

THE
VICTORY AND TRIUMPH
OF THE
GOD-MAN, CHRIST JESUS,
OVER
DEATH AND THE GRAVE;
AND
HIS PEOPLE'S VICTORY AND TRIUMPH
IN HIM.

BY
SAMUEL EYLES PIERCE.

*I will ransom them from the Power of the Grave; I will
redeem them from Death; O Death I will be thy plagues; O
Grave I will be thy Destruction. Hosea xiii. ver. 14.*

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THE
VICTORY AND TRIUMPH
OF THE
GOD-MAN, &c.

THY DEAD MEN SHALL LIVE, TOGETHER WITH
MY DEAD BODY SHALL THEY ARISE : AWAKE
AND SING, YE THAT DWELL IN DUST : FOR
THY DEW IS AS THE DEW OF HERBS, AND THE
EARTH SHALL CAST OUT HER DEAD. *Isaiab*
XXvi. 19.

EVER since man became a finner, death hath
been in our nature, and world. As soon as
Adam fell from God by transgression, the sen-
tence was pronounced on him, and all his off-
spring, *dust thou art, and unto dust shalt thou re-
turn.* It is by this statute of heaven, that death
reigned from *Adam* to *Moses*, and from *Moses* to
Christ, and continues to reign to the present mo-
ment, and will continue so to do over all, these
alone excepted, namely, the faints, who shall be
alive in their bodies at the coming of Christ at
his appearing, and in his kingdom.

Of all the innumerable individuals and millions of mankind, there were never but two who were exempted from the stroke of death—*Enoch* and *Elijah*. When the first father of us all had lived nine hundred and thirty years, he died. It must have been very striking to the antideluvian patriarchs, when Adam, the root of generation, was borne down and vanquished by death. As thereby God taught them mortality, so by the translation of *Enoch*, he preached unto them life and a blessed immortality, and gave them hereby a token of their being to live one day in their bodies, *in the house eternal in the heavens*. *Enoch* was taken up body and soul into heaven, to be a pledge to the faithful in Christ Jesus, in that age, that their bodies at the resurrection of the just, would be made capable of bearing and enjoying, in every part, heavenly glory. And *Elijah* was taken up body and soul into heaven, as a forerunning type and figure of the ascension of our Lord Jesus in our nature, into the heaven of heavens, as our forerunner. Ever since the entrance of sin and death, the saints of God have needed divine and spiritual support, under the various experiences and views they have had of sin, misery, and death, and there is every thing in the everlasting gospel of the blessed God, suited most exactly and particularly as antidote to every part of their sin, misery and death. When the Lord God revealed *Christ* to *Adam* in *Paradise*, it was a clear, full, free, and glorious

glorious revelation, suited to the whole of *Adam's* case. The person—the incarnation—the sufferings—the death and victory of Christ over sin, the world, Satan, death, and hell, were contained in this declaration, *the seed of the woman shall bruise the serpent's head*. Also in the sacrifice, which represented Him as the Lamb, *slain from the foundation of the world*. And the cherubic symbol expressed how the eternal Three, *who bare record in heaven, the Father, the Word, and the Holy Ghost*, willed by an eternal council and covenant which obtained between them before the world was, to save the elect of human race, and raise them up from all the ruin of the fall, by the work and victories of the Lord Jesus. Thus *Christ the serpent-bruiser*, who was to conquer the *old serpent called the devil*, was most clearly set forth, revealed, and made known to *Adam*, as soon as he became a sinner, and he believed on *Christ to life everlasting*. The Lord Jesus was from hence forward, for the space of four thousand years, set forth in the divinely instituted sacrificial worship, as the great mediator, priest, and sacrifice of his church. Saints under the patriarchal, leuitical, and prophetic dispensation, understood that *one in the incomprehensible Jehovah*, coequal and coeternal with *the Father* and *the Spirit*, was to become incarnate, and carry the covenant of the Trinity into execution; and in his life, and by his death, obey and *magnify the law, and make it everlastingly*

honourable. He was to make an end of sins, to finish the transgression, to make reconciliation for iniquity, and bring in everlasting righteousness. He was to conquer death by dying the death due to sin, and thus triumph over satan, and all his principalities and powers, and thereby become the author of eternal salvation. To cast light upon this, the greatest of all subjects, the Lord raised up a goodly company of prophets, who spake as they were moved by the Holy Ghost, who bore testimony to Christ. They fore-signified his incarnation, and sufferings, and the glory which should follow upon his triumphant ascension and life of glorification, in heaven; so that saints in every age, had such a revelation of the Saviour, as was sufficient to carry them above the fears of death, and give them to triumph over the Grave.

When *Abraham, the friend of God*, fell asleep in his body by death, it is said, *He died in a good old age, an old man and full of years, and was gathered unto his people. Mr. Romaine, in his Triumph of Faith*, says, that instead of its being full of years, it is, "*He was satisfied;*" i. e. He was perfectly satisfied with the views he had of the love of the eternal Three to him: Of his personal interest in all the riches of grace and glory. And he was perfectly satisfied with the real blessings, both temporal and spiritual, he had received and enjoyed this side heaven, in his walking with the Lord, and in
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the communion he had been admitted to with the persons in Jehovah.

And death having done its office on his body, *he was gathered unto his people.* To the saints gone before him to the city of the living God. He was by death translated from a state of grace to a state of glory. The same is said of his son *Isaac*, and of his grandson *Jacob*. They were also at their deaths, gathered *to the general assembly and church of the first born, whose names are written in heaven.* With respect to *Jacob*, in his dissolving moments, whilst he was pronouncing the patriarchal blessing on his twelve sons, as those who were to be the heads of their twelve distinct tribes, when he came to speak of *Dan*, he has reference to his name, which signifies *Judgment*, and speaks of him thus : *Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward.* This leads him to look back and reflect upon the trick of the old serpent, whereby he overthrew our first parents in the garden of Eden : and causes him to break out into an immediate profession of his faith in Christ Jesus, saying, *I have waited for thy salvation, O Jehovah ;* and when the Lord Jesus appeared unto *Moses* in the burning bush, he calls himself *the God of Abraham, the God of Isaac and the God of Jacob*, saying, *I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob.* Our Lord
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commenting on it, says, *God is not the God of the dead, but of the living; for all live unto him.* The souls of these saints were living in God, and with him, in the state of glory. The Old Testament saints had blessed evidences of a glorious resurrection from the grave of death, in these great proofs of it: The raising the widow's son from death, at the prayer of the prophet *Elijah*; it is said, *the Lord heard the prayer of Elijah and the soul of the child came into him again, and he revived,* 1 Kings, xvii. 22. *Elisha* raised the son of the *Shunamite*, from death to life, by his intercession with the Lord, 2 Kings, iv. 33, 34, 35. And a further proof concerning the resurrection of the body, from the grave and power of death is in what is recorded concerning the death of *Elisha* and his burial. *And Elisha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, they spied a band of men, and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet,* 2 Kings, xiii. 20, 21. As the dead man put into the grave of the prophet, revived, and stood upon his feet, a blessed proof was hereby given how saints would be raised from the grave and power of death, by virtue of their union to Christ Jesus. Our prophets speaking of the Almighty Jesus, saith, *He will swallow up death in victory.* And in the words
which

which I have read for my text, he proclaims an everlasting triumph over death and the grave, for all the elect. This herald of the Lord of hosts, answers his name, *Isaiab* signifies, *the Salvation of the Lord*, and he is most divinely engaged and employed in proclaiming that salvation, which the essential three in the one Jehovah, planned in the great council and covenant before the world was. The prophet here speaks in the person of the Messiah, and says to his church and people, *thy dead men shall live, together with my dead body shall they arise : awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out her dead.*

These words contain the grand foundation for an everlasting triumph over death and the grave. I will therefore endeavour to set before you the subject contained in them in these following particulars.

We have then first, the person who pronounces them; also to whom they are spoken; and what he says; this is contained in our first head of discourse. The Lord Jesus, by the voice of his prophet, says, *thy dead men shall live, together with my dead body shall they arise.*

Secondly, we have in them, an universal triumph over the power of death and the grave, uttered by the *Messiah* in these words, *awake and sing, ye that dwell in dust,*

Thirdly,

Thirdly, we have the reason for this triumph, given in these words, *For thy dew is as the dew of herbs.*

And fourthly, the complete fruit and conquest of Christ, over death, and the grave, expressed thus, *and the earth shall cast out her dead.*

In pursuing these particulars, may the Lord the Spirit breathe upon me, and shed his divine influence on you also. And to begin with the first head of this discourse, we have then first the person who pronounces these words, *thy dead men shall live, together with my dead body shall they arise.* Also to whom they are spoken, and what he says.

The person who pronounces them is the prophet. But he speaks them as personating the Lord Jesus, the promised Shiloh, the true *Messiah*. It is not unusual in the scriptures, for the prophet to speak in his person and to speak out the very heart of Jesus, many instances and examples out of the Psalms might be given: As the twenty second, the fortieth, and many others; also in the rest of the prophets. It must be so, seeing, *the spirit of prophecy, is the testimony of Jesus.* To him give all the prophets witness. They open to view the love of his heart; they express the bowels of his mercy, and his amazing compassion; they declare the everlasting perfection of his obedience; the eternal dignity of his person; the infinite virtue of his blood; his death, burial, resurrection and triumph over death

death and the grave, are all plainly recorded, as events which could not fail of being fully and perfectly accomplished. And here the Lord Jesus, and not the prophet, is the speaker; it is therefore necessary to consider to whom they are spoken. They are spoken then to the elect church of human race : to the many sons and daughters which the father hath given him, to be his bride and spouse; they were from everlasting in him, by the Father's eternal will and choice of them in Christ, their eternal head of grace and glory. The God-Man, was united to them, and they to him before all time. They were dear to him, and precious in his sight ; yea all his delight were in them. This he proved, by undertaking their cause, and by becoming their surety. When he beheld them, in his infinite foreknowledge, as those who would sin and fall from God, in Adam their nature head, and in their own persons, by their own actual transgressions, his love was drawn out to engage with his divine Father, to put away their sin by the sacrifice of himself, and become their complete salvation : our Lord Jesus here speaks, and his church and people are here too ; and what he says is most truly great and sublime. There is this one great truth which runs throughout the whole bible, that Christ and his people are one. He is their head, and the elect of God are members of Christ, *of his flesh, and of his bones*. He, as God-Man, is their eternal head. They were in

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Christ

Christ before the world began, by the Father's act of election. They were blessed in him, by the God and Father of our Lord Jesus Christ with all spiritual blessings. He as their great head, in whom they were accepted, represented them in the everlasting covenant, and became their surety. As one with them, he became incarnate. He lived for them, and they lived in Him; when he obeyed, they obeyed in Him. When he was made sin, and suffered and sustained the curse of the broken law, they suffered in Him. When he was nailed to the cross, all their sins were nailed to the cross with him, and they were crucified in Him. When he died, they died in Him. When he was buried, they were buried in Him. When he rose from death to life everlasting, they rose together with Him. When he ascended, they ascended with Him, and in Him. So that under this view of the Lord Jesus, he may well say to his church, as her everlasting Saviour, and Conqueror, *thy dead men shall live, together with my dead body shall they arise.* Our divine Jesus loves his people with an infinite, incomprehensible, everlasting love. He expressed it by bearing their sins in his own body on the tree, and enduring all contained in the curse and wrath of God due to the sins of the elect. The whole curse due to all the sins of the elect, was poured out upon him. And though it was only the human nature of Christ that suffered, yet the vast faculties of his mind were

were so enlarged, that he took into his understanding all the exceeding sinfulness contained in sin, and the fulness of wrath which was the true and proper desert of it. The damned in hell cannot bear the fulness of God's curse all at once; if it were to come in upon them, as it did upon our blessed Lord, it would entirely swallow them up. The blessed in heaven cannot enjoy the uttermost of God's communicated blessings. Nor can the souls and bodies of sinners in hell, be filled with the uttermost fulness of his wrath; were it to come in on them as it did on Christ in the garden, and on the cross, it would everlastingly annihilate them. Jesus the God-Man, in whom dwelleth all the fulness of the god-head, personally, whose person is the heaven of heavens, whose presence constitutes perpetual joy and felicity to all the saints in glory; that blessed Jesus for us, and for our salvation, suspended his personal glory. And he who filleth *all in all*, became lower than the angels, yea, lower than a worm. He emptied himself. Lower he could not be. He was made *sin and a curse*. He was filled through and through with all the punishment due to the sins of his people: With all contained in his Father's righteous displeasure due to their crimes. He died the death due to sin. He was numbered with the dead. He conquered death by his own death. He lay under the arrest of it for thirty-six hours: Then he awaked from the

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sleep of death, the everlasting conqueror of it. We have an account of our Lord's faith in his own burial and resurrection, in the sixteenth Psalm. The words are these, *I have set the Lord always before me : because he is on my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption,* ver. 8, 9, 10. We have the first words which Christ spoke, upon his awaking from the sleep of death, recorded by the prophet *Jeremiah*, chap. xxxi, ver. 26. *Upon this I awaked and beheld, and my sleep was sweet unto me.* Our Jesus having slept the sleep of death, opened his eyes on his resurrection morn with pleasure, beholding himself, the everlasting and triumphant conqueror of death and the grave, and surveying the blessings and benefits of his soul travail. He came up out of his grave, saying, as *the resurrection and the life, I will ransom them from the power of the grave : I will redeem them from death : O death, I will be thy plagues ; O grave I will be thy destruction : repentance shall be bid from mine eyes.* Hosea chap. xiii. ver. 14. So in the words of our text, our Almighty Jesus, before whom sin, Satan, death, and damnation are fled away, says to his church and people, *thy dead men shall live, together with my body shall they arise.* When Jesus expired on the cross, he proved himself the conqueror of death. The very moment he yielded up

up the ghost, he conquered death in its own dominions. He died with his whole strength in him. He was not weakened by the sufferings he had passed through. As the antitipical Samson, he cast off hell gates from the hinges. He trod upon the head of the old serpent, he vanquished all the host of hell, unftung death, and swallowed it up in everlasting victory and triumph. So that the very moment he died, *the vail of the temple was rent in twain, from the top to the bottom ; and the earth did quake, and the rocks rent, and the graves were opened.* And the opening of the graves, proclaimed our Lord's victory and triumph over death. Hereby our Jesus accomplished what he says in the text, *Thy dead men shall live.* His death was their quickening. *Together with my dead body shall they arise.* So they did, all the elect virtually and representatively in him. And many of the faints, who had been sleeping in their bodies the sleep of death, *arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many,* Matthew, chap. xxvii. ver. 52, 53.

I come secondly, to shew from the words of my text, that we have in them, an universal triumph over the power of death and the grave, in these words, *awake and sing, ye that dwell in dust.*

When our adorable Mediator arose from the grave of death, as the first fruits of all that sleep in Him, he shone forth so transcendently glorious

rious and divine, that the first words the Father spoke to Him on his resurrection morn, are recorded in the second Psalm ; they are these, *Thou art my son, this day have I begotten thee.* This is quoted and applied to the resurrection of Christ, by the apostle Paul, in the thirteenth chapter of the Acts, ver. 33. Our Lord arose with triumph over sin, satan, the world, death, and hell. This was outwardly testified by a great earthquake, and by the descent of the Angel of the Lord from heaven, *who came and rolled back the stone from the door of the sepulchre, and sat upon it.* And the lion of the tribe of Judah came up from his conquest with the shout of victory and triumph, saying, *I am he that liveth, and was dead, and behold, I am alive for evermore, Amen ; and have the keys of hell and of death.* Rev. i. ver. 8. This almighty conqueror, whose name is the *Lord of Hosts*, sang his victory and triumph over Death and the Grave, in these words, *I will ransom them from the power of the grave ; I will redeem them from death ; O death, I will be thy plagues ; O grave, I will be thy destruction,* Hosea xiii. ver. 14. He could now say, having given full evidence of it to all his people by his own resurrection from the grave and power of death, *I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth, and believeth in me, shall never die.* John xi. ver. 25, 26. As
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our Lord arose from the dead as the public head of all his people, so his resurrection was their resurrection: And to prove this, many bodies of the faints which slept, arose, and came out of their graves, to grace the triumph of his resurrection. They were as so many fatalites, which accompanied the rising of this sun of everlasting righteousness. His glorious power was felt; his glorious voice of universal triumph over death and the grave was heard, saying, *Awake and sing, ye that dwell in dust.* Those faints just referred to did. They rose to a state of immortality, and are now in heaven in their bodies: so are also *Enoch, Moses, and Elijah.* And I conceive they are as glorious evidences to the disembodied elect, of the glory they also will partake of in their bodies, at the resurrection of the just. I have suggested *Moses* is in his body in heaven. And can it be doubted, when we remember he appeared, and was seen on the Mount of Transfiguration in a glorified body, as *Elijah* also was? I think not. See Luke ix. ver. 31. As for those faints, whose bodies were raised, and came out of their graves after our Lord's resurrection, it is probable they continued on earth until our Lord ascended, and then ascended with him as the captain of their salvation. They served to grace his triumphs. They joined the chorus, who sang as our Great High Priest ascended from earth to heaven, *God is gone up with a shout, and*
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the Lord with the sound of a trumpet. Sing praises unto God, sing praises : Sing praises unto our king, sing praises. On the Lamb's entering the holiest of all, and being seated on his mediatorial throne, they joined the whole company of elect saints and angels in heaven, in singing the triumphs of Jesus, and his complete victory and conquest over death and the grave. And our Lord's triumph will last to eternity, and his people will partake of all the fruits and blessings of it for ever and ever. The Old Testament saints had some blessed views of this subject before us. The title of the ninth psalm, might, says Dr. Gill, have been rendered thus, *To the Conqueror of Death.* O how cheering the subject ! These persons when they worshipped the Lord, sang the high praises of *Jah* the saviour, for his conquest of death. They knew that he would through death destroy him that had the power of death. So far as they believed this, they could not fear the sentence of it taking place in their bodies. Neither need you, and I, believers in Jesus, to fear death and the grave. When we see it opened to receive the dead body of a saint, we may look into it and say to each other, *Come see the place where the Lord lay.* It is a consecrated place : Jesus lay there before us ; and our death is a part of our conformity to him our head, and so is our burial too ; we shall hear him say, *Awake and sing, ye that dwell in dust.* These words may be considered as
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uttered by the blessed *Messiah*, as his own universal proclamation of triumph over the power of death, and the grave, for the comfort and encouragement of all his saints; and with a design to draw out their hearts and expectations in the foreviews of their glorious resurrection. All the members of Christ's mystick body, shall be raised from the grave and power of death, as sure as their head is risen. The bodies of all the elect, who sleep the sleep of death, shall awake out of it to die no more. They shall be raised up, and conformed to a likeness with the glorious body of Christ. *As we have born the image of the earthy, we shall also bear the image of the heavenly.* 1 Corinthians, chap. xv. ver. 49. They will then sing, and shout, *O death, where is thy sting? O grave, where is thy victory?* For death will then be swallowed up in everlasting victory. It will never have being nor power more.

We have, thirdly, the reason of this triumph given in these words, *for thy dew is as the dew of herbs.*

The resurrection of Christ is the exemplar, pledge and earnest of the future resurrection of the remaining elect from the grave and power of death. 'The dew of Christ's resurrection, will shed its sacred influences on the dead bodies of his saints, and produce their complete resurrection also. Our Lord's resurrection is the virtual cause of the resurrection of all his people. They are united to his person. They are one with him ;

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their bodies and souls are united to the body and soul of the God-Man. They are so united to him, that death cannot dissolve the union between the elect and Jesus Christ. They live in Him; they die in Him; they sleep the sleep of death in Him; they are the Lord's dead. The apostle speaks sweetly on this subject; he says, *for none of us liveth to himself, and no man die to himself. For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead, and living.* Rom. chap. xiv. ver. 7, 8, 9. Saints have all an equal interest in Christ, and will in due season have all alike the effect of his life, death, burial, and resurrection, put forth in their bodies, as well as in their souls. In the fifteenth chapter of the first epistle to the Corinthians, the apostle speaks of *Adam* and *Christ*, as though they had been the only two men living in the world. He styles one, *the first man*, the other, *the last Adam*. *The first man was made a living soul; the last Adam (says he) was made a quickening spirit.* These two were public heads, representing their respective seeds. *The first man* conveyed natural life to all his offspring; and that by the ordinance of God. *The second Adam* quickens all his, with supernatural life, in their souls, in regeneration; and he will one day quicken their bodies with life immortal.

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For as in Adam, (or rather,) as all in Adam die, so all in Christ shall be made alive; that is, they shall be raised up from under the power of death and corruption, and be like the angels of God, being the children of the resurrection. They will then be perfectly conformed to the image of God's Son, who is the first born among many brethren. The resurrection of the elect will be by virtue of their union to the person of Christ. He their head will in due season descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall hear his voice, and rise from their graves, (before the living saints shall be changed in their bodies,) and by it be made immortal and incorruptible. How sweetly does the apostle speak to the Philippians, saying, our conversation, or citizenship, is in heaven: from whom also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body; or rather our humble body; that it may be fashioned like unto his glorious body, according to the mighty working whereby he is able even to subdue all things unto himself. Phil. chap. iii. ver. 20, 21. Christ's body is a glorious body. All the glory of the God-head dwelleth in it, and is reflected through it, on angels and saints in heaven; and the bodies of the elect are to be made like unto the glorious body of the Lord Jesus Christ. To shine as his does. The apostle says, as we have born the image of the earthly, we shall also bear the image of the hea-

venly. O beloved, what have we to fear from death, or the grave ? we have, believers in Jesus, a life in Christ which death itself cannot touch. Nor need we fear the arrest of it. Our Lord by a voice from heaven, hath pronounced, *bleſſed are the dead which die in the Lord.* To which the holy ghofit ſets his ſeal. *Yea, ſaith the ſpirit, that they may reſt from their labours.* Rev. chap. xiv. ver. xiii. Lament not therefore when the Lord takes to himſelf by death, any of his beloved. When Jeſus ſends death to change the countenances of any of his ſaints, and remove them thereby to himſelf. It is in effect ſaying to them, *ſuch is my love for you, I can no longer bear ſuch a diſtance from you. It is the good pleaſure of my will, that where I am you ſhould be alſo, to behold my glory.* And as to believers, there is nothing in death that can do them any harm. They are as truly bleſſed in their dying moments, as in their living ones. They are as ſafe in Chriſt when the body is diſſolving, as when the ſoul is with Chriſt in glory. Nay, ſuch is the grace of Jeſus, he takes ſome to his boſom, without permitting them to know what death and dying are. They are in a moment, in the twinkling of an eye, removed from this valley of the ſhadow of death ; and are abſent from the body and preſent with the Lord, without one ſingle moment's combat with death. And it is truly pleaſing, believers in Jeſus, for you and me to conſider, it may be our caſe to be
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in heaven much sooner than we expect. Yea, it may be, we may be removed thither by sudden death in a moment: So as to find our souls disembodied, without feeling the stroke of death which shall dislodge us: and know no more of it, than to find our souls eternally delivered from all the frailties and mortality of the body. Let it be as it may with us, respecting the act of dying, our Jesus faith, and it belongs to us, *verily, verily I say unto you, if a man keep my saying, he shall never see death.* John chap. viii. ver. 51. The believer's dying day is his coronation-day. He leaves nothing behind him worth enjoying. He bids an everlasting farewell to his whole body of sin and death, which expires, never to exist more. He dies to all things out of, and below Christ, that he may live with him for ever. There was one in Christ, a man in Christ, who in his last moments spoke but five words, left his body, and entered the kingdom. Stephen called upon Christ, saying, *Lord Jesus receive my spirit.* Acts, chap. vii. ver. 59. Death is to all believers, everlasting gain. This truth was so clear to the apostle, that he says to the saints at *Thessalonica*, *I would not have you, brethren, ignorant, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.* 1 Thes. chap. iv. ver. 13, 14. O most blessed prospect! may God

God, the Holy Ghost, inspire our faith, and fill us with hopes full of immortality.

I come, fourthly, to the last clause of my text, to shew the complete fruit and conquest of Christ over death and the grave, expressed in these words, *and the earth shall cast out her dead*. In which words, when they shall have received their full and final accomplishment, all the glorious work of Jesus, in his completing the full and eternal salvation and redemption of his people is expressed. Death is abolished. The grave is finally conquered. Jesus hath obtained eternal redemption for us. And the grave, as it yielded up Jesus, so at his command, it must also yield up all the bodies of his people. As Christ exercised faith concerning his own personal resurrection from the grave and power of death, so should believers exercise faith in the article of death. They looking to Jesus, and having him for their example, should trust their bodies in his hands, knowing he will raise them up at his second coming, and commit their souls to him, knowing he will receive them into the arms of his mercy. And like as he their head, looking to the complete fruit of his death, burial, and resurrection, said to his divine Father, *thou wilt show me the path of life : in thy presence is fulness of joy at thy right hand there are pleasures for evermore* Pf. xvi. 11. So believers may well look forward to the joys which will flow into their souls and bodies, at
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and after the resurrection. Their bodies are lodged in the grave for rest and security: it is a dormitory, a sleeping place. The power of Christ's death and resurrection has been felt in it; faints have been risen from it; and an innumerable company of them also will. Our Lord saith, *Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* John v. ver. 25. They will so; and such power will Christ put forth, that death will be swallowed up in victory in their bodies, as it hath already been in Christ for them. Now every part of Christ's salvation, in all its glory, will then shine forth in all his people: He will descend from heaven at that time, with all his faints, as saith the prophet, *The Lord my God shall come, and all the faints with thee.* Zech. xiv. ver. 5. When our Jesus hath fully perfected all the ends of his mediation, he will put an end to time, and swallow it up in boundless eternity. Our Lord Jesus *must reign till he hath put all enemies under his feet.* 1 Cor. xv. ver. 25. He will put down and abolish the empire of death, and the grave. He will be proclaimed by his faints, *Lord God Omnipotent, King of Kings, and Lord of Lords.* At his second appearing, death and hell shall deliver up the dead which are in them. When he descends, all the elect disembodied faints will descend with him. The trumpet will sound, and in a moment, in the
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twinkling of an eye, the dead bodies of the saints will be raised: And their bodies will be clothed with incorruption. Their mortality will be changed for immortality. Their bodies will be spiritual, and conformed to the body of Christ. Some, styled the *school men*, have conceived, the glorified body of Christ, will be suited to the raised bodies of saints, that a glory will be reflected from it on theirs throughout eternity.

When the trumpet hath sounded, and the elect dead are raised; then in a moment, in the twinkling of an eye, the elect, who will be found alive in their bodies, will be changed, and hereby be made capable of heaven and glory. The apostle speaks sweetly on it, when he says, *Now 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.* 1 Cor. xv. ver. 50, 51, 52, 53, 54, 55. O what a day of wonders awaits us, believers in Jesus! The God-Man, Christ Jesus, will appear
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in his glorified humanity. He will make us in our souls and bodies, completely holy, immortal, glorious, and spiritual. We shall in every faculty of our souls, and in every part of our bodies, be exactly conformed to the soul and body of Christ, God-Man, the mirror of all perfection. We shall be made like him, for *we shall see him as he is*. Then saints, all saints, will everlastingly triumph over death and the grave. Then *the earth will cast out her dead*. Then the complete conquest of Christ over death and the grave will be gloriously displayed; and all the fruits and blessings of it be completely enjoyed. Then all the people of God will shout in Christ, and being made the partakers of all the fruits of his glorious resurrection, they will say, *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.* 1 Cor. chap. xv. ver. 55, 57. Thus the crown of crowns will be set on the head of Jesus, the conqueror of death and the grave, by all his saints, now raised in their bodies to life immortal. And being introduced into the new Jerusalem state, they will live and reign with Christ a thousand years. When it will be found true blessedness, what the apostle John declares, *blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of*

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Christ, and shall reign with him a thousand years.
 Rev. chap. xx. ver. 6. At the expiration of this period, the non-elect will be raised, and the final sentence passed upon all flesh. Then the elect will be translated to what we style the ultimate state of glory : Where God, Father, Son, and Holy Ghost in the utmost display of the glory of their personalities, love, and manifestive glory, will be their everlasting *all in all*. May what hath been delivered, and is here set before you, be a means of leading you beyond all the fear of death and the grave. Even so be it, O holy, blessed, and eternal spirit, to the glory of the Father and the Son, to whom be coequal and coeternal praise as to three persons in one Jehovah, Amen.

F I N I S.

THE
BEST PRESERVATIVE
IN
TIME OF TROUBLE,
BOTH FROM
NATIONAL EVILS AND ENEMIES.

A SERMON

PREACHED ON THE DAY APPOINTED FOR
NATIONAL HUMILIATION,

October 19, 1803.

By SAMUEL EYLES PIERCE.

Some trust in chariots and some in horses: but we will remember the name of the Lord our God. Psalm xx. 7.

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