

## PART TWO, SECTION. 7-8,

### **The Comforter Concerning Death, How he is their comforter in the article of death. By Samuel Eyles Pierce,**

OUR salvation depends on the eternal acts of the coequal Three, and is eternally completed by Father, Son, and Holy Ghost. The Father's will notified in the everlasting covenant, and the Son's engagements with him in it on the behalf of the elect, as their surety and Mediator, the Holy Ghost being a witness and notary of this great transaction, and as a party engaged to reveal it, and make known the same to the elect and chosen of God, are the origin of salvation, which by these acts and transactions of the eternal Three was from eternity. These acts and transactions of the divine persons have been realized and carried into execution by the person of the Son of the living God, who became incarnate, and acted as the Lamb of God, and finished the work which the Father gave him to do, and thus became the author of eternal salvation. The perfection of which, with the everlasting delight and acceptance of Christ by the Father, is what the Spirit testifies of in the inspired volume. In which he makes it evident, that according to the will, counsel, and covenant of the Three in Jehovah, any sinner may come and rest on the life and death of Christ for his discharge and acquittance from all guilt before the Lord, and that, on his actually doing this, he is manifestatively justified from all things. So that salvation is completed by the eternal acts of the Three in Jehovah, and made everlastingly sure thereby.

It is also completed by those time-acts transacted by the Father and the Son, when it pleased the Lord to bruise him.

And it is also manifestatively and influentially completed in us by those eternal, acts of the Holy Ghost wrought within us, which make us meet for communion with the Father and the Son in all the

blessings of their everlasting love and covenant-salvation. What the Holy Ghost works within us will last forever.

It is evident, therefore, that salvation is made as sure as God himself can make it by eternal, temporal, and internal acts. The Father's eternal election of the persons of his beloved and his covenant-transactions with his co-equal Son on their behalf, the Son's finished work in time, in his life and death, and the Spirit's internal revelation and effectual application of Christ and his great salvation, with his shedding abroad the love of the Father in the hearts of the redeemed, render the salvation of the whole church immutably and everlastingly secure. We are, therefore, as actually indebted to the Holy Ghost for our personal and particular salvation, as we are to the Father and the Son: yea, it is the Holy Spirit who puts the finishing stroke to all the purposes of the Father's grace and the Son's salvation; as he brings the whole home to the heart, and puts the believer into the actual possession and enjoyment thereof.

We can never have our minds too clearly enlightened into the knowledge of the offices which the eternal Three sustain in the covenant of grace, nor be too fully established in the knowledge and faith thereof. Without it we cannot give the sacred Three their true and proper glory. The Holy Spirit's work is too often legalized, and too little esteemed. Yet when viewed in the light of faith, according to the account given of it in the word, it is truly great and glorious. It is worthy of him, who is almighty; whose glory is essential, and whose majesty is eternal: he being the Spirit of the Father and the Son. He creates the soul anew in Christ. Every faculty of the new man is from him. He enlightens those spiritual faculties with supernatural light, whereby the knowledge of Christ from the written word is received. He fulfils that great New Testament promise of giving the regenerate an heart and understanding to know the Lord. He reveals Christ in his person, work, and love. He forms him in the renewed heart as the hope of glory. He leads the believer to take in distinct, clear, and scriptural views and apprehensions of

Christ; so that he says, "I know whom I have believed." He gives the believer blessed conceptions of Christ, as the Lord his righteousness and atonement. He leads him to take in distinct thoughts of Christ's interest in him, and of his interest in Christ. He leads him to clear perceptions of the relations which Christ bears to his people, and which he stands into him: of the relations the people of the Lord stand in to Christ, and of the relation he himself stands in to the dear Redeemer. This faithful witness for Jesus leads the believer to rest wholly on Christ's finished work for his salvation. Hereby he is become well pleased with being the Lord's forever. Christ's Father he takes for his Father, Christ's God for his God. And now he says, "I am the Lord's." His heart is converted and turned to the Lord. The Father's love and the Son's salvation are now inestimably and unspeakably precious to him. Being thus brought to Jesus, and into fellowship with him, and the Father in him, the Holy Ghost shows him nothing remains but to live Christ, and bring the knowledge he has received of him into the whole of his experience, frame, feelings, walk, warfare, sickness, and death. The eternal Spirit shows the believer that Christ is his life, and that his life is hid with Christ in God, that the righteousness of Christ is his perfection, the blood of Christ is his purity, the fullness of Jesus is his supply, the arm of Jesus his defense, Jesus his shield, and his word the ground of all confidence in him and expectation from him. Hereby the believer goes forward, and perseveres in faith thereof unto life eternal. The believer being brought forth into Christ's world, and led by the teachings of the Holy Spirit into fellowship with the Savior, perceives himself a partaker of Christ. In communion with Jesus the Holy Spirit is pleased to bring down into the believer's soul a real taste and enjoyment of Christ's promised Heaven. He fills the mind with the Father's love, and makes good Christ's promise, which runs thus: "He who hath my commandments, and keepeth them, he it is who loveth me; and he who loveth me shall be loved of my Father, and I will love him and manifest my love to him," {John. 14: 21}. And again, "If a man love me he will keep my words: and my Father will love him, and we will come to him, and make our abode with

him," {John. 14: 23}. It is the Holy Spirit who brings Christ's word to remembrance, who causes it, to dwell richly in the heart, who puts life and influence into it, and makes it the very means of communion with Christ and the believer. It is the Holy Ghost, who falling on the soul, as rain on the new-mown grass, fructifies the graces implanted in the heart, draws them forth into act and exercise on Christ, and causeth the soul to hear the voice of Jesus saying:

Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! How much better is thy love than wine! And the smell of thine ointment than all spices. Thy lips, O my spouse! Drop as the honeycomb: honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon, {Song, 4: 9, 10, 11}.

The Holy Spirit creates in the mind such conceptions of the love of Christ as fill the souls of the regenerate with enjoyments that can only be equaled in the state of glory. It is the Holy Spirit who leads the believer to know that the everlasting love of the Father consists in thinking over in his vast and infinite mind the love wherewith he has loved us, and in renewing the thoughts of his love towards us, with the utmost delight and complacency, throughout time and the boundless ages of eternity. As the Holy Ghost is pleased to prove to the believer that he is in the spiritual world, freed from all condemnation, passed from death unto life, an heir of God and joint heir with Christ; so he comforts him in all his afflictions. He comforts him in life, and gives him to see his true blessedness consists in living Christ, on him, to him, and for him. And the Holy Spirit shows him that it will be the perfection of blessedness to die in him. And when all the purposes of God's will respecting the believer in the present life are accomplished, and the time is come that he must die, the Holy Ghost is his comforter in the article of death. He brings home with divine energy that grand consolatory truth which Christ pronounced by a voice from Heaven, "Blessed

are the dead who die in the Lord," {Revelation. 14: 13}. He shows wherein this blessedness consists. He sets his seal to the truth of it. He gives a feeling perception and experience of it. He shows the believer how safe it is to die in Christ: and that he is blessed in the very article of death; it being the consecrated way to eternal glory. He discovers to his soul that God is at peace with him, and beholds him in his Son; and that he has given him his word and his oath, two immutable things, in which it is impossible for him to lie, that he may have a strong consolation. The Holy Spirit leads the believer to view Christ as able to keep him from falling, and to present him faultless before the presence of his glory with exceeding joy; "and that being absent from the body he will be present with the Lord." Now these joys, which are unspeakable and full of glory, possess his mind; so that he breaks out, saying as Paul and others did before him, and as many Saints in the prospect of dissolution have done, and still do:

For we know, if our earthly house of this Tabernacle were dissolved, ye have a building of God, an house not made with hands, eternal in the Heavens. For in this we groan, earnestly desiring to be clothed upon with our house, which is from Heaven: if so be that being clothed, we shall not be found naked. For we that are in this Tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who hath also given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord, {2nd Corinthians. 5: 1-8},

The virtue of Christ's death, burial, resurrection, ascension, and glorification will be put forth afresh in him. He has a realizing view of the glory which is to be revealed in him. So that the Holy Ghost

giving him full views of the person and work of Jesus and of the Father's acceptance of him in the beloved, he leaves his body, and departs in the triumphs of faith. And thus, the Holy Spirit fulfils, the last promise which belongs to him on this side glory. He gives him a free entrance into the everlasting kingdom of the Lord and Savior Jesus Christ, {2nd Peter. 1: 11}. He gets into port like a ship into harbor with all her sails set, driven with a fair wind. Thus, the believer, under the gales of the Holy Ghost, has an entrance ministered abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Immediately when the parting-stroke is given, or immediately on the disunion of soul and body, in a moment, in the twinkling of an eye, he will be eternally freed from the very inbeing of sin. And being found clothed with the garment of Christ's righteousness, and the inward garment of sanctification and inwrought holiness, he will now be clothed with immortality and eternal glory. And thus I close this section, how the Holy Ghost is the comforter of the elect in the article of death; and which the testimonies of Saints in their dying moments fully realize and confirm, praying, he may shine and bless the reading of it so far as may increase his manifestative praise and glory. Amen.

## **PART TWO SECTION. 8. THE LAST SECTION, The Holy Spirit in Eternal Glory,**

On his awaking them from the sleep of death, and raising up their bodies from the state and power of the grave, at the second coming of Christ; giving them the full exercise and enjoyment of eternal life, perfecting them in their souls and bodies for complete and uninterrupted communion with the Father and the Son, through his indwelling in them in the state of glory, and placing them in all the perfection of their supernatural new creature-ship in Christ Jesus, in the meridian brightness of the kingdom of glory, where God in all his persons and perfection's will be all in all in them and unto them

forever, to the glory of the Eternal Three, who will be their portion, inheritance, glory, and exceeding joy.

THE Holy Ghost has his influence, and puts forth his divine energy, in everything which concerns the people of God from their regeneration to their glorification. He comes from the Father and the Son, he descends into their hearts, and consecrates them for fellowship with the Father and the Son. He dwells and abides in them forever. He is with them all through life. He is their most divine comforter in the article of death. He sanctifies their last moments with his presence and everlasting consolations. He admits them into the state of glory. He there puts forth the influence and glory of his indwelling in their souls, and fills them with all the fullness of God. He leads the soul in glory into fellowship with the God-man. So that the elect are as truly dependent on the Holy Spirit for all the enjoyment of the Father's love and the blessings of glory, as they were, in a time-state, for all the blessings of grace and salvation. He indwells in their souls, and will throughout eternity, as in his own true and proper temple. Hereby he will fill them in all the faculties of their souls with an increasing knowledge, enjoyment, and communion of all the blessedness of the Father's love, and the glories of Christ, which are essential, personal, relative, and mediatorial. And like as the Holy Ghost, by his indwelling in the regenerate, is in them now the principle of all grace and glory; for grace is glory in the bud: so by his indwelling in them in Heaven he will open their faculties to receive out of the fullness of Christ glory for glory. The believer's body when dissolved by death, and when its mechanism is destroyed, sleeps in Jesus. It is in union with him. His Spirit dwelleth in it; and by virtue, thereof he will quicken it, and raise it up at the last day. So saith the Apostle: "But if the Spirit of him, who raised up Jesus from the dead, dwell in you; he who raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit which dwelleth in you," {Romans. 8: 1}. Though the believer is fallen asleep, and is under the power of death, and will remain in the state of the dead for a season, yet his body with the

rest who sleep in Jesus will be reanimated, and raised from the grave at the second coming, of Christ. There will be a blessed resurrection of the bodies of the elect dead from the grave and power of death, as the fruit of his own most glorious resurrection, as the Lord and Conqueror of death and the grave. He is the first fruits, the forerunner, and earnest of a glorious resurrection. "Afterwards they who are Christ's at his coming." Christ's resurrection is the foundation of our hope of a glorious resurrection from the grave, state, and power of death, at the second coming of our Lord and Savior. He was raised as the head of the elect. And they are to be raised by virtue of their union with him, and in a divine conformity to him. "He was declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead," {Rom. 1: 4}. And Peter saith, "Christ was put to death in the flesh, but quickened by the Spirit: by which {Spirit} also he went and preached unto the spirits in prison: which sometime were disobedient, when once the long suffering of God waited in the days of Noah while the Ark was preparing, wherein few, that is, eight souls were saved by water," {1st Peter. 3: 18, 19, 20}. Now turn to the Book of Genesis and it will clearly appear this was the Holy Ghost. For there you read thus, "And the Lord said, my Spirit shall not always strive with man," {Genesis. 6: 3}. He is here styled "the Spirit of Jehovah"; as he called "the Spirit of God" in Genesis. And was one of the us, who said, "Let us make man;" and of, whom we, read. "The Lord God formed man of the dust of the ground, breathed into his nostrils the breath, or Spirit, of life, or lives, and man became a living soul," {Genesis 2: 7}. Now this breathing of the Lord God is said to be the breath of the Spirit of lives, {Genesis. 7: 22}. The Spirit therefore must be Jehovah, God, the Creator. But not to wander from the subject before me, the dead body of Christ was quickened with new life, yea, with a life it did not partake of before, when it was raised up from the grave, power, and state of death to life immortal. And it was the Holy Ghost who was the quickener, as appears from the passage cited from the apostle Peter who says, "Christ was put to death in the flesh, but quickened by the Spirit."



And the same Holy Ghost it is who will quicken the dead bodies of the Saints, and raise them up from the sleep of death at the last day. "The Lord Jesus will descend from Heaven with a shout, with the voice of the archangel, and with the trump of God." The trumpet shall sound. "All that are in the graves shall hear his voice." The eternal Spirit will put forth in a moment, in the twinkling of an eye, his power, and quicken the dead bodies of his Saints with life everlasting, so that they shall awake from the sleep of death, and rise from the state and power of the grave with immortal vigor, and everlasting triumph over it. The apostle Paul gives us an account of their triumph, and also of the change which will pass on their bodies at the resurrection.

This I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ, {1st Corinthians. 15: 50-57}.

The elect being raised, and living Saints changed in their bodies, they will bear the image of the heavenly Adam, and be fitted and qualified with such qualities as will fit them for the beatific vision; so that in their souls and in their bodies they will be capable of the full fruition and enjoyment of Christ in the state of ultimate glory. "The body will now be for the Lord, and the Lord for the body." They will fully shine forth as the children of God, being the children of the resurrection. They will now in their whole persons, souls and

bodies being reunited, be made perfectly conformable to the image of God's Son, through the mighty power and operations of the Holy Spirit on their souls and bodies, He by his indwelling in their souls and bodies, and by his putting forth his divine influence throughout every part, in every faculty, will give them the full exercise and enjoyment of their every sense, in an eternal freedom from all evil, and in a perpetual experience of all good. They will now find themselves possessed of eternal life, and fully apprehend the Holy Ghost dwelling in them to be the spring and fountain of it: which will settle them in their eternal dependence on him for ever and ever. Their eternal life will be exercised for ever on the God-man, whose essential, personal, relative, and mediatorial glories will afford them an everlasting feast, to the most perfect satisfaction of their souls and bodies, such as will perfect them in immortality and endless bliss. Now they will find that "Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," in the New Jerusalem state, and afterwards in the state of ultimate bliss to all eternity. Thus, the Holy Ghost will complete them in their souls and bodies for immediate and uninterrupted communion with the Father and Son, through his indwelling in them, and filling their souls and bodies through and through with all the fullness of holiness and glory. Having raised them up, and wrought in them, according to all the vast designs of the Father's love toward them, and in conformity to election-purposes, suitable to their union, relation, and interest in Christ, a complete conformity to Christ, their everlasting head, friend, and bridegroom, so that they will shine forth complete in all the perfection of their supernatural new-creature-ship in Christ Jesus, he will place them in the meridian of the kingdom of glory; where Christ their husband, and the elect of human race, the bride, the lamb's wife, will shine for ever and ever. He, her Lord, who is the Lord, will shine on her, and she will reflect the shine, and be all glorious, having him for her everlasting light, and her everlasting glory. And the same Holy Ghost who dwells in him personally, with

all his fullness of Grace and glory, will dwell in all the Saints, and be the spring of their immortal vigor, and the continuer of their eternal life and immortality forever. In the kingdom of glory God will be all in all to his Saints, in all his persons and affections. Their faculties will be suited to take in the utmost knowledge and enjoyment of the persons and perfections of Godhead, consistent with the capacity of creature-ship. And they will be filled in their understanding with all the fullness of God. They will in Christ, God-man, have the most perfect enjoyment of all the fullness of God. Real views of the glories of the God-man, and free, full, and uninterrupted communion with him will be the Heaven of Heavens. The eternal Three will dwell in the Saints to all eternity. They will be their portion, inheritance, and glory, their exceeding joy, and their exceeding great reward for ever and ever.

May the Lord the Spirit create in the minds of such as hear and read this some views of the glory which is to be revealed in them, when they shall see Jesus, see him in his glory, when his glory shall shine fully on, and within them, and their souls and bodies wear the shine of it, and be all glorious with it! when they shall be complete in knowledge and holiness, and find their eternal life consists in seeing Christ in all his glory, and in having free, full, and everlasting communion with him, and with the Father in him through the indwelling of the Lord the Spirit. And thus I conclude this last section on the Holy Spirit's raising the bodies of the Saints from the sleep of death, and from the state and power of the grave, at the second coming of Christ, giving them the full exercise and enjoyment of eternal life, perfecting them in their souls and bodies for complete and uninterrupted communion with the Father and Son, through his indwelling in them in the state of glory; placing them in all the perfection of their supernatural new-creature-ship in Christ Jesus, in the meridian brightness of the kingdom of glory, where God will be all in all, in all his persons and perfection's, in them, and unto them for ever, to the glory of the eternal Three; who will be their portion, inheritance, glory, and exceeding joy. Hereby all the

ends and designs of Father, Son and Holy Ghost concerning the elect will be, finally accomplished.

And nothing will remain but for them to be glorified with Christ, and be everlastingly blessed in having uninterrupted communion with the essential Three to all eternity. The Father from everlasting loved them, and gave them being, and decreed the uttermost perfection of their well-being in Christ, the Son of God, who was constituted by the Father to be God-man, elect, from everlasting, and their eternal head, and had life and glory, bestowed on him for them before the world was. He in the everlasting covenant undertook on their behalf, and engaged to raise them up from all the miseries of the fall, to wash them from their sins in his own blood, to present them to himself, and before his Father, a glorious church, without spot or wrinkle, or any such thing, and to deliver them up, saying, "Lo, I, and the children which thou hast given me." And the Holy Ghost was to create them anew in Christ Jesus, and produce in their souls a supernatural birth, suitable to their dignity, as Sons of God, union, and relation to their great head, the Godman, from whom they were to receive everlasting life and glory. All this will be eternally finished by the Holy Ghost when he has completed those great designs in the bodies and souls of all the elect at the last day. He will create in their souls and bodies such faculties as will enable them to take in by degrees all the manifestative glory of Christ. Now the elect will be in soul and body as perfectly pure and holy as they were ordained to be by the Father in his predestinating purpose. And the elect being, as the epistles of Christ, formed in soul and body in all conformity to him their head; the Holy Ghost, the Spirit of glory, will dwell in them, opening their faculties to take in the vision of Christ's person, and to see him as he is. All the persons in the Trinity will dwell in the souls and bodies of the Saints for ever, which will be to the glory of grace, and the complete blessedness of the Saints. May the Lord the Spirit be pleased most graciously to bless what has been written so far as may make for his glory, and his people's good! Even so, O God, the Spirit! Amen.

O Holy Ghost! I began this brief account of thy great and glorious work in the souls of the elect, and the testimony thou bearest in thy word and in the hearts for Jesus, with an address to thee for thy presence with me, and thy blessing on this attempt to make thy praise glorious. Thou hast, by thy good hand on me, brought me to the close of it, for which I bless thee. May it be thy good pleasure to make me more apprehensive of the blessedness of future glory. As thou hast taught me it will greatly consist in beholding Christ's essential, personal, relative, and mediatorial glories, do thou therefore most graciously be pleased to open and unfold, from thy word, and by thy own divine teachings, these ineffable glories to my views, that I may center in the Lord Jesus Christ, in whom all the fullness of the Godhead dwelleth personally, for everlasting life, righteousness, purity, holiness, perfection, glory, and immutable blessedness, and that I may hereby have a most blessed and realizing view of the excellency of the life of immortality, which will be spent in uninterrupted communion with Jesus and the Father in him, Grant this, "O God the Spirit, for thy name's sake"! Amen.