideon's attack falls *“in the beginning of the middle watch; and they had but newly set the watch”* (Judges 7:19) — the relief just posted, the enemy's guard at its least settled; God chooses the changing of the guard to break Midian. Saul likewise falls on the Ammonites *“in the morning watch”* (1 Samuel 11:11). Lamentations hears Jerusalem's widows summoned to the first of them: *“Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD”* (Lamentations 2:19).

2. The later division: four watches. Under Rome, the night is quartered by the Roman military pattern — evening, midnight, cockcrow, morning — and the Lord uses the fourfold scheme in the very chapter of His watching charge:

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: — Mark 13:35

Luke's *“second watch”* and *“third watch”* (Luke 12:38) belong to the same reckoning, and it is in the *fourth* watch — the deadeast stretch before dawn — that the Lord comes walking on the sea: *“And in the fourth watch of the night Jesus went unto them, walking on the sea”* (Matthew 14:25). The pattern across both divisions is worth teaching aloud: **God's arrivals cluster at the watches' hardest hours** — the morning watch at the sea, the fourth watch on the waves, the resurrection before the sun. The watchman's worst hour is heaven's favourite appointment.

3. The devotional watches of the Psalms. Between the military divisions stand the saints' own uses of the night, and they convert the timetable into a school of prayer:

- Meditation in the watches: *“When I remember thee upon my bed, and meditate on thee in the night watches”* (Psalm 63:6).
- God's eternity measured against one: *“For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night”* (Psalm 90:4).
- Eyes outrunning the guard's reliefs: *“Mine eyes prevent the night watches, that I might meditate in thy word”* (Psalm 119:148) — the psalmist is awake *before* the incoming watch, his eyes *preventing* (going before) the watches themselves.
- The watchman's own longing turned heavenward: *“My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning”* (Psalm 130:6). No one on earth wants dawn like a watchman at the end of his turn; the psalmist wants God *more than that*.
- The Levites' night service: *“Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD”* (Psalm 134:1) — there was a posted watch of praise in

God's house while the city slept.

- And the sovereignty that steadies every watch: *“Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain”* (Psalm 127:1). This verse does not unman the watchman; it tells him whose city it is. He wakes in the keeping of the LORD or his waking is insomnia with a title.

4. The shepherds' watch. One New Testament scene fuses the night watch and the whole gospel: *“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night”* (Luke 2:8). The first announcement of the incarnation was delivered to men on a night watch — heaven's good tidings entrusted, before any priest or scribe was told, to men whose qualification for the news was that they were *awake and at their post over sheep*. The study will return to their feet in Part Eleven; the mountains of Isaiah 52:7 had shepherds on them that night.

PART TEN—THE LORD'S OWN WATCHING COMMANDS

In the New Testament the office comes down from the tower and is handed to every disciple. The instrument changes — no trumpet of silver now, but the preached word — and the charge intensifies: the coming that the watchman watches for is now the coming of the Master Himself.

1. Mark 13:33–37 — the charge to all. The Olivet discourse ends not with information but with an order, and the order's breadth is stated in so many words:

Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. — Mark 13:33–37

Three points must be fixed in the student. *First*, the watching commanded is watching *with work in hand* — every man has *“his work”*; the porter is commanded to watch *at his post*, not instead of it. Biblical watching is not the abandonment of ordinary duty for sky-scanning; it is ordinary duty performed awake. *Second*, the reason given is not curiosity but ignorance confessed: *“ye know not”* — four times the chapter insists the hour is hidden, and the hiddenness is itself the motive. A dated return would produce dated watching. *Third*, the closing line breaks the frame of the discourse: *“what I say unto you I say unto all, Watch.”* The eleven on the Mount are addressed as representatives. This sentence is the deed by which Ezekiel's office passes to the whole church.

2. Matthew 24:42–44 — the thief and the goodman.

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. — Matthew 24:42–44

The Lord argues from the watchman's world: a householder who knew the watch would watch *that* watch — so the disciple, who knows no watch, watches *every* watch. *“In such an hour as ye think not”* is the doctrine of imminency stated by its Author: the return is so ordered that no generation may rule itself out. This study's frame is pre-wrath and watchful: the church's

posture toward that coming is not calculation but readiness — the posture the text commands in the very next parable (Matthew 25:13: *“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh”*).

3. Gethsemane: the one hour (Matthew 26:38–41).

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me... And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. — Matthew 26:38, 40–41

The garden is the office’s most human scene: the Lord of the watch *asks for watchers*, and asks only for one hour, and does not get it. Note that the failure is not hatred or apostasy — it is *sleep*, by men who loved Him, in the very hour when watching mattered most. The diagnosis He gives is the watchman’s permanent medical chart: *“the spirit indeed is willing, but the flesh is weak.”* And the remedy He prescribes is coupled forever: *“Watch and pray”* — vigilance and prayer as one act, each the other’s strength. A watch without prayer becomes mere suspicion of the times; a prayer without watching becomes a lullaby. The threefold repetition of the garden — He comes three times and finds them sleeping — is the tenderest rebuke in Scripture, and every Christian who has promised God a prayer watch and slept through it has read his own biography in Peter.

4. Luke’s two additions. The watching servants of Luke 12 are blessed *beyond* the usual promise — the returning lord serves the watchers:

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. — Luke 12:37–38

And Luke 21:36 welds watching to prayer and to standing at the end: *“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.”* The purpose of the watch, in the Lord’s own summary, is not to be informed about the end. It is to *stand* at it.

5. The apostles take up the word. Paul makes it a soldier’s sobriety in the night-season of the world: *“Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night”* (1 Thessalonians 5:6–7) — and grounds the sobriety in God’s appointment *“not... to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him”* (5:9–10). The watch is kept by men already saved, not by men trying to be. Peter adds the enemy: *“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour”* (1 Peter 5:8) — the night has a predator in it, which is precisely why it has watchmen. Paul charges the young evangelist with the office by name — *“But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry”* (2 Timothy 4:5) — and performs it himself before the Ephesian elders: *“Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears”* (Acts 20:31). *Night and day, with tears* — Ezekiel’s charter and Ezekiel 33:11’s compassion, both alive in the apostle’s practice.

6. The last watch-cries (Revelation 3:2–3; 16:15). To a dying church the risen Lord gives the office back as resuscitation: *“Be watchful, and strengthen the things which remain, that are ready to die... If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know*

what hour I will come upon thee” (Revelation 3:2–3). And in the very jaws of the last judgments, one blessing is still posted for the watching man:

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. — Revelation 16:15

From Genesis to Revelation the line is unbroken: men fall asleep; God sets watchers; the blessing is always on the man awake at the end of his post.

PART ELEVEN — WATCHING FOR OTHERS: THE HEART OF THE OFFICE

Everything so far could be read as self-preservation — watch, lest *you* be taken. The two texts of this part forbid that reading forever, and between them they state the doctrine under The Night Watchman’s seal.

1. Philippians 2:4 — the direction of the eyes.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. — Philippians 2:3–4

The verb is *skopeo* — Part One’s targeted gaze. The command does not merely forbid selfishness; it *redeploys attention*. A man cannot obey Philippians 2:4 with his eyes closed on his neighbours: to look on the things of others you must *know* the things of others — their pressures, their persecutions, their joys, their dangers. The verse is the watchman’s charity charter. Ezekiel watched *for Israel’s danger*; Isaiah 62’s watchmen watched *for Jerusalem’s establishment*; the Philippian watch is wider still — a standing, deliberate interest in the condition of others, maintained as a discipline. And the verse stands, in Paul, as the runway to the mind of Christ in the verses that follow: the watching-for-others is not a technique of the Christian life; it is the shape of the incarnate God’s own attention.

2. Hebrews 13:17 — they watch for your souls.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. — Hebrews 13:17

Here *agrupneo* — the sleepless word — is spent on pastors. Three things the student must carry out of this verse. *First*, soul-watching is real and personal: not watching programmes, crowds, or movements, but *souls*, one by one. *Second*, it is accountable watching: “*as they that must give account*” — Ezekiel’s blood-requirement carried into the church age as an account to be rendered. *Third*, the watched can make the watching *joy or grief* — the only place in the study where the flock holds part of the watchman’s welfare in its hands. A congregation that grieves its watchers is taxing its own guard.

3. The two verses together. Philippians 2:4 gives the watchman his *outlook*, Hebrews 13:17 his *obligation*, Ezekiel 3:17 his *appointment*, and Isaiah 21:12 his *answer*. That is the complete man of the seal: appointed by God, awake in the night, eyes deliberately on the things of others, answerable for souls — and still able to say to the voice out of the dark, *the morning cometh*.

PART TWELVE — THE WATCHMAN TODAY

The study closes where the office now stands: in the church, on the street, and on the wall above the news of the world.

1. The street preacher is a watchman in uniform. Ezekiel's elements all reappear wherever a man stands in a public place with God's word for strangers. The appointment is God's (no man manufactures a conscience that burns at a fairground until he speaks). The message is borrowed — *thus saith the Lord*, not *thus think I*. The trumpet is the lifted voice: preaching is, in its oldest form, the sound a city hears before the sword or before the wedding. And the blood-clause governs the silence of the pulpit as much as of the pavement: a preacher who knows the warning, stands where the endangered can hear him, and trims the message to keep his welcome, should read Ezekiel 3:18 until it moves him. The fruit is not his department. The faithful street watchman will meet Jeremiah's "*We will not hearken*" by the week and Isaiah 62's singing by the year — and his charter tells him both were priced in from the beginning.

2. The news watch: watching the world for the flock. This university's news work bears the watchman's name because the work is the office in a modern coat. The church is scattered through every nation, and its members cannot each scan the whole horizon; the watchman scans it for them — persecution rising against the brethren in a far country, revival breaking out in another, danger gathering in a third — and reports *for the things of others* (Philippians 2:4), so that the flock may pray with knowledge and praise with evidence. Two rules from the study govern such a desk. From Isaiah 21: the report must be whole — *the morning cometh, and also the night*; good news and bad news in their true proportions, neither sensational darkness nor flattering light, because a watchman who edits the horizon edits it at the flock's peril. And from Ezekiel: the reporter's own pleasure is in life, not in doom — a news watch that begins to relish judgment has lost Ezekiel 33:11 and will shortly misreport everything. The watchman at the news desk is also under Hebrews 13:17's gravity in his measure: souls are steadied or shaken by what he declares he has seen, and the account will be rendered.

3. Prayer is watching with the eyes shut and the heart posted. "*Continue in prayer, and watch in the same with thanksgiving*" (Colossians 4:2). Paul's one verse joins the two acts this study has watched converge from chapter to chapter — Isaiah 62's wall, Gethsemane's imperative, Luke 21:36's "*watch ye therefore, and pray always.*" The praying watchman scans differently: he takes the reports of the night — his family's dangers, his church's pressures, his nation's hour, the names on his own list — and carries them to the only Keeper who never sleeps, with thanksgiving as the discipline that keeps the watch from curdling into dread. And Lamentations 2:19 gives the night-praying watchman his intercessory supreme court: to "*pour out thine heart like water before the face of the LORD... for the life of thy young children*" — watching, in tears, over the generation coming up in the dark streets below the wall. There is no higher post in this study. The man who watches and prays over his children at the beginning of the watches stands closer to the centre of the office than the man who merely watches the times.

4. The watchman's own soul must also be watched. The office has a recoil: the watcher is himself in the night. Peter's lion walks about for watchmen too. Hence the study's repeated pairings — watch *and be sober* (1 Thessalonians 5:6), watch *and pray* (Matthew 26:41), be *watchful and strengthen* (Revelation 3:2). The man who never examines his own post will drift into Isaiah 56 by inches: first the appetite, then the doctrine that *to morrow shall be as this day*, then the sleep. The discipline that prevents it is the one Habakkuk modelled: regular return to the tower, to hear from God, and to be reproved when reproof is needed.

5. The morning cometh. The study's last word is its title passage's first word of answer. Every watch in Scripture is a *temporary* post. The night had divisions because it would end; the watchmen of Psalm 130 watched *for* something; the servants of Luke 12 watched because the lord *was coming back*, girded to serve the watchers. The Christian's watching is therefore the least anxious vigilance in the world: he does not watch lest the night win — the night cannot win — he watches because he has been told the hour is hidden and the dawn is certain. "*The morning cometh, and also the night*" — and after the night that also cometh, for those who returned and came at the watchman's invitation, there is a morning that has no successor: "*and there shall be no night there*" (Revelation 22:5). The office will one day be honourably discharged. The last watchman will come down from the last wall, in a city that needs no watching, to the Keeper who kept us all. Until then, the word stands where Jesus left it, addressed past the apostles to every student who finishes this study: "*And what I say unto you I say unto all, Watch*" (Mark 13:37).

PART THIRTEEN — CATALOGUE OF THE WATCHMAN PASSAGES

Every principal passage in which the watchman, the watch, or the watching charge appears, gathered for reference and for further study. Quotations above are from these texts.

PASSAGE	WATCHMAN / WATCH	THE POINT IN ONE LINE
Genesis 2:15	Adam to <i>keep</i> (shamar) the garden	Keeping is man's first charge; watching is custody
Exodus 14:24	The morning watch at the Red Sea	God troubles Egypt in the last watch of the night
Judges 7:19	Beginning of the middle watch	Gideon strikes at the changing of the guard
1 Samuel 11:11	Saul in the morning watch	Deliverance timed to a watch
2 Samuel 18:24–27	The watchman on the gate	Reads two runners and knows their tidings
2 Kings 9:17–20	The watchman on Jezreel's tower	Sees Jehu's driving — "the driving is like the driving of Jehu"
Nehemiah 4:9	A watch set day and night	Prayer and a posted guard together
Nehemiah 7:3	Watches of the inhabitants appointed	Every man in his watch, over against his house
Psalms 63:6	Meditating in the night watches	The watches as a school of devotion
Psalms 90:4	A watch in the night	God's eternity against man's brief turn
Psalms 119:148	Eyes preventing the night watches	Awake before the relief, in the word
Psalms 127:1	The watchman waketh but in vain	The LORD keeps the city; the watch is under Him
Psalms 130:6	They that watch for the morning	The soul's longing outruns the sentry's
Psalms 134:1	Servants standing by night in God's house	A posted watch of praise
Psalms 141:3	"Set a watch, O LORD, before my mouth"	A watch requested on one's own lips
Proverbs 8:34	Watching daily at Wisdom's gates	Wisdom blesses the man watching daily at her gates
Song of Solomon 3:3	Watchmen that go about the city	They find the seeker; she passes on and finds Him

PASSAGE	WATCHMAN / WATCH	THE POINT IN ONE LINE
Song of Solomon 5:7	Watchmen smite and wound her	The office emptied of its errand can wound seekers
Isaiah 21:6–12	“Go, set a watchman” / “What of the night?”	The title passage; morning cometh, and also night
Isaiah 27:3	The LORD keeps the vineyard night and day	God Himself the tireless Keeper
Isaiah 52:7–8	Watchmen see eye to eye and sing	The beautiful feet; the singing wall
Isaiah 56:10–12	Blind watchmen, dumb dogs, sleeping	The office corrupted by appetite and gain
Isaiah 62:6–7	Watchmen who never hold their peace	Prayer that gives God no rest
Jeremiah 6:17	“We will not hearken”	The trumpet refused; responsibility settled
Jeremiah 23:1–4	Woe to the pastors that scatter	The twin office judged
Jeremiah 31:6	Watchmen on mount Ephraim cry “Arise”	Warning becomes invitation in the kingdom
Jeremiah 51:12	“Make the watch strong”	The watch strengthened against Babylon
Lamentations 2:19	“In the beginning of the watches”	Night prayer for the children
Ezekiel 3:16–27	“I have made thee a watchman”	The charter: blood at the silent watchman’s hand
Ezekiel 33:1–20	The city watchman parable; “I have no pleasure”	The charter expounded; God’s heart in the office
Ezekiel 34	Shepherds that feed themselves	The failed watch; God seeks His own sheep
Hosea 9:8	“The watchman of Ephraim was with my God”	The lonely tower; fellowship and hatred together
Habakkuk 2:1	“I will stand upon my watch”	Watching for God’s answer; the just live by faith
Daniel 4:13, 17, 23	A watcher and an holy one (heavenly)	Even heaven posts watchers over kingdoms
Matthew 14:25	The fourth watch of the night	Jesus comes walking on the sea
Matthew 24:42–44	Watch — the thief and the goodman	Imminency: watch every watch
Matthew 25:13	Watch therefore	Neither the day nor the hour
Matthew 26:38–41	Gethsemane — “watch with me one hour”	The willing spirit and the weak flesh
Matthew 27:65–66	The watch at the sepulchre	The best-kept failed watch in history
Mark 6:48	About the fourth watch of the night	He saw them toiling in rowing
Mark 13:33–37	“I say unto all, Watch”	The charge universalised; porter’s orders
Luke 2:8	Shepherds keeping watch by night	The first hearers of the incarnation were on watch
Luke 12:37–40	Blessed servants found watching	The returning Lord serves the watchers
Luke 21:36	Watch and pray always	Watching unto standing before the Son of man

PASSAGE	WATCHMAN / WATCH	THE POINT IN ONE LINE
John 10:3	The porter openeth	The door-keeper knows the Shepherd's sheep
Acts 20:28–31	"Therefore watch... night and day with tears"	Paul performs Ezekiel's office
Colossians 4:2	Continue in prayer, and watch	Watching inside prayer, with thanksgiving
1 Thessalonians 5:6	"Let us watch and be sober"	Children of the day in a sleeping night
2 Timothy 4:5	"Watch thou in all things"	The evangelist's orders
Hebrews 13:17	"They watch for your souls"	Sleepless pastoral watching, with an account
1 Peter 5:8	"Be sober, be vigilant"	A lion walks the night; the watch is necessary
Philippians 2:4	"Look... on the things of others" (skopeo)	The watchman's charity charter — the seal's verse
Revelation 3:2–3	"Be watchful, and strengthen"	Watching as resuscitation of a dying church
Revelation 16:15	"Blessed is he that watcheth"	The beatitude of the last watchman
Revelation 22:5	"There shall be no night there"	The office honourably discharged forever

PART FOURTEEN—REVIEW QUESTIONS

For the student's own examination, and for class discussion. Answer from the texts, not from impressions of them.

1. From Ezekiel 3:17, state the watchman's two duties in their order. Why must the hearing come before the warning, and what does the binding of Ezekiel's tongue (3:26–27) teach about a warning ministry's silences?
2. A watchman warns a wicked man, who refuses and dies. A second watchman never warns his man, who also dies. From Ezekiel 3:18–19, state precisely what guilt belongs to each of the four men, and where Scripture puts it.
3. "The watchman's success is measured at the trumpet, not at the response." Prove this from Ezekiel 3:19, and examine one way this doctrine protects a preacher — and one way it could be abused as an excuse. How does the text itself block the abuse?
4. Why does Ezekiel 3:20–21 warn the *righteous* man? What two truths must be held together when teaching this passage in a Baptist frame?
5. In Ezekiel 33:2–6 the city sets its own watchman; in 33:7 God sets Ezekiel. What changes, and what does not, between the civic office and the spiritual one?
6. Quote Ezekiel 33:11 from memory. Why does this study call it "the watchman's temper"? What happens to a warning ministry that loses it?
7. Answer Isaiah's question as the watchman answered it: what are the two halves of the answer in Isaiah 21:12, and why would giving only the first half be a false report?
8. Compare Isaiah 52:8 and Isaiah 56:10 point by point: sight, voice, activity, motive. What single difference does this study name as the root of all the others?

9. What do the watchmen of Isaiah 62:6–7 *do*? How does Nehemiah 4:9 show the same pairing in practice?
10. Habakkuk watches *toward God*; Ezekiel watches *toward the people*. Why does the order matter — which tower must a man climb first?
11. In the Song of Solomon, the bride meets the watchmen twice with opposite results. State what each meeting teaches about the officers of religion and the seeking soul.
12. Name the two divisions of the night used in Scripture (threefold and fourfold) and one text for each. What pattern does this study observe about the hours at which God arrives?
13. From Mark 13:37, to whom is the command “Watch” addressed? What reason does the chapter give for watching, and why would a revealed *date* have weakened the discipline?
14. In Gethsemane, what did the Lord ask for, what did He find, and what diagnosis and remedy did He give? (Matthew 26:38–41.)
15. Distinguish *gregoreo*, *agrupneo*, and *skopeo*, and give the text in which each does its most important work in this study.
16. Philippians 2:4 commands a man to look on the things of others. List three concrete practices by which a student can obey this verse as a *watchman* this week.
17. From Hebrews 13:17: what do pastors watch, what must they render, and by what means can a congregation turn their watching to grief? Why is that “unprofitable” for the congregation itself?
18. Apply the study: in what three present-day posts does the watchman stand (Part Twelve)? Choose one post that is yours, and write out — from the texts — the charge you are under, the danger you face, and the hope you hold.

End of the study. Scripture quotations are from the King James Version, quoted exactly and verified against the text (see REPORT.md). The seal charge of The Night Watchman — Philippians 2:4 — and its question — Isaiah 21:11 — stand at the head of the university’s news work; this study stands behind them.



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