

Psalms: – watch - Watchman - keeping watch

The words *watch*, *watchman* etc occur 23 times in the Psalms.
Below are some of the Psalms I focused on.

Psalm 59: 9,10

You are my strength, I watch for you;
you, God, are my fortress,
my God on whom I can rely.

Psalm 63:6

On my bed I remember you; I think of you through the watches of the night.

Psalm 119:148

My eyes stay open through the watches of the night, that I may meditate on
your promises.

Psalm 121

A song of ascents.

¹ I lift up my eyes to the mountains—
where does my help come from?

² My help comes from the LORD,
the Maker of heaven and earth.

³ He will not let your foot slip—
he who watches over you will not slumber;

⁴ indeed, he who watches over Israel
will neither slumber nor sleep.

⁵ The LORD watches over you—
the LORD is your shade at your right hand;

⁶ the sun will not harm you by day,
nor the moon by night.

⁷ The LORD will keep you from all harm—
he will watch over your life;

⁸ the LORD will watch over your coming and going
both now and forevermore.

Psalm 127

A song of ascents. Of Solomon.

¹ Unless the LORD builds the house,
the builders labour in vain.
Unless the LORD watches over the city,
the guards stand watch in vain.

Psalm 130

A song of ascents.

¹ Out of the depths I cry to you, LORD;
² Lord, hear my voice.
Let your ears be attentive
to my cry for mercy.

³ If you, LORD, kept a record of sins,
Lord, who could stand?
⁴ But with you there is forgiveness,
so that we can, with reverence, serve you.

⁵ I wait for the LORD, my whole being waits,
and in his word I put my hope.
⁶ I wait for the Lord
more than watchmen wait for the morning,
more than watchmen wait for the morning.

[Watchman/watchmen – quotes from the Writings](#)

AC 8211. 'And so it was in the morning watch' means a state of thick darkness and perdition for those steeped in falsity arising from evil, and a state of enlightenment and salvation for those guided by truth springing from good.

This is clear from the meaning of 'the morning watch' as a state of enlightenment and salvation, and in the contrary sense as a state of thick darkness and perdition. The reason why 'the morning watch' has this meaning is that states of faith and love in the next life are like the times of day in the world. That is to say, they are like morning, midday, evening, and night; and these therefore also correspond to those states, [2788](#), [5672](#), [5862](#), [6110](#). The states also change in almost the same ways. Whenever change takes place morning, and in particular twilight, is an end and a beginning; for night comes to an end and day begins. In that state to which morning corresponds the good begin to be enlightened in matters of faith and to grow warmer in aspects of charity. The opposite also takes place, for then the evil begin to be overshadowed by falsities and to be chilled by evils. Consequently morning for the latter is a state of thick darkness and perdition, but for the former a state of enlightenment and salvation.

[2] These states in heaven are what give rise to the states of light and heat on earth, and also the states of thick darkness and cold, which come round in turn each year and each day. Whatever arises in the natural world has its origin and cause in those things that arise in the spiritual world; for to be sure the whole natural order is nothing other than a theatre representative of the Lord's kingdom, [3483](#), [4939](#), [5173](#), [5962](#). And this is the reason for correspondences. Variations of light and shade on earth, also of heat and cold, are indeed attributable to the sun, that is to say, to its different heights in the sky each year and each day, and in different parts of the earth. Yet these causes, which are proximate ones and exist in the natural world, were created in accordance with those things that exist in the spiritual world. The latter are the prior efficient causes from which the former, their posterior causes, arise in the natural world. For nothing in a state of order can ever exist on a natural level if its cause and origin do not lead back to a spiritual level, that is, to the Divine operating through that level.

[3] Since 'the morning' means the beginning of enlightenment and salvation in respect of the good, and the beginning of thick darkness and perdition in respect of the evil, it therefore says here that in the morning watch Jehovah looked out onto the camp of the Egyptians and troubled it, and then that He took off the wheels of the chariots, and overturned them into the middle of the sea, while on the other hand He saved the children of Israel.

[4] Since 'morning' means a state of enlightenment and salvation of the good, and a state of thick darkness and perdition of the evil, 'morning' also means the time of the last judgement, when those governed by good are to be saved

and those ruled by evil will perish. It consequently means the end of a former Church and the beginning of a new Church, which are meant by a last judgement in the Word,...

One was calling to me from Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, Morning comes, and also the night. If you are inquiring, inquire, return, come. [Isaiah 21:11-12](#).

In these places 'morning' stands for the Lord's Coming, and for enlightenment and salvation then, and so has reference to a new Church. 'Night' stands for the state of mankind and the Church then, that they are steeped in utter falsities arising from evil.

[5] The term 'the morning watch' is used because the night was divided into watches, the last of the night and the first of the day being the morning watch. The watchmen were on top of the walls, looking to see whether an enemy was coming and declaring what they saw by shouting it out. In the internal representative sense they are used to mean the Lord, and His keeping watch to mean constant presence and protection, [7989](#), as in David,

Your watchman will not slumber; behold, the watchman of Israel will neither slumber nor sleep. Jehovah is your watchman; Jehovah is your shade on your right hand. By day the sun will not strike you, nor the moon in the night. Jehovah will guard you from all evil; He will guard your soul. [Psalms 121:3-7](#).

Use as last verse

'Watchmen' is used in addition to mean prophets and priests, consequently the Word, in Isaiah,

Upon your walls, O Jerusalem, I have placed watchmen; all day and all night they will not be silent, calling Jehovah to mind. [Isaiah 62:6](#).

And in Jeremiah,

It is a day [when] the watchmen will cry on Mount Ephraim, Arise in order that we may go up to Zion, to Jehovah our God. [Jeremiah 31:6](#).

AC 10134

[11] In Isaiah,

One was calling to me from Seir, What of the night, what of the night, O watchman? The watchman said, Morning comes, and also the night. [Isaiah 21:11-12](#).

'The watchman' is used to mean in the internal sense one who observes the states of the Church and the changes it undergoes, and so to mean every prophet. 'The night' is used to mean the final state of the Church, 'morning' its first state. 'Seir' from where the watchman calls means the enlightenment of nations who are in darkness, for which meaning of 'Seir', see [4240](#); and for that of 'the night' as the final state of the Church, [6000](#). 'Morning comes, and also the night' means that even though enlightenment comes to those who belong to the new Church, night remains with those who are in the old one. 'Morning' has the same meaning in David,

In the evening weeping will abide, in the morning singing. [Psalms 30:5](#).

And in Isaiah,

Around evening time, behold, terror! Before the morning, he is no more. [Isaiah 17:14](#).

AC 4240. 'To the land of Seir' means celestial-natural good. This is clear from the meaning of 'the land of Seir' in the highest sense as the Lord's celestial-natural good. The reason why 'the land of Seir' has this meaning is that Mount Seir formed a boundary to the land of Canaan on one side, [Joshua 11:16-17](#), and all boundaries such as rivers, mountains, and stretches of land represented the things that came last, [1585](#), [1866](#), [4116](#). Indeed these boundaries acquired their individual representations from the land of Canaan contained within them, which land represented the Lord's heavenly kingdom, and in the highest sense His Divine Human, see [1607](#), [3038](#), [3481](#), [3705](#). Things that are last, existing as boundaries, are those which are called natural, for natural things are the boundaries holding spiritual and celestial realities within them. This is so in the heavens, for the inmost or third heaven is celestial because it is governed by love to the Lord; the intermediate or second heaven is spiritual because it is governed by love towards the neighbour; and the last or first heaven is celestial-natural and spiritual-natural because it is governed by simple good, which is the last degree of order there. And the same is true with the regenerate person who is a miniature heaven. From all this one may now see the origin of the meaning of 'the land of Seir' as celestial-natural good. 'Esau' too, who dwelt there, represents that good, as has been shown above,

and therefore the land where he dwelt has the same meaning. For lands take on the particular representations of their inhabitants, [1675](#).

Jericho

AC 8815 [2] Divine Truth passing through heaven is also meant by the trumpets on which the angels blasted in [Revelation 8:2, 6-8, 12-13; 9:14](#). God's truth from heaven was represented too by the seven trumpets on which the seven priests blasted before the Ark or in front of Jehovah when the walls of the city of Jericho fell down, [Joshua 6](#); and also by the trumpets with which the three hundred men accompanying Gideon made a noise around the camp of Midian, Amalek, and the Sons of the East, [Judges 7](#). The reason why the trumpets achieved that effect was that they represented God's truth passing through the heavens. This truth is such that it perfects the good but destroys the evil. It perfects the good because they receive Divine Good present within Truth, but it destroys the evil because they do not receive Divine Good present there. **'The walls of Jericho' meant the falsities that defended evils**, and 'Midian, Amalek, and the Sons of the East', around whose camp Gideon's three hundred men blasted on their trumpets, meant those immersed in evils and in falsities arising from them.

Keeping watch – awake / vigilant Latin=**vigilate**; -quotes

AE 187. Verse [2](#). Be wakeful, signifies that they should acquire for themselves life. This is evident from the signification of "being wakeful," as meaning to be in spiritual life; but here, since those whose life is moral and not yet spiritual are treated of, "Be wakeful" is that they should acquire for themselves spiritual life. This life is meant by "wakefulness" and "being awake," because spiritual life is to moral life, apart from spiritual life, as wakefulness is to sleep, or as noonday light is to the evening, yea, to darkness. But that this is so is not known or perceived by those who are in natural life alone, neither by those who are in moral life apart from spiritual life, for this life also is natural life. They do not know or perceive this, because they are in natural lumen only, and this lumen in comparison with spiritual light is as the darkness of evening to the light of noonday. Moreover, to such the darkness of evening seems like light; for their interior sight, which is that of the thought, is adapted to that darkness, just as the sight of owls, bats, and other birds that fly by night, is adapted to the shade. Consequently they believe themselves to be in light

because they are able to reason, when yet they are in darkness. That this is so is manifest from the state of such after death, when they become spirits. They then believe, when with their companions, that they are in light, because they not only see all things that are about them, but also are able to think and speak about any matter whatever; and yet their light, when the light of heaven flows in with them, is changed into darkness, and they become so blind in respect to the understanding as not to be able to think at all. Moreover, when angels who are in the heavens look down on those who are in such lumen, they see nothing there but mere darkness. That spiritual life compared with moral life apart from spiritual life is as wakefulness compared with sleep, can be further seen from this, that those who are in spiritual light are in angelic wisdom and intelligence, which is such as to be incomprehensible and ineffable to those who are in natural lumen alone, and this not only with men while living in the world, but also with the same when after death they become spirits; and when intelligence and wisdom constitute wakefulness. From this it can now be seen that "Be wakeful" here signifies that they should procure for themselves spiritual life.

[2] To "be awake" has a similar signification in the following passages. In Matthew:

Be awake, therefore, for ye know not in what hour your Lord cometh ([Matthew 24:42](#)).

In Mark:

Be ye awake, for ye know not when the lord of the house cometh, at evening, or at midnight, or at cock-crowing; ¹ lest, coming suddenly, he find you sleeping. What I say unto you I say unto all, Be awake ([Mark 13:35-37](#)).

He that is ignorant of the internal sense of the Word may believe that these words refer to the Last Judgment, and that everyone should be prepared for that; but man's state in respect to love and faith when he dies is what they refer to, for then is his judgment. "Evening," "night," and "cock-crowing" signify such states; "evening" signifying a state of waning faith and charity, which is man's state when he comes into the exercise of his own judgment, and is extinguishing in himself the things that he imbibed in childhood; "night" signifying a state of no faith and charity; "cock-crowing" or "daybreak" the state when faith and charity are beginning, which is, when man loves truths and wishes to be reformed by them.

AE 514

[21] Respecting the Lord's walking on the sea to the boat in which the disciples were, it is said in the Gospels:

The boat containing the Lord's disciples was in the midst of the sea, tossed by the wind. In the fourth watch of the night, Jesus came unto them, walking on the sea. And Peter said, Bid me come unto Thee upon the water. And He said, Come. Therefore Peter, going down, walked upon the water to come to Jesus. But beginning to sink, he was afraid. Jesus stretching forth His hand, took hold of him, and said, O man of little faith, wherefore didst thou doubt? And when they were come into the boat the wind ceased. And they that were in the boat worshiped Him, saying, Of a truth thou art the Son of God ([Matthew 14:24-33](#); [Mark 6:48-52](#)).

And again:

When evening came His disciples went down unto the sea; and when they had entered into a boat they went over the sea toward Capernaum. And it was now dark, but Jesus was not come to them. And the sea was moved by a great wind that blew. When they had gone on about twenty-five or thirty stadia, they beheld Jesus walking on the sea, and drawing nigh unto the boat; and they were afraid. But He said, It is I; be not afraid. Then they were willing to receive Jesus into the boat; and immediately the boat was at the land whither they were going ([John 6:16-21](#), et seq.).

Here, too, the particulars signify Divine spiritual things, which nevertheless do not appear in the letter; as the sea, the Lord's walking upon it, the fourth watch in which He came to the disciples, and the ship, His entering into it, and from it restraining the wind and the waves of the sea, and other things besides. But there is no need singly to explain here the spiritual things signified; let it be said only that the "sea" signifies the ultimate of heaven and the church, since there are seas in the outmost borders of the heavens; the Lord's walking upon the sea signifies the Lord's presence and His influx even into these, and consequent life from the Divine to those who are in the ultimates of heaven; their life from the Divine was represented by the Lord's walking upon the sea; and their obscure and wavering faith was represented by Peter's walking upon the sea and beginning to sink, but being saved when the Lord took hold of him, "to walk" signifying in the Word to live. This was done "in the fourth watch" to signify the first state of the church, when it is daybreak and morning is at hand, for then good begins to act through truth, and then the Lord comes; that the

sea in the meanwhile was moved by the wind, and that the Lord restrained it, signifies the natural state of life that precedes, which is an unpeaceful and as it were tempestuous state; but with the state that is nearest to morning, which is the first state of the church with man, because the Lord is then present in the good of love, there comes tranquillity of mind.