



## Rice Memorial MBC

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### **Rice Memorial Missionary Baptist Church**

Apostle Walter F. Camp, Presiding Senior Pastor  
Pastor David K. Baker III, 2<sup>nd</sup> Presiding  
802 W. 15<sup>th</sup>, Little Rock, AR 72202, 501-416-5894  
[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

### **Resurrection Faith**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition  
or Roget's Thesaurus – **March 27, 2016**

## **Mark 16:1-8**

**Introduction:** This morning many churches have a sunrise service. It is a unique and special way to remember the resurrection of our Lord, who died on the cross, but did not remain in the burial tomb. **Resurrection Sunday** is probably the most significant day on the **Christian calendar**.

*(Source: The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series)*

**Thought 1.** In order to make everything as clear as possible, we'll also look at other accounts of Christ's resurrection found in Matthew 28:1-17, Luke 24:1-12, and John 20:1-18.

**Mark 16:1-2,** And when the **Sabbath** was past, **Mary Mag'dalene**, and **Mary** the mother of James, and **Salo'me**, had bought sweet spices, that they might come and **anoint** him. And very early in the morning, the **first day** of the week, they came unto the sepulchre at the **RISING** of the sun.

**NOTE:** Mary Magdalene had already made **one visit** to the tomb quite a bit earlier while "it was yet **dark**" (John 20:1); and, being aware that the tomb was empty, she had told Peter and John. Nevertheless, **after SUNRISE** she **returned** to the tomb with the group who had brought spices. There are some elements of the sacred narratives of these events that cannot be fully catalogued as to time and personnel due to the brevity of the accounts regarding what must have been **a day** of exceedingly **many episodes** and involving at least **hundreds** of people.

*(Source: <https://www.studylight.org/commentaries/bcc/view.cgi?bk=mr&ch=16#1>)*

**John 20:1-10,** The **first day** of the **week** cometh **Mary Mag'dalene** early, when it was **yet DARK**, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved (*John*), and saith unto them, **they** have **taken away** the Lord out of the sepulchre, and we **know not** where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So, they **ran** both together: and the other disciple did out run Peter and came first to the sepulchre. And he stooping down, and looking in, **saw** the linen clothes **lying**; yet went he **not** in. Then cometh Simon Peter following him, and went into the sepulchre and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he **SAW**, and **BELIEVED**. (*that the body was taken*) For as yet **THEY ALL** **knew not** the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

**Matthew 28:1**, In the **end** of the **Sabbath**, as it began to **dawn** toward the **first day** of the week, came Mary Mag'dalene and the other Mary to see the sepulchre.

**NOTE:** The Sabbath day ended at **sundown**, and the **first day** of the **next week** (*Sunday*) **then began**. But the women who visited Jesus' tomb could not have accomplished their mission in the **dark**; so they waited until dawn began to break. Matthew said they went to look at the sepulcher, but we learn elsewhere that they also went to **anoint** Jesus' body with spices (Mark 16:1; Luke 23:55-56). (*Source: The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

**Luke 24:1**, Now upon the **first day** of the **week**, very early in the **morning**, they came (*women of Luke 23:55-56*) unto the sepulchre, bringing the **spices** which they had prepared, and certain others with them.

**Thought 1.** A truth we must know is the Jewish day began at 6 p.m., or sunset.

**Genesis 1:5**, And God called the light Day, and the darkness he called Night. And the **EVENING (night)** and the **morning** were the **first day**.

**Thought 2.** Another major truth is there is MORE than one type of Sabbath day. Saturday, the seventh day, is the only Sabbath day most Christians are aware of. From that lack of knowledge comes errors about the day he died, the number of days his body was in the grave, and the day of his resurrection. Now, let's look at some **Sabbath dayS** (*plural*).

**Leviticus 23:1-8**, **Six** days shall work be done: but the seventh day is the **Sabbath** of rest, an HOLY CONVOCATION; ye shall do **no work** therein... (*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 (night)** is the Lord's **Passover**. ...the fifteenth day of the same month is the **feast of unleavened bread** unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do **no servile (bondservant, service) work** therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an **holy convocation**: ye shall do **no servile (service) work** therein.

**Thought 3.** The most important scripture about the length of time Jesus' body would be IN the grave is found in Matthew 12:40.

**Matthew 12:40**, For as Jonas 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 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."

**Thought 4.** The fact Genesis 1, as well as Leviticus 23:1-8, describe "a day" as beginning at evening (night) and ending at the same time the next day, making a 24 hour period of time, disqualifies the acceptance of "parts of days."

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**" (Matt. 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** (Mk. 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 (Ex. 12:6; Lev. 23:7; Num. 28:16-18). **(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" (Jn. 19:14), and that it was **"an high day."**

**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**)... (*this was NOT a regular Sabbath*)

These Scriptures plainly show that the **ordinary Sabbath was NOT meant**. **(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). Whatever one thinks of Torrey's argument, it must be admitted that it is supported by **more Scriptures** than the **traditional view**.

(Source: <https://www.studylight.org/commentaries/bcc/view.cgi?bk=mt&ch=12#1>)

**Mark 16:3-4**, And they said among themselves, **Who shall roll us away the stone** from the door of the sepulchre?

And when they looked, they saw that the **stone was rolled away**: for it was very great.

**NOTE:** Mary Magdalene **already** knew that the stone was rolled away; but as this verse relates what some of them were saying among themselves, there was no cause for her to speak, the same **fearful** reticence (silence) being already upon her which came upon them ALL a little later (Mark 16:8).

(Source: <https://www.studylight.org/commentaries/bcc/view.cgi?bk=40&ch=16>)

**Thought 1.** She knew the stone had been rolled away. But, she didn't yet know Jesus had risen. If he had already revealed himself to her, she would have told them and had no fear.

**Matthew 28:2-6**, And, behold, there was a great **earthquake**: for the **angel** of the Lord descended from heaven, and came and rolled back the **stone** from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for **fear** of him the keepers **did shake**, and became as **dead** men. And the **angel** answered and said unto the WOMEN, **FEAR not** ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is **RISEN**, as he said. Come, see the place where the **Lord** lay.

**Thought 2.** First, let's look at the belief by some Christians that the "angel of the Lord" is actually Jesus. The words the angel is speaking show and clearly prove that he and Jesus are separate persons. We also know that Jesus told Mary not to touch him because he had not yet ascended to heaven to his Father (Jn. 20:17). According to verse 2, the angel of the Lord had just come down FROM heaven.

**Mark 16:5-7**, And entering into the sepulchre, they saw a **young man** sitting on the right side, clothed in a long **white garment**; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: **he is risen**; he is not here: behold the place where they laid him. But **go your way**, tell his disciples and Peter that he goeth before you into **Galilee**: there shall ye see him, as **he SAID** unto you.

**NOTE:** The angel appeared in the likeness of a **man**, of a **young man**; for angels, though created in the beginning, grow NOT old, but are always the same **perfection** of beauty and strength; and so shall **glorified saints** be, when they are AS the angels.  
(Source: <https://www.studydrive.org/commentaries/mhm/view.cgi?bk=mr&ch=16#1-8>)

**Matthew 22:30**, For in the **resurrection** THEY neither marry, nor are given in marriage, but are **AS** the angels of God in heaven.

**1 Corinthians 15:35, 41-44**, But some man will say, How are the dead **raised** up? and with what body do they come?

...There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. So also is the **resurrection** of the **dead**. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in **glory**: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a **natural** body. and there is a **spiritual** body.

**Thought 1.** Now, let's look at another account of the women at the tomb of Jesus.

**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 2.** Now, let's harmonize all three accounts to see what happened in regard to these angels. In Matthew 28:5, when the angel of the Lord first rolled away the stone he sat on it outside. But, when they entered the tomb, they see another angel in the form of a young man. He begins to speak with the women and then they see a second angel; actually this now makes three angels. 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. There are NO female angels. The only spirits of the female gender are WOMEN. In this, women are truly unique!

**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**.

**NOTE: And they went out quickly**,.... Out of the sepulchre, into which they had been, to see where Christ lay, as invited by the angel, Mark 16:6. The word "quickly", is not read in the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic versions: "which when they heard"; that is, when they HEARD the angel's and instructions, immediately they went out: **fled from the sepulchre**; as surprised and affrighted: **they trembled and were amazed**; at what they SAW and HEARD, and yet this **dread** and fear were mixed with **JOY** at the news of Christ's resurrection, as Matthew relates, Matthew 28:8.

**Neither said they any thing to any man**; they met with **by the way**, till they came to

the disciples; to whom they told all, otherwise they would not have acted according to the angel's orders **for they were afraid**; not only affrighted with what they had seen and heard, but they were afraid to TELL ANY BUT the disciples of these things, for **FEAR** of the **Jews**; lest they should be thought to have stolen the body of Christ, and so be taken up on that account, and punished.

(Source: <https://www.studylight.org/commentaries/geb/view.cgi?bk=mr&ch=16#1>)

**Matthew 28:7-8**, And go quickly, and tell **his disciples** that he is **risen** from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And **THEY departed** quickly from the sepulchre with **FEAR** and **great JOY**; and did RUN to bring his disciples word.

**John 20:11-13**, But **Mary** STOOD AT the **sepulchre** weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth **two angels** in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have **taken away my Lord**, and I know not where **they have laid him**.

**Thought 1.** John 20:11 has to start here because afterwards Mary had no FEAR.

**Mark 16:9**, Now when **Jesus** was risen **EARLY** the **FIRST day** of the week, he appeared **FIRST** to Mary Mag'dalene, out of whom he had cast **seven devils**.

**NOTE:** ... the **first day** of the **week**", is so indeed placed, as that it may be thought to connected with the following words; as it is **by some**; fancying there would otherwise be a disagreement with Matthew 28:1, whereas there is none; See Gill on Matthew 28:1 though it is true also, that he did **appear on that day to Mary Magdalene**, it being the **same day he rose from the dead**. But the true reading and pointing are as here placed; and the phrase belongs to, and points out the day of Christ's rising from the dead; and which ambiguity is removed in the Syriac version, which renders it, "now early on the first day of the week he rose"; and so the Persic version, "the Messiah", or "Christ, therefore on the morning of the, first day, rose from the dead": and that he rose early on that day, is clear from the women, who set out at the end of the Sabbath, when that was past and over; and **got to the sepulchre** by the time the **day dawned**; and one of them, while it was **DARK**, and ALL of them by break of day, at least by sun rising, and he was **then risen**...

(Source: <https://www.studylight.org/commentaries/geb/view.cgi?bk=mr&ch=16#1>)

**John 20:14**, And when she had thus said, she turned herself back, and SAW Jesus standing, and **KNEW not** that it was Jesus.

**Thought 1.** She believed he was dead! So, she didn't recognize him! This shows that what we believe affects how well we SEE: physically and spiritually.

**John 20:15-16**, Jesus saith unto her, Woman, why weepeth thou? Whom seekest thou? She, supposing him to be **the gardener**, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, **Mary**.

She turned herself, and saith unto him, **Rabboni**; which is to say, **Master**.

**Thought 2.** Calling her name as friend, and Teacher snapped her out of unbelief!

**John 20:17**, Jesus saith... **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 3.** This clearly shows Jesus and his Father are TWO separate persons!

**Mark 16:10-11**, And she went and **told them** that had been **with him**, as they mourned and wept. And they, when they had HEARD that he was **ALIVE**, and had been SEEN of **her**, **believed NOT**.

**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**.

**Thought 1**. Notice, he allows them to touch him, whereas he wouldn't allow Mary to touch him. Remember, the High Priest was commanded to WASH his body, put on HOLY clothes, THEN come into the Holy of Holies to offer the blood. I believe the need to remain clean, as our High Priest, is why he wouldn't allow Mary to touch him.

**Leviticus 16:4**, 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 (official turban) shall he be attired: these are **HOLY garments**; therefore shall **he WASH** his **flesh** in **water**, and so PUT THEM ON.

**Thought 2**. Since this WORK, as God's High Priest, was second only to his dying, I can't believe he would WAIT and make this offering 40 days AFTER he rose. I believe, AFTER speaking with Mary, he ascended to his Father and made an offering of his blood in the TRUE tabernacle, in heaven. This would be the logical reason why he would allow these women and others to handle him at this time.

**Hebrews 9:22-26**, And almost all things are by the law **purged** with **blood**; and without shedding of **blood** is no remission. *It was* therefore necessary that the patterns of things in the heavens should be **purified** with these; but the heavenly things themselves with **better sacrifices** than these. For **Christ is not entered** into the **holy places** made with hands, *which are* the figures of the TRUE; but **into HEAVEN** itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with **blood** of others; for then must he often have suffered since the foundation of the world: but now **ONCE** in the end of the world hath he appeared to **put away SIN** by the **sacrifice** of himself.

**Acts 1:1-3, 9**, The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until **the day in which he was taken up**, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive **after his passion** by many infallible proofs, being seen of them **forty days**, and speaking of the things pertaining to the kingdom of God...  
... And when he had spoken these things, while they beheld, **he was taken up**; and a cloud received him out of their sight.

**Thought 3**. Now, let's look at other accounts about these women and his disciples.

**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.

**Matthew 28:16-17**, Then the **eleven** disciples went away into **Galilee**, into a mountain where Jesus had appointed them. And when they **saw him**, they worshipped him: but SOME **doubted**.

**Mark 16:14**, Afterward he **appeared** unto the ELEVEN as they sat at meat, and **upbraided (chide [REBUKE; to SCOLD])** them with their **unbelief** and **hardness** of heart, because they **believed not them** which had SEEN HIM after he was risen.