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The Resurrection of the King

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **April 20, 2014**

Hosea 6:1-3; Luke 24:1-12

Introduction: The closing words of the foregoing chapter gave us some hopes that God and his Israel, notwithstanding their sins and his wrath, might yet be happily brought together again, that they would seek him and he would be found of them; now this chapter carries that matter further, and some join the beginning of this chapter with the end of that, "They will seek me early," saying, "Come and let us return." But God doth again complain of the wickedness of this people; for, though **SOME** did **repent** and **reform**, the **greater part** continued **obstinate** (stubborn). Observe, **I.** Their resolution to return to God, and the comforts wherewith they encourage themselves in their return, **Hosea 6:1-3.**

II. The instability of many of them in their professions and promises of repentance, and the severe course which God therefore took with them, **Hosea 6:4,5.** **III.** The covenant God made with them, and his expectations from them (**Hosea 6:6**); their violation of that covenant and frustrating those expectations, **Hosea 6:7-11.**

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Hosea 6:1-2, Come, and let us **return** unto the LORD: for he hath torn, and he WILL heal us; he hath smitten, and he WILL bind us up. After **two days** will **HE revive us**: in the **third day** he will **raise us up**, and we shall **LIVE** in his sight.

NOTE These may be taken either as the words of the prophet to the people, calling them to repentance, or as the words of the people to one another, exciting and encouraging one another to *seek the Lord*, and to **humble** themselves before him, in hopes of finding mercy with him. God had said, *In their affliction they will seek me*; now the **prophet**, and the **good people** his **friends**, would strike while the iron was hot, and set in with the convictions their neighbours seemed to be under. Note, Those who are disposed to **turn to** God themselves should do all they can to excite, and engage, and encourage others to return to him. Observe, ...II. What inducements (MOTIVE; any argument, reason or fact that tends to persuade or influence the mind) and encouragements to do this they fasten upon, to **stir up one another** with.

1. The experience they had had of his displeasure: "Let us return to him, for *he has torn, he has smitten*. We have been torn, and it was he that tore us; we have been smitten, and it was he that smote us. *Therefore (FOR THIS REASON)* let us return to him, because it is for our revolts from him that he has torn and smitten us in anger, and we cannot expect that he should be reconciled to us till we return to him; and for this end he has afflicted us thus, that we might be wrought upon to return to him. ...Note, The **consideration** of the **judgments** of **God** upon us and our land, especially when they are tearing judgments, should awaken us to return to God by repentance, and prayer, and reformation.

2. The **expectation** they had of his **favour**: "He that has torn will **heal us**, he that has smitten will *bind us up*," as the skilful surgeon with a tender hand binds up the broken

bone or bleeding wound. Note, The same providence of God that afflicts his people relieves them, and the same Spirit of God that **convinces** the saints **comforts** them

Now this **favour** of God which they are here in expectation of is described in several instances:-- (1.) They promise themselves that their **deliverance** out of their troubles should be to them as *life from the dead* (Hosea 6:2): "*After TWO DAYS he will revive us (that is, in a short time, in a day or two), and the THIRD DAY, when it is expected that the **dead body** should putrefy and corrupt, and be buried *out of our sight*, then will he **raise US UP**, and **we shall live in his sight**, we shall see his face with COMFORT and it shall be reviving to us.Note, The people of God may not only be torn and smitten, but **left for dead**, and may lie so a great while; but they shall not always lie so, nor shall they long lie so; God will in a little time revive them; and the assurance given them of this should engage them to return and adhere to him. But this seems to have a further reference to the **resurrection** of **Jesus Christ**; and the time limited is expressed by *two days* and the *third day*, that it may be a type and figure of **Christ's rising** the **third day**, which he is said to do *according to the scriptures*, according to this scripture; for all the **prophets testified** of the **sufferings of Christ** and **the glory that should follow**.
(Source: *The Matthew Henry Commentary on the whole Bible* classic.studydrive.org/com/mhc)*

Hosea 6:3, Then shall **we know**, if we follow on to **know** the LORD: his going forth is prepared as the morning; and he shall come unto us as the **RAIN**, as the **LATTER** and **FORMER rain** unto the earth.

NOTE: We shall have the fullest evidence that we have not believed in vain. **If we follow on to know the Lord** If we *continue* to be as much in *earnest* as we *now* are. **His going forth** The manifestation of his mercy to our souls is **as certain** as the *rising of the sun* at the appointed time.

And he shall come unto us as the rain As surely as the early and the latter rain come. The first, to prepare the earth for the seed; this **fell in autumn**: the second, to prepare the full ear for the harvest; this fell in *spring*. Here is strong confidence; but not misplaced, however worthless the persons were. As surely as the *sun*, who is *now set*, is running his course to *arise* on us in the *morning*, and make a glorious *day* after a dreary *night*; so surely shall the Lord *come again from his place*, and the **Sun of righteousness** shall arise on our souls with healing in his wings. He is already *on his way* to save us.
(Source: *The Adam Clarke Commentary* classic.studydrive.org/com/acc/)

Luke 24:1, Now upon the **first day** of the **week**, very **early** in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

Thought 1. Mark 16:1 says it was Mary Magdalene, and Mary the mother of James, and Salome, that came to anoint his dead body. So, even though they were the first to arrive at his tomb, this tells us that they weren't there because they believed he had risen.

As we know, the first day of the week is Sunday. This also is true for the Jewish calendar. However, one of the big differences between a regular calendar and the Jewish is that the Jewish day begins in the evening, at 6 p.m., or sunset. With that in mind let's look at the scripture where Jesus tells us **how long** his body would be in the **grave**.

Matthew 12:40, For as Jonah was three (3) days and three (3) nights in the WHALE'S belly; so shall the **Son of man** be **three (3) days** and **three (3) nights** in the heart of the **earth**.

NOTE: The question of "**three days and three nights**," as signifying the **time** of our Lord's remaining in the tomb, is one of the most widely discussed issues in the New Testament. An overwhelming number of scholars hold the conviction that the expression is a Hebrew idiom (peculiarity of expression or phraseology) referring

to **any part** of **three days** and **nights** which included an entire day, the two nights on either side of it, and portions of the other two days. The present **custom** of accepting a month to be 28, 30, or 31 days is held to be similar to the Hebrew custom of so loosely determining "three days and three nights." The traditional view that Christ was **crucified** on **Friday** and **raised** on **Sunday** draws its principal support from Matthew's word that Christ should be raised "**the third day**" (**Matthew 16:21**). This view asserts that **IF** he was crucified on Thursday, and raised on Sunday, then he would have been raised on the fourth day.

In spite of the fact that a good case can be made out for the above explanation, some **very respected** students of God's word take another view. Torrey said, "There is absolutely nothing in favor of Friday crucifixion, but everything in **Scripture** is perfectly harmonized by **Wednesday crucifixion**." Torrey's argument is the following: **(1)** Christ was crucified the day before the sabbath (Mark 15:42). **(2)** This does not necessarily mean the day **BEFORE** the **ordinary sabbath**, because the Jews always honored the day before the Passover (15th of Nisan) as a SPECIAL **"high" sabbath**, no matter what day of the week it fell upon (Exodus 12:6; Leviticus 23:7; Numbers 28:16-18).

Leviticus 23:1-5, And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the **feasts** of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. **Six days** shall work be done: but the **seventh day** is the **sabbath of rest**, an holy convocation; ye shall do no work therein... (*This is the regular Sabbath*) These are the **feasts** of the Lord, even holy convocations, which ye shall proclaim in their SEASONS. In the **fourteenth** day of the **first month** at **even** (*evening*) is the Lord's **PASSOVER**.

(3) The truly important question is, therefore, whether "day before the sabbath" refers to an **ordinary Saturday**, **OR** the **special "high" sabbath** related to the **Passover**, and occurring on ANY DAY of the week, depending where the 15th of Nisan fell. **(4)** John's gospel plainly says it was "**the preparation of the Passover**" (John 19:14), and that it was "**an high day**" (John 19:31). These Scriptures plainly show that the ordinary sabbath was not meant.

John 19:14, And it was the **preparation** of the **PASSOVER**, and about the sixth hour (12 noon): and he saith unto the Jews, Behold your King!

John 19:31, The Jews therefore, because it was the **preparation**, that the bodies should not remain upon the cross on the sabbath day, (for that SABBATH day was an **HIGH (big) DAY**,) ...

(5) Thus, Christ was **crucified** on the day before the "**high day**," or **first day of Passover**. Since the Passover (15th of Nisan) in the year 30 A.D. fell on Thursday, the "day before" would make it **Wednesday** on which Christ was crucified.

(6) Scriptures supporting this view are: **Christ said** he would rise "**AFTER three days**" (Mark 8:31). "After three days" he would rise again (Mark 9:31; 10:34). "This is now the third day since these things were done" (Luke 24:31).

Mark 8:31, And he (*Jesus*) began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and **be killed**, and **AFTER three days** rise again .

Whatever one thinks of Torrey's argument, it must be admitted that it **IS supported by MORE SCRIPTURES than the traditional view**. (*Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Thought 2. So, on Wednesday evening at 3:00 pm. (the 9th hour (Mark 15:25),

Jesus was crucified. Now, we'll count **3 days** and **3 nights**, knowing the Jewish day begins in the evening (night) at 6 pm. We'll begin with the DAYS and go backward. Saturday, Friday and Thursday are three full days. The nights in the grave were, Saturday, which began on Friday at 6 pm., back 3 nights to Thursday night, which began on Wednesday at sunset: 6 p.m.. Having accounted for 3 days and 3 nights, **after** Saturday ended at **6 pm.**, Jesus **rose on Sunday**, the first day of the week.

Luke 24:2, *And they found the **stone** rolled away from the sepulchre.*

Thought 1. **Mark 16:3** says they talked among themselves about who would roll away the stone from the door of the sepulchre. And verse 4 says when they looked, they saw that the large stone was rolled away. **Matthew 28:2-4** speaks of an earthquake taking place and an angel rolling back the stone and sitting upon it. And the guards shook from fear...

Now, the question is WHEN did the angel roll away the stone? Since the accounts in Mark 16:4, Luke 24:2, and John 20:1 all say that they "saw", "found", and "seeth" the stone rolled away, then we can believe that the angel rolled it away BEFORE they arrived.

Luke 24:3-7, *And they **entered in**, and found **not** the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, **two men** stood by them in **shining garments**: And as they were **afraid**, and bowed down their faces to the earth, THEY said unto them, Why seek ye the **living** among the **dead**? He is not here, but is risen: **REMEMBER** how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be **crucified**, and the **third day rise** again.*

Thought 1. When we look at two other accounts, we learn more about the women and what's said about the angels. **Matthew 28:5-8** tells us of only **one** angel speaking to the women. **Mark 16:5-8** says they saw a young man sitting on the right side in long white clothes. This young man and the women were INSIDE the tomb.

Now, let's harmonize all **three** accounts to see what happened in regard to these **angels**. In **Matthew 28:5**, when the angel first rolled away the stone he sat on it outside. But, when he began to speak with the women he is really INSIDE the tomb with the second angel, spoken of in **Luke 24:4**. **Luke 24:5-7** also lets us know that BOTH angels spoke to the women during this time.

So, when the women first entered the tomb, they saw **ONE** angel sitting, who began to speak to them. While he's talking, he stands up, and "behold, **TWO** angels are now SEEN, standing by the women!

And one final thought is angels are **MALE** in gender and adults. There are **NO** female angels. The **only spirits** of the **female** gender are **WOMEN**. In this, women are unique!

Luke 24:8-9, *And they **remembered** his **words**, And returned from the sepulchre, and told **all** these things unto the **eleven**, and to all the rest.*

Thought 1. So, along with the Holy Spirit, at times, God uses angels to remind us. Also, since the women didn't believe the angels, Jesus had to appear to them to convince them he was **alive**. The women had great **joy** because they wanted to believe the angels. But, they were also in **fear**! There was doubt, which is why Peter became **afraid** while walking on the water: Matt.14:30-31. After **seeing** him, the women went to tell his disciples he'd risen.

Matthew 28:8, *And they departed quickly from the sepulchre with **fear** and great joy...*

Mark 16:8, *And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they **any thing** to any man; for they were **AFRAID**.*

John 20:2, *Then she (**Mary Magdalene**) runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, **they** have **taken away** the **Lord** out of the **sepulchre**, and we know not where they have laid him.*

Thought 2. With her own mouth, she's saying she did NOT believe the angels.

Matthew 28:9-10, And as they went to tell his disciples, behold, **Jesus met them**, saying, All hail. And they came and **held him by the feet**, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall **THEY see me**.

John 20:11-14, But **Mary** stood at the sepulchre weeping... she stooped down, and looked into the sepulchre, and seeth two angels... one at the head, and the other at the feet, where the body of Jesus had lain. And they say... Woman, why weepeth thou? She saith... Because they have **taken away my Lord**, and I know not where **they have laid him**. And when she had thus said, she turned herself back, and **saw** Jesus standing, and **KNEW not** that it was Jesus.

Thought 3. She believed he was still dead! So, she didn't recognize him! What we BELIEVE affects how WELL we SEE: physically or spiritually.

John 20:15-17, Jesus saith... Woman, why weepeth thou? Whom seekest thou? She, supposing him to be the gardener, saith... If thou have borne him hence, tell me where thou has laid him... **Jesus** saith... **Mary**. She turned... saith unto him, Rabboni... Jesus saith unto her, **Touch (680, to TOUCH) me not; for I am NOT yet ascended to my Father:** but go to my brethren, and say unto them, **I ascend** unto **MY Father**, and **your Father;** and **to MY God**, and **your God**.

Thought 4. First, let me say this clearly shows that Jesus and his Father are TWO separate persons! The next point is calling her name as friend and Teacher snapped her out of unbelief!

Notice, in Matthew 28, he allows them to **touch him**, whereas he wouldn't allow Mary to **touch** him. One thought that's widely accepted is he told her "Cling to me not" because I haven't ascended to my Father yet. But, since he's talking to her, it's OBVIOUS he hasn't yet ascended! However, I believe that after speaking with her, he ascended and made an **offering** of his **blood** in the **true tabernacle**, in **heaven**, that, being his first order of business after being raised. And then he came back to spend 40 days on earth being seen and fellowshiping with them, allowing to touch and handle him. (See Acts 1:3; Hebrews 8:2 & 9:11-12, 22-24)

Leviticus 16:3-4, Thus shall Aaron come into the **holy place:** with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the **holy linen coat**, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he **WASH his FLESH in water**, and so put them on.

Hebrews 9:11-12, But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle... ..Neither by the **blood** of goats and calves, but by his **own blood** he entered in **ONCE** into the **holy place**, having obtained ETERNAL REDEMPTION for us.

Luke 24:10-12, It was **Mary Magdalene** and **Joanna**, and **Mary the mother of James**, and other women that were with them, which told these things unto the **apostles**. And their words **seemed** to them as **idle tales**, and they **believed** them **NOT**. Then arose **Peter**, and **ran** unto the sepulchre; and stooping down, he beheld the linen clothes **laid** by themselves, and departed, **wondering in himself** at that which was come to pass.

John 20:6-9, Then cometh Simon Peter... went into the sepulchre and seeth the linen clothes lie... Then went in also that other disciple which came first... and he **SAW**, and **believed**. For as yet they **knew (understand) not** the **scripture**, that he must RISE AGAIN **from the dead**.

Thought 1. So, what Peter and the others **believed** was somebody had **taken** his body.