

That our Lord Jesus Christ, though laid, was not lost in the grave; but the third day revived and rose again, is a truth confirmed to us by many infallible proofs, as Luke witnesseth, Acts 1:3. We have testimonies of it, both from heaven and earth, and both infallible. From heaven, we have the testimony of angels, and to the testimony of an angel all credit is due; for angels are holy creatures, and cannot deceive us. The angel tells the two Mary's, in the text, "He is risen." We have testimonies of it from men, holy men, who were eye-witnesses of this truth, to whom he showed himself alive by the space of forty days after his resurrection, by no less than nine solemn apparitions to them. Sometimes five hundred brethren saw him at once, 1 Cor. 15:6. These were holy persons, who dared not deceive, and who confirmed their testimony with their blood. So that no point of religion is of more confessed truth, and infallible certainty than this before us. *John Flavel*



KEACH'S CATECHISM – Benjamin Keach 1640 - 1704

(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)

Q. 33. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us, by His Holy Spirit.

(John 3:5-6; Titus 3:5-6)

Q. 34. How does the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

(Eph. 2:8; 3:17)

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Sunday Evening 6:00 PM

Prayer and Bible Study Wednesday Evening 6:30 PM

WCWV 92.9 FM – 8:00 AM Sunday Morning

THE RIVERSIDE BAPTIST REPORT

THE RIVERSIDE BAPTIST CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

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THE EMPTY TOMB

He is not here: for he is risen, as he said. Come, see the place where the Lord lay. Matthew 28:6

The Lord through Isaiah the prophet bid the Israelites to: *Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Isaiah 51:1.* He was reminding them of their origins and the awful state they would have been in had He not delivered them from heathenism and idolatry. Every true believer remembers what he was and the awful end he faced before the Lord delivered him unto Himself. Even as he meditates on these things thoughts of necessity turn to Christ and all that fell upon Him in accomplishing our salvation. The empty tomb of Christ reminds us indeed of the “pit from whence we are digged.” It is not that we were delivered up by self-effort or by any other human means. We were delivered from the pit in the person of Christ Jesus our Lord.

Those first coming to the tomb experienced no small amount of dismay. All that they could see at the first was that He was not there as they had been told by the Angels. In their grief, they had resigned themselves to the fact that He had died and humanly speaking the missing body of Jesus spoke only of treachery. But, the words of the Angel were reassuring and they were reminded that He had predicted this very thing. The significance of what happened dawned slowly on them all. It was not merely that He had risen, but that in doing so death was conquered in the behalf of His own people for all eternity. So it is that we died with Him, were buried with Him and were brought forth from

the clutches of death with Him. In that sense, His resurrection is our resurrection, since it is His life from the dead that is imparted to those born again of the Spirit of God. While in the Old Testament prophecy they were told to look to the work of redemption from Ur of the Chaldees in Abraham and redemption from Egypt under Moses, we are taught to look to Christ and to see in Him deliverance from sin and death. In so doing, He did not stand at a distance and command it; rather He went to where we were that He might bring us to full life in Him. Through the Psalmist we hear Him cry, “out of the depths have I cried unto thee.”

The greatest discovery we may make with reference to the empty tomb is that, if He is not there, we are not there. We who believe are described in Hebrews thusly: *And deliver them who through fear of death were all their lifetime subject to bondage. Hebrews 2:15.* We learn that the Old Testament prophecies were thus fulfilled. The death, burial and resurrection of Christ are the substance of the Gospel. For therein is declared His person (God manifest in the flesh) and His wonderful work of redemption. If we say that He died for our sins then we must know that we were worthy of that same death. We are often amazed at how casually men speak of the events of the cross and the resurrection. But to the person who is made conscious of his sinful estate and is convicted thereof, the truth of the resurrection is revealed, by faith, as hope where all other hope is gone. From the time of that revelation

on, such believers look to the place where there is only misery and death; and they are not there. Even as Christ had vacated the tomb, so are they delivered up unto Him.

Thus, we are always reminded that it was necessary that He lay there in that tomb, just as it was necessary that He hang there on that cross and suffer under the wrath of divine judgment. Perhaps we may be just as amazed at what was not there. There was no body in that place. It had been reclaimed from the dead and that without sin. So shall He appear to those who wait for Him. The tokens of death were laid aside. They found the grave clothes folded away as one might do with a garment that would no longer be needed. We see the omens of death all about us. There are, of course, physical afflictions and the death that eventually follows. But, of far greater consequence are the mindless pursuit of sin and the mindful rejection of Christ and all that is declared concerning Him. Believers rejoice in that they "serve a risen Savior." We sing and declare that "He lives! He Lives! Christ Jesus lives today." We are

conscious of the fact of His resurrection by virtue of the fact that He indwells His people. By faith we see Him; we walk with Him and we commune with Him. We pray to Him and we know that He hears us. All of these things and more are precious evidences of the resurrection of Christ. And so, it is a matter of daily celebration that Christ is risen. It is not something that we reflect upon but once in the year and then go on our way. Certainly we acknowledge the timing of our Lord's death and resurrection. But, we encourage all to join with us in continual celebration acknowledgment of true life in Him alone. Such is the revelation to all who, through His grace and mercy, seek after Him.

Those who look to man-made religion and self-righteousness will someday realize that they are or were looking into a tomb that is not empty. Those monuments to human ability will have been found to be "whited sepulchers" and full of dead men's bones. It is with great joy that we declare that the tomb of Christ and all those that are His is empty! *bhs*

Would you see what sin is?

(J. R. Miller, "Miller's Year Book—a Year's Daily Readings")

"My God, My God, why have You forsaken Me?" Matthew 27:46

There is a picture which represents the after-scenes on that day of the crucifixion.

It is all over. The crowds have gone away. The evening sun is shining out again on Calvary. The body of the Savior has been borne to the sepulcher. The cross has been taken down, and lies on the ground. A company of little children, bright with the glow of childhood's innocence, led to the place by accident or curiosity, are seen bending over the signs of the day's terrible work. One of the children holds in his hand, a nail which a little time before, had pierced a hand or a foot of the patient Sufferer, and stands spellbound with horror as he gazes at it. His gentle heart is shocked at sin's dreadful work! On all the children's faces, the same expression of horror is depicted.

No one with pure and gentle heart, can ever look at the death of Christ on the cross—with any but feelings of amazement and horror at sin's awfulness!

It was sin that nailed Jesus on the cross! It was sin that wreathed the cirlet of thorns for His brow! We say the Jews crucified Christ; yes—but WE helped to do it! Our sins drove the nails!

Would you see what sin is? Stand by the cross and ponder its terrible work, there in the death of the Redeemer. See what it cost the Lamb of God, to take away sin!

REST IN THE CRUCIFIED

John MacDuff

"Come unto Me all you that labor and are heavy laden, and I will give you rest."

"Peace be unto you. And when He had so said, He showed them His hands and His side. Then were the disciples glad, when they saw the Lord." John 20:19, 20

That was a weary and heavy-laden band gathered on the evening of the first great Easter. These disciples were like the sea driven by the wind and tossed. Hope alternately rose and fell. Tidings reached those who had partially revived their spirits, but such were conflicting and unauthenticated. "How different," would they not say one to another, "our present experiences, from the memories of three past years of tranquil peace and unbroken love, when we sat at His feet listening to His elevating teachings, or beheld the halt and the lame and the blind cured by healing word or touch; or when, on the stormy deep, we listened to His 'Peace, be still;' or when we mingled with the crowd in which many a heart, aching with deeper-seated than bodily disease, was hushed by the assuring invitation, 'Come unto Me, and I will give you rest.'"

Peace is the yearned-for boon of every weary soul. Some may recall the story of Dante, seated in contemplative mood outside the convent gate. One of the inhabitants to whom he had entrusted the manuscript of the "Inferno," observing his pensive dejection, asked what it was for which he was longing. To the twice repeated question the reply was given--"Peace!" What was thus whispered by the lips of the great poet, Christ alone can meet and answer.

How He answers it may best be gathered from the sequence which forms the remarkable feature in the words of our present verse and narrative. There was no interval for questioning thought--the words of the recording evangelist are at once added--"And when He had so said, He showed them His hands and His side." It was the revelation of a crucified Savior. It was, in His own Person, the truth that was to be afterwards sounded forth, first by accredited apostles, and which, through the succeeding ages, was to form the central doctrine of Christianity and Christian teaching--"Jesus Christ and Him crucified."

There is a second sequence, a second act in this divine Easter drama. The affrighted disciples, who, we are told in the context, "were assembled for fear," and had in their terror locked or barred the chamber door, were reassured. At the vision of this crucified One, with the spear-thrust and nail-marks, "the death of the cross," their terror was exchanged for gladness. "THEN were the disciples glad when they saw the Lord."

Gracious Hospice! "He loved me, and gave Himself for me"--Christ, not the Example and Pattern (though that, as we know, He was conspicuously also), but "Christ crucified, the Power of God unto salvation to every one that believes."

Show me, Lord, by faith, Your wounded hands, Your riven side! The peace secured and bestowed in this Hospice is "peace through the blood of the cross."

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

"This is the resting place, let the weary rest. This is the place of repose." Isaiah 28:12