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Book 13

Service, by William Buchanan
Sabbath forenoon October 1st. 1848
Matthew 24th Chapter 29th verse to 34th
"Immediately after the tribulation of
those days" &c.

It is certainly a matter
of the deepest importance to us, here
then, to consider what ear we are
now giving to what the Spirit is say-
ing to the churches, in these last
and perilous days; and above all to
consider what signs and appearances
the world is now exhibiting to us, of
the near approach of this great
day, respecting which the Lord dis-
courses, in this chapter, to his disciples.
We see his discourse refers to two
things, which are preferred in the question

that the disciples put, and from which
the whole Chapter arises. When they
were boasting of the wonderful building
the Temple, and when the Lord declares
that the day would come when not one
stone of it should be left upon another
that should not be thrown down. Then they
~~inquire~~ they then said - "Tell us when
shall these things be, and what be the
signs of thy coming, and of the end of
the world?" The Lord answers both ques-
tions in language applicable to both
events. He, with whom one day is as
a thousand years, and a thousand years
as one day, sees both as one event - or
as both fulfilled at the same moment,
and therefore speaks in language appli-
cable to both. A great part of this
Chapter relates, ~~both~~ to the final de-
struction

struction of Jerusalem, and the dis-
persion and scattering of God's an-
cient people, agreeably to prophecies
which had been given before; and
partly to the greater event of
which that ^{dreadful} scattering and destruc-
tion was but a figure—namely, his
second coming at the end of the
world. But when he says—"This
generation shall not pass until all
these things shall be fulfilled"—he
must be considered as referring
then to the things which had been
spoken, as far as regarded the
destruction of Jerusalem, and the
wiles that were to come on the nation
of the Jews. That generation did not
pass, until these things were ful-
filled; but with regard to the other

things, of which the destruction of
Jerusalem was but a figure, these ^{things} ^{are}
not be fulfilled in that generation, ^{and}
are not yet fulfilled. The greater
part yet remains to be fulfilled,
but the time is at hand - is near -
even at the door! This is that great
and wonderful day, of which the
world is wilfully ignorant. When the Lord
Jesus Christ, in all the glory of
the Father, and of the holy Angels, will
come again in the clouds of heaven,
with power and great glory; - when
he will bring all those who sleep in
Jesus with him - all those who have
lapped into Abraham's bosom - all who
were foreordained by him, before the foun-
dation of the world - all those will he
bring, besides the multitude of the heavenly
of

forth, accompanying, and descending with
him - and those who are the alive and re-
main, will be changed, and will ascend
to meet him in the air, - while he descends
with the sound of a trumpet, and a great
voice - for it is elsewhere said - "He will
descend from heaven with the shout of
the archangel, and with the trump of God"
And he will send his angels, to gather
his elect from the four winds - from
one end of heaven to another. ~~As~~
Paul ~~more~~ ^{thus} further explains
it. From this we understand, that
there will be, of his people, then
dwelling on the earth. He will
bring ^{with him} all those ~~who~~ ^{who} ~~sleep~~ ^{sleep}
in Jesus - those whom God
has called - vessels of mercy, whom he
has afore prepared unto glory. There
will the Lord bring with him, when descend-
ing from Heaven in the great and

wonderful manner. Again, it is said
that those who remain on the earth^{will}
be changed in a moment, in the
twinkling of an eye, and caught up
together in the clouds to meet the Lord
in the air, and so shall they ever be
with the Lord. The natural body will
pass into a spiritual body. The image
of the earthly man, which is corrupted
by deceitful lusts, will be transformed
in a moment, to this heavenly image,
which his people must bear as they
have born the image of the earthly. This
people will be united in one ~~glorious~~
great and glorious company - an innum-
erable multitude, who will be exalted to
reign with him as kings and as Priests
- and evermore possessing all things
and holding ~~the~~ all power, and the
preeminence of the dominion unto which

heaven — for that will be given unto the
saints and people of the Most High
They will reign with Him on this
earth for a thousand years, during
which time the Devil and all his
temptations will be restrained, he
being cast into the bottomless pit
and a ~~stone~~^{seal} set upon him. What
can therefore be more important
to the people of God, than the signs
and indications of this great day.
Every thing that the world contains
sinks into nothing, and worse than
nothing when we compare it these things
with the wonders that are to be revealed
& which, so far as we can see I judge is
near — even at the doors. We see here
there are many of the signs which the
Lord ~~here~~ refers to in this chapter, which
are particularly applicable to the destruc-
tion of Jerusalem; and as that was but a

figure of that great day when he will
come again, and his reward with him, it
may be thought that will be correspond-
ing events at that time, to those which pre-
ceded the destruction of Jerusalem
But how far this may be the case
we cannot say. However, many signs
which are here mentioned, refer, and
can only refer to the second and glorious
appearance of the Lord himself; and we
find, that after various signs are men-
tioned, and particularly this remarkable
sign of the preaching of the Gospel, and
of the prevalence of deceptions-false doctrines,
and perversions of the Scripture, against
which he warns his people after these
signs are dwell on, and also the time
of tribulation. Then it is said, that "imme-
diately after the tribulation of those days,
shall the sun be darkened, and the moon

shall not give her light - and the stars
shall fall from heaven, and the powers
of the heavens shall be shaken - and then
shall appear the sign of the Son of man
in heaven. With regard to what is said
in the 14th verse, of the preaching of the
gospel, we know it was preached in
the days of the Apostles, and we see
that on the opening of one of the seals, a
warrior on a white horse went forth
conquering and to conquer. This ex-
presses the spreading of the gospel, and
the circulation of the Scriptures over all
the world, in the time of the Apostles -
the consequence of which was, that the
Jews, the great opposers of the gospel, ha-
ving contradicted and blasphemed
destroyer came upon them, and on
this whole nation. But we see, that
in the book of Revelation, there is another

preaching of the gospel spoken of. For John
when he received the little book from
the hand of the angel, and was comman-
ed to eat it - and found it in his mouth
sweet, but in his belly bitter, the angel
said unto him - "Thou must prophesy
again before many peoples, and na-
tions, and tongues and kings" That was
not the preaching of the gospel which
took place in the time of the Apostles,
because that had been long lapsed
when John had this vision - Therefore it
refers to that other preaching of the gospel
which John speaks of when he said -
"And I saw another angel fly in the
midst of heaven, having the everlasting
gospel to preach unto them that dwell
on the earth, and to every nation, and

kindred, and Tongue and People". As the
first preaching of the Gospel was fol-
lowed by the destruction of the Jews
and the neighbouring nations, so the
second preaching is declared to be followed
by the ~~fall of Babylon the Great~~ fall
of Babylon the Great - by the destruction
of Antichrist. That is another expression
for the coming of the Lord Jesus - for
Antichrist is that Wicked One whom the
Lord shall consume with the spirit of his
mouth & destroy ~~with~~ with the brightness of his
coming - so that however much Antichrist
may be consumed by the spirit of his mouth
he is only to be destroyed by the Spirit of his
coming. Therefore the fall of Babylon ^{which} follows
the ~~second~~ preaching of the Gospel is the same as
the destruction of Antichrist which will
be accomplished at the coming of the

all the decriableness of unrighteousness
in them that perish. Whenever these
false Christs are said to be - he says
"believe them not". "If they say unto you
behold he is in the desert. ~~let~~ go ye
not forth: behold he is in the secret
chambers, believe it not". ^(verbally) Now this
we see prevailing around us in a most
remarkable degree - we see a universal
perversion & corruption of the Word of God.
that source of light & truth of the salvation
of man through the blood of the Lord Jesus.
Then we see that after these things he
says the sun is to be darkened &c / ^{there}
after which it is said "Then shall appear
the sign of the son of man in heaven &c
With the other evangelists there is a
most remarkable ~~and~~ coincidence

in this matter ^{all} is deeply worthy of
attention, & of that of all who have their
hopes ~~settled~~ centered in that great day
(see Mark 13 Ch ~ 24 to 27. Luke 21st
Ch ~ 25 to 28) so we see that after these
signs & particularly after the last which states
that the powers of the heavens shall be
shaken, nothing else intervenes until the
actual coming of the Lord himself. All these
three evangelists speak with the most
remarkable harmony respecting these signs
& all conclude with the last sign - "and
the powers of the heavens shall be
shaken" Then immediately after that, it
is said - then shall be seen the sign of
the coming of the Son of man with power
& great glory. The ~~the~~ Sun & Moon
is to be darkened - & the stars are to
fall from heaven. The sun was

was made a great light to rule the
& the moon was a lesser light to rule
the night. Both these luminaries were
rulers & are taken as figures of rulers &
kings. The kingdom of David was compared
to the sun in his strength & was a light
before God in Jerusalem & while the moon
was a figure of the church. The Church
of God appears in the book of Revelation
as in the figure of a woman clothed with
the sun, having the moon under her feet
& having on her head a crown of twelve
stars (Rev 12. 1) ^{clothed with the sun, moon & stars} ~~as it were~~
^{examples of} in all the rulers under heres' laws which
governed by monthly advances; & her son
when he arises with healing in his wings
- the sun of righteousness. ^{for} all her light was
borrowed from him, illuminates all the
dark sayings, parables & figures of the

Old Testament. The moon is then a figure
of the Church & the sun a figure of the Kingdom
of David. We find in the day of Pente-
cost, this explained by Peter in his discourse
speaking of what the Prophet ~~Isaiah~~ ^{Isaiah} had said
- the sun shall be turned into darkness
& the moon into blood before that great
& notable day of the Lord to come (Acts
2. ^{14th} 20) This ~~was~~ ^{was} fulfilled in the
day of Pentecost. The sun to which
King David was compared was turned
into darkness by this time for the
Jewish King had fallen into insignificance
inasmuch that the representative of the
royal family ^{had been found} in the humble situation of
a carpenter. The moon was turned into
blood; all the ordinances institutions &
sacrifices in the Jewish ritual - meats
drinks washing & carnal ordinances pointed
forward to the atonement by the blood

the proportion as their powers are shaken
& their force & authority diminished, in
the same proportion does violence, &
insubordination & resistance to authority
increase & spread. This is compared also
to great dangers, to nations in perplex-
ity - to the sea & waves ^{voicing} rolling & tumult.
How multitudes of men in resistance to
authority, making bold demands & encroach-
ing on the rights & privileges of others - men
collected ^{together} in great bodies, subverting & tramp-
ling under foot all lawful authority is
compared to the sea & waves rolling,
causing men's hearts to fail them
for fear. It is no wonder the hearts
of men whose hearts are set upon this
world should fail them for fear.
Men who have their hearts set upon

their earthly possessions, in the things which
 they look to for peace, happiness & enjoyment
 & in which ~~the~~ consists their enjoyment of
 life, & where all their treasures are gathered up
 will naturally feel their hearts fail them
 for fear when they see the powers unable
 to protect them in the possession of these
 enjoyments. All power, authority & lawful
 right is ~~in a manner~~ ~~in a~~ ~~such cases~~ in a
 manner disposed ~~so that~~ when men's property
 comes into the hands of an unruly
 multitude, men's hearts therefore
 fail them for fear. because this shaking
 of the powers & diminishing of authority
 deprives man of all security for his
 wealth & possessions. - the things in
 which they have set their hearts.
 we see all these things going on
 in such a manner as to be plain

to the blindest & dullest apprehension
& when we consider this it should
remind us of the words of the Lord -
"When ye see these things come to pass
begin to come to pass, then look up
& lift up your heads for your ~~redem~~
redemption draweth nigh. (Luke 21.28)

RB Broad October 25, 1848

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Sermon Mr. W. Buchanan
Sabbath forenoon August 26. 1849
Revelations 16th Chapter 17th verse
to the end.

That is said here of great
Babylon coming in remembrance before
God refers to the great city of ancient
times which was called Babylon & was
the great enemy & persecutor ^{& oppressor} of the
people of God, & it is used in this
book figuratively to express that false
Church which rose upon the corrup-
tion of all that the ^{Lord} ^{& his} apostles
had established - debasing & destroying
& perverting every principle & maxim
which they had taught & introducing
those corruptions instead of the

faith & practice they concealed, & so
departing altogether from the simplicity
of the truth as it is in Christ. The
see this is also represented in the following
chapter under the figure of a woman
which John saw sitting on a scarlet
coloured beast, ^{arrayed in} gorgeous apparel
having seven heads
ten horns & upon her forehead the
name written 'Mystery mystery Babylon
the great the mother of harlots & abomin-
ations of the earth.' Mystery in this
book signifies the hidden sense of some
figure revealed & instead of being a term
that means concealment of anything
it means the reverse - namely the reveal-
ation of something. So when the Lord
is explaining to John the in the first
chapter of this book the meaning of
the seven golden candlesticks & the
stars he says 'The mystery of the
seven golden candlesticks & the stars is this'

seven stars &c (verse 21) whereby we
see that instead of the word mystery
(as it has been so greatly misrepres-
ented, signifying the concealment of any
thing, it signifies the reverse or the
explanation or declaration of its hidden
sense;—so that the name that
was written on the forehead of the
woman signifies the hidden sense
the very intent & purpose of all that
was ~~then~~ meant to be represented by
ancient Babylon the enemy &
oppressor of the people of God. It imports
whenever they did ^{the destruction of his people, in} leading or
holding them captive, or in the
profanation of his worship & of the
vestibles of his sanctuary. All
this was also done by modern
Babylon this false church

this great city, in profaning defiling
& destroying the profession of the name
of Jesus. This false church is de-
scribed in this book as rising by grad-
ual steps ~~to the~~ from corruption to cor-
ruption, to the greatest height of
power & greatness & dominion over
the consciences of men. & over the
different nations that composed the
ten heads or ten kingdoms, the kings
of which gave power unto her. We
see she is here mentioned as drunk
with the blood of the saints, whereby
we see she had a sword put into her
hand which she made use of for the
purpose of persecuting & destroying the
people of God. While this woman
a false church or this man
sin, for she is represented under
many figures, is thus described

~~The~~ all the figures that describe the
~~true~~ church, describe her by her corruptions,
the true church is also represented
under the figure of a woman but
very different from the woman described
as the false church. The latter is
arrayed with all the trappings
of worldly splendour & in all
that gorgeous apparel she receives
from the kings & merchants of the
earth in return for her departure
from her true husband, & admitting
them to his place & which is des-
cribed here under the figure of fornication
or that carnal & unlawful inter-
course of the sexes unsanctified by
marriage - signifying every kind of
departure from the living God, &
every peroration of his doctrine

and manners & the introduction
of every abomination in the ^{room}
of the simple pure & holy circum-
stances given to the people of God.
She is also described as the Mother
of Harlots, while the true church
Jerusalem, is also described as
a mother — the mother of the redeemed
the mother of all that ~~purify~~ holiness
purity & acceptable ~~of~~ obedience given
to God upon earth. Again we see
the true Church is introduced as
a woman clothed with the sun
& having the moon under her feet
on her head a crown of twelve
stars — ~~metals~~ of the strange apparel
of the other which the prophet

Speaks of when in the name of
God he says "I will furnish the
bride in strange apparel".
Instead of strange apparel the
true Church has for her bridal
array "fine linen clean & white
which is the righteousness of saints.
She is clothed with ~~the~~ the Sun
of righteousness & the righteousness
of her God & Saviour Jesus Christ,
with the moon under her feet - trampling
under the law of Moses which in
some degree was regulated by months
& days, & crowned with the twelve
stars namely the holy commandments
of God & all the sacred & pure
doctrines delivered unto her which
she preserves as her crown.

how this ^{other} woman or this man
sin ~~to~~ after having gained the pre-eminence
height of worldly power & greatness
means of ~~the~~ delicious & false
doctrines, is described as having
a cup in her hand full of
abominations & filthiness of her
guerdination which is explained
in the 51st Chapter of Jeremiah
"Babylon hath been a golden cup
in the Lord's hand that hath
made all the earth drunken,
the nations have drunken of her
wine; therefore the nations are
mad" (verse 7) This golden cup
& its contents therefore is figurative

of the false doctrines & idolatrous
practices & all the wicked corruptions
of the birth of God — turning his
kingdom which is not of this world
into a kingdom of worldly pride
conceit and ambition. The
cup is figurative of these doctrines
by which the false church accom-
plished its purpose & of that deadly
fatal poison by which she deadened
~~sense~~ & stupified the senses & destroyed
the fear of death & the judgment
& at the same time held out
~~the hope~~ of to man the hope of plung-
ing into all the corruptions of this
world in consistency with naming
the name of Jesus. This is the
golden cup of which the nations
are drunken, & by which the

nations are become mad. The
nations have drunken of the wine
of the wrath of his fury, &
having risen to a great height the
man of sin ~~begins~~ falls into
consumption & is consumed by the
events that come from the pouring
out of the different vials which
are said to contain the seven
last plagues. When Paul is
revealing this to his brethren in
writing to the Thessalonians he
tells them that they have fallen
into an error in supposing that
the day of the Lord was then
at hand & warns & cautions
them against being deceived
"It shall not come till there
be a falling away first"

& that man of sin be revealed
whom the Lord shall consume with
the ~~word~~ spirit of his mouth & destroy
with the brightness of his coming.

so Daniel, who had a wonderful vision
of the whole future history of the Kingdom
of Christ, from the time he wrote till
time should be no more, when speaking
of the Roman Empire being divided
into ten kingdoms he saw the man
of sin rising as a little horn among the
ten horns & subverting three kings & making
himself great & magnifying himself against
the King of kings & opening his mouth
in blasphemy against the God of Gods
till God should take away his dominion
in & consume & destroy him unto
the end. Paul also explains
how the assumption is to apply

I now the destruction was to apply. The
events that came by the seven
vials we find serve to consume he
having reached the highest altitude
his glory & is by ~~consumption~~ ^{gradual}
brought low by the different events
that came by these vials. We see
that by the 6th vial comes the
drying up of the river Euphrates & the
~~appearance~~ ^{appearance} of the three angels
out of the mouth of the beast &
drying up the waters - waters
signifying multitudes of peoples & nations.
This is a notable step in the con-
sumption of the man of sin, namely
the turning away of the heathen
worship of the nations who had
hitherto paid it to him. A great
change takes place & instead

men being intoxicated with this
^{figurative} wine, which like that liquor has the
effect of intoxicating & stupifying
the mind, & is the wine of the wrath
of ~~the~~ his communication which intoxicates
& deludes men; & this drying up of
the waters signifies the partial recovery
of the nations from the intoxication
into which they were plunged - a
withdrawing of part of that influence
the man of sin has over the conscience
& the recovery in some degree of
natural freedom so that men
were no longer enthralled
with this great power. Then again
we see that there are three unclean
spirits - the spirits of devils

working miracles & going forth unto the
kings of the earth to father them to
battle of the great day of God Almighty
so Paul writing to the Thessalonians
regarding the men of sin says
coming is after the power of Satan
so that these unclean spirits are
the messengers & ministers of Satan
going forth to accomplish his
purpose by the performance of
these lying wonders which are
marvellous in their eyes of men
& going forth to father the kings
of the earth unto the battle
of the great day. So in the
14th Chapter of this book Paul
says - And I saw heaven dark

steakhold a white horse; & he that
sat upon him was called faithful
& true; & in righteousness he cloth
judge & make war. ^{up} He that sat on
the horse is more than them the
Lad Jesus Christ & the kings of
the earth, ^{& father} and themselves by the
power of these unclean spirits to
make war on him that sat on
the white horse & his army.
But as he is not personally here
but in heaven it follows that
this making war on him must
mean resisting & opposing him
in his purpose - offering opposition
to the events he brings out in
order to accomplish his divine
purpose which they endeavor
to thwart. And just as

this army is gathered together the
7th vial is poured out, & then
there comes a great voice from
the throne saying "It is done." We
read in the 10th chapter that
John ~~also~~ saw an angel standing
on ~~the~~ ^{the} sea of glass & upon the
earth lifted up his hand to heaven
saying by him that liveth
for ever & ever who created heaven
& the things that therein are &
that there should be time no longer
(verses 5 & 6) after which the 7th
angel sounded & there were great
voices heard in heaven saying
"The kingdoms of the world are
become the kingdoms of our Lord
Thus therefore we see that the

seven trumpets ~~from~~ asher in the
seven vials which are the seven last
plagues & when the seventh trumpet
shall have finished the sound then
shall be given forth that time shall
be no longer according to what
this angel saith by him that
liveth for ever & ever. The words "It
is done" signifies the end of the
false Church & the end of all things
the end of the present state of the
world & the things therein & signifies
the ^{second} coming of the Lord Jesus Christ
& all his saints to be glorified in heaven
& adorned in all that believe.
This signifies the first resurrection
in the ^{from the dead} resurrection of all the redeemed
when they will be changed
in a moment - in the twinkling

I an eye; ~~of~~ all that & while he descends
from heaven accompanied by his
saints whose bodies are now united
with their souls in heaven. those who
are alive and remain will be caught
up in the clouds to meet the
Lord in the air & so shall ^{for}
ever be with the Lord. This is the
time when, the Lord having overcome
the power of sin by the Spirit of
his mouth he will destroy them
by the brightness of his coming.
§ We find that there is at this
time a great earthquake. There
had been many earthquakes before
& this ^{upheaving} ~~moving~~ of the earth signifies
the great convulsions among the
nations but more especially

those things that allude to the
events bearing on the history of the
people of God or his ancient people
who were but a figure of the people
of the new covenant. And we
find in the Prophet Ezekiel
the Lord says regarding the ^{crowns} of the
wicked prince of Israel "I will
overturn overturn overturn it; until
he come whose right it is & I will
give it to him." There are none
to whom belongs the right of
reigning over the earth for the
crown belongs to the Lord Jesus
& the dominion on earth the Lord will
& ~~who~~ will overturn overturn
overturn & the great voices that
came after the sounding

The seven trumpets signify
that the Almighty one will
now take unto him his great
power & reign. In the mean
time that power is given unto
the rulers of ~~the~~ earth whom he
raises & puts down according to
his sovereign ~~power~~ use of preserving
the peace of the world for
the sake of his elect people.
But at his second coming
he will resume that great
power hitherto divided among
the rulers of the earth. So
we find the redeemed ~~is~~ are
singing after these events "He

~~Give three thanks Lord God Almighty~~
Because their heart taken unto
themselves they found power & heart
regained, " & which would signify that
he will admit them to a share
in that ~~great power~~ dominion
& the time is come for them to
reign upon the earth. This
was " ~~mention~~ " which is spoken
thrice signifies first the destruction
of Jerusalem under Zedekiah
when the city was destroyed &
the people carried captive to
Babylon. The second mention
was when the Lord

in his judgement & destroyed the
names of the nations & scattered
them over the earth as a prayer
an astonishing & a hissing
as he declared he would do. & the
third & last overturning is
when the Lord himself will come
to put down all rule authority
& power & give the kingdom &
the dominion & pre-eminence
unto the saints & people of the
Most High. This will be indeed
the greatest earthquake that
ever was since ~~men~~ men
were upon the earth & an
awful earthquake indeed

not of the things of the earth,
not of the cities or towns or buildings
but of all rule & dominion &
everything that wears the semblance
of power & authority; and in
this great earthquake he who
is the King of Kings & Lord of
Lords will resume the dominion
personally delegated to others &
reign on this earth personally at
the head of his people for 1000
years & afterwards over the
restored creation for ever & ever
We also see that the Lord finds
at his coming that the
great city Babylon is divided

into three parts. The false church
is called the Mother of Harlots &
abomination of the earth which
implies that there are others similar
to her and clasp with her & these
three parts into which the city is
divided points to ^{the} three great commun-
ions ~~into which~~ of the anti-Christian
kingdom - some having broken away
from the Mass of ~~the~~ sin propose
to discover his errors. & from the
manner in which the breach took
place it might have been expected
that ~~they~~ ^{these separating} would have retired to a
distance from him & all his
corruptions, instead of which the
greater part of all ~~his~~ these corrup-

trust, were still maintained ~~from~~
~~the time of the~~ On the foundation
out of the great trial there fell a
work ^{or division} down upon the Anti-Christian
Kingdom which has since gone on
dividing & dividing & dividing, & is
now divided & subdivided into
innumerable parts & there great
& renewed divisions there as above
Kingdom it is for the Kingdom of
~~Satan~~ ^{Satan} is a Kingdom of division &
those divisions are now going on
over the every part of the Anti-
Christian Kingdom multiplying
& extending to such a degree
that it resembles the
confusion of ~~the~~ tongues at the

fall of the tower of Babel, so that
they cannot agree on any point
nor understand one another's tongue
& within that kingdom there is
confusion & contention & every one
work. So when the Lord comes
he finds the city divided into three
parts & each part subdivided &
altho' the threats held out no
doubt refer chiefly to that great
& leading enemy of the people
of God the Church of Rome of
which we have such indications
that infallibly direct our
attention to it yet every
church not governed by the

authority of the great Lawgiver
whose should be the government.
is placed falls under this condem-
nation; & although many of those
who would in the strangest manner
refuse to be brought ~~under~~ ^{into} such
an alliance yet the scripture
infallibly marks them as members
of the same family & daughters of
the same mother & partaking of
the same corruptions - as not having
come out of her but partaking
in her sins & sharing in her
~~her~~ plagues. This seventh
trial is the last that is to be
poured out & it only requires
the influence of the

unclean spirits, by means of whom
exertions & false miracles & lying
wonders, the ~~king's~~ enemies of God
are associated together in opposing
~~his purposes~~ these events he evidently
is, bringing about with a high
hand and an outstretched arm.
And it only requires the enemies
of God to be gathered ~~& arrayed~~ ^{together} &
arrayed in battle to oppose the
progress of these events to pave
the way for the pouring out of
the 7th vial. ~~What~~ How much
reason therefore to attend to what
the Lord is saying "Behold I come
as a thief. Blessed is he that watcheth
& keepeth his garments lest he walk
naked & they see his shame!"

Sermon by W. Buchanan
September 9. 1849. Text Revelation
verse 14. "Blessed are they who
do his commandments that they
may have right to the tree of life
and may enter in thro' the gates into
the city."

The Lord Jesus Christ, who
is the speaker of these words, here
declares the blessedness of those
who do his commandments. We
are not to suppose that this
blessedness is given them as the
reward for their doing his com-
mandments or that it is because
they have done his command-
ments they enter into this blessed-
ness of which the Lord here

speaks. The Scripture teaches us
that all mankind without excep-
tion must stand before God in
the place of the condemned; &
that every mouth must be ~~shut~~
shut in his presence and all the
world declared guilty before him;
- and there is no man that
can stand forth for a recompense
before him or can say ~~anything~~ he
has done anything that can be
looked upon as a matter of debt.
~~The~~ All the favour of God in
the choice of ^{his} ~~the~~ redeemed, & all
his ways & providences are the
fruit of his divine & Sovereign
grace, venting to them the

destitute and the worthless. There
is no righteousness in any man
No man has any claim on the
divine favour. Whatever he ~~gives~~
gives is given free - without money
& without price. If it were otherwise
this blessing would be due, to those
who ~~had~~ kept his commandments,
as a matter of debt. It would
be the due reward of their obedience
& would be given, not as a matter of
grace, but in respect of their ~~debt~~
obedience; and that ~~was~~ would be to
contradict the whole Scripture revel-
ation from first to last. Therefore
they who do his commandments are those
to whom he grants faith in his divine
righteousness of his Son, & who are in-
duced by that faith, as a living

principle, to deny themselves in
this world & take up their cross &
follow Him - losing their proper life
in this world - that life which lies
in the lusts & pleasures of the world &
following the Lord Jesus Christ, in his
self denied obedience, to eternal life.
They are his sheep and they hear his
voice & they distinguish his voice
from the voice of all strangers. We
are informed by Scripture that in
these latter days, in which our lot is
cast ~~the~~ the voice of many strangers
will be heard. Now therefore they
who are granted the knowledge of
Him - that faith in his divine righteous-
ness which must come as a revelation
from himself, are also granted
to hear his voice & to distinguish

from the voice of all others - to
distinguish it from all the enthus-
iastic imaginations that are abroad
with regard to the nature of Christ's
heavenly kingdom, and all the
deceptions of the false spirits that
are abroad in the world & all that
language of Nature & man's wisdom
every possible perversion & delusion
to which Scripture can be exposed.
These sheep distinguish his voice & will
not follow strangers, for they know not
the voice of strangers. It is not
that they are not chargeable with
much iniquity in the course of
keeping these commandments and
much guilt cleaving to them in
many short comings & backslidings
which their conscience accuses

them, all of which proceeds from
the remainder of that heart of
man which is corrupt, contending
but not always overcoming the
new principle of the faith. But
notwithstanding this his people still
go on contending & struggling, under
that divine principle, against all
that is earthly sensual & devilish;
& if it is granted unto them to hold
fast the faith & the beginning
of the confidence firm unto the end,
then they will enter into this
blessedness and they will have right
or liberty to partake of the tree
of life & enter in through the gates
of the city. This tree of life
which is spoken of here is

mentioned in the beginning of the
chapter as being planted beside the
river of life. Again it is said in
the epistle to the church at Ephesus
"To him that overcometh will I
give to eat of the tree of life
which is in the midst of the Para-
dise of God." And this brings to our
remembrance the tree of life
which was in the garden of Eden
& which was in the midst of the
garden, along with the tree of the
knowledge of good & evil. But the
tree of life spoken of here is in the
midst of the Paradise of Heaven
& therefore far surpasses the
tree of life in the midst of

the earthly Paradise; & this blessed-
ness & happiness that arises from
partaking of this tree of life in the
heavenly Paradise far exceeds that
happiness even in its best state
which belonged to Adam when
in a state of innocence & in the
enjoyment of the earthly Paradise.
For it is said that the things
which belong to the heavenly Paradise
are things which eye hath not
seen nor ear heard & which exceeds
the powers of the human mind
to conceive. ~~That~~ Therefore nothing
has ever been seen or heard of
on earth that can at all compare
with the endless & unspeakable

ed. felicity & glory which is the reward
of those who keep these commandments
who in the faith of him are granted
to partake of this tree of life. Adam
no doubt enjoyed the favour of his
maker when he continued in obed-
ience to the commandment that
he should abstain from eating of
the tree of the knowledge of good & evil,
so long as he continued in that
obedience he enjoyed the favour
of God, but when he gave way
to the voice of the tempter & fell
into the transgression of disobedience
then he lost that life of happiness
& became corrupted & depraved

and our enemy of God. It must
indeed have been a dark &
desimal prospect to him when
that sentence of death was pro-
nounced on him & before he had
any prospect of a remedy. It
must have sunk him in the
lowest despair when he had the
prospect of returning to dust &
had the prospect of all that
followed the earthly death. But
we see he was comforted with
another hope set before him,
for he says that the serpent
was not permitted ultimately
to triumph & he saw that ~~he~~
& the ~~tempter~~ was not put

in and hope for in of the tree of life
it was declared that an
unity should exist between the
of the woman & the seed
the serpent & then is declared the
ultimate & final down of the serpent
that the seed of the woman should
bruise his head; and again he had
revealed to him the ^{ultimately} happiness of the
seed of the woman & so he named her
the mother of all living. ~~Then~~ the
must have been delivered & relieved from
the depths of despair & deepened every
into which that sentence plunge
him when he found it was to pro-
ceed no further than returning to
dust & ~~had the hope of partaking~~
as he & could not partake of the

tree of life in the earthly Paradise
he had the hope of partaking
it in the heavenly Paradise. To
God, as man had been guilty of
disobedience in pursuance of his own
wisdom & his desire to be as ^a god
knowing good & evil caused him to
partake of the tree of knowledge,
lest he should also eat of the
tree of life & live for ever he expelled
him from the Garden of Eden & planted
~~flaming~~ cherubim with flaming swords
to guard it the tree of life & keep it
out of the possession of the serpent,
& so it was guarded until in
the fulness of time shall be come
and all the redeemed shall be
called from the dust to partake

it in the heavenly Paradise,
receiving all the joy that will have
from partaking of it in the
heavenly paradise on earth. The tree
of life is the Lord Jesus Christ him-
self. He came that they might
have life & that they might
have it more abundantly. He
is the resurrection & the life. He
is called the Prince of life. He
is the first born son of the resur-
rection. He is the vine & his people
are the branches & they all partake
of him. By faith even in this world
they all eat the flesh & drink
the blood of the Son of God. He
is the bread of which if a

man eat he shall never die.
He that eateth of this living bread
shall never see death. He is the
tree of life of which they all
partake by faith even in this
earthly state, the true reality &
fulfillment of which will be
their partaking of the tree of
life in the midst of the Paradise
of God - for he appears there in
the midst of the Throne as a
Lamb that had been slain.
His people are all translated to
that Paradise & he says even to
the thief on the cross in the
last day of his existence "This

that shall be with me in
Paradise. That promise to the
 thief was not on account of
anything that he had done or
could do seeing his whole life
had been passed in enmity to God
in disobedience to his laws,
but in the eleventh hour he
was enlightened in that knowledge
which is eternal life & passes
with the Lord of life & glory
into that heavenly Paradise
where he partakes of the true
tree of life. His people are
exalted with him to reign
when the restored creation

as being carried by angels into
Abraham's bosom & is received as
a child by an affectionate father,
& is put in possession of all the
unspeakable glory & happiness that
God has at his right hand to
bestow. This is an allusion that
reminds us of the disciple whom
Jesus loved who lay in his bosom at
the last supper. This is set before
us as the highest felicity our earthly
minds can understand. When Lazarus
is being ~~put in possession of the~~
carried to the bosom of the Father
of the Faithful & put in possession

the everlasting joys that are
at the right hand of God. On
the other hand we see the fate
that befall the rich man - there
is an awful gulf placed between
him & Abraham, & he calls upon
Abraham to permit Lazarus to dip
his finger in water & cool his tongue
for he is tormented in this flame
But Abraham informs him
that this cannot be, & when
he finds his own case hopeless
he calls to remembrance that
of his brethren & he beseeches
Abraham to send Lazarus
that they might

in endless acclamations of praise
to him who redeemed them out of
every nation, ^{kindred} tribe & tongue & washed
them from all their sins in his
own blood. That city we see is
garnished with precious stones &
pearls & all the most valuable &
estimable things which earth can
furnish are imperfectly employed
to describe the glory & felicity
of this wonderful city, & all those
precious stones pearls & jewels are
figures of the redeemed in heaven.
And we see when the Lord
brought the Israelites from out
of Egypt he circumcised them

to borrow of their neighbours jewels
precious stones so that they might
spoil the Egyptians & which were all
built up in the tabernacle. But
this spoiling of the Egyptians
was but a figure of the great &
mighty one when he burst the
bands of death & the grave & rose
up a triumphant conqueror spoiling
principalities & powers & making
a show of them openly, leading
them in triumph, ~~exulting~~ exulting over them
blotting out the hard writing of
ordinances & nailing it to his cross.
We see the number of the fates
of this glorious city is twelve &
it is said the nation of them who
are saved shall walk in the

light & the kings of the earth
do bring their glory & honour unto
it. The glory & honour of the nations
are the excellent of the earth, the
redeemed among men who are nour-
ished by the kings of the earth & by
the protection of their laws given
under the ordinance of God - in
which sense the kings of the
earth are nursing fathers &
the queens nursing mothers of
the church but in no other
sense. The redeemed are brought
unto the heavenly Jerusalem
the gates of which are ~~never~~
not shut at all by day
for there shall be no

might there. This reminds
us of what is said in the prophet
Isaiah "they gates shall be open
continually they shall not be shut
day nor night" (Isaiah 60:11) At
each of these gates there is an
angel in order to bring in the re-
deemed into the heavenly city &
guard them as the messengers of
God. The gates of the city are
twelve & the foundations twelve
& in them are the twelve
apostles of the Lamb. The
apostles could only speak
the doctrines they learned
of the Holy Spirit. Then

could only join in that good
confession which Peter made
when he said "Thou art the
Christ the Son of the living God"
and so all these twelve gates
resolve into one gate namely
the Lord Jesus Christ. He is the
door by which the righteous
enter in "I am the door,
by which if any man enter
he may go in & out & find
pasture". As these apostles could
only speak the doctrine of
the Lord Jesus Christ they
represented the gate as far

for they held forth the great &
glorious doctrine of salvation by
him alone who is the great &
mighty one of whom all the
prophets & bare witness. We
see there are other wonderful
things said of this city "There is
no temple there for the Lord
Almighty & the Lamb are the
temple thereof. And the city
has no need of the sun neither
of the moon to shine in it
for the glory of God did
lighten it. The Lamb

is the light thereof" (Rev 21 chapter
22 & 23 verses) This is also what
is prophesied in Isaiah - "The Sun
shall no more by the light by
day, neither for brightness shall
the moon give light" (Isaiah 60. 19 &
40) The sun may rise & set
here, the moon may fill & wane
& day & darkness follow each
other & so it will be as long as
this frame of nature lasts, but
this great & glorious city has
everlasting light, the Lord himself
is the fountain of light & life.
But while we see the happiness
of those within the city, we

also see the fate of those without
if those two classes comprehend all
that ever descended from the
first pair of the human race. Every
one of us must either be within or
without that city & it belongs
to us to consider whether we
are among those who keep do
his commandments at the risk
of every worldly sacrifice & suf-
fering, that we may at last
have liberty to the tree of
life & may enter in through
the gates unto the city.