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On What Day Was Christ Raised?

By Harold Turner

Very few subjects of the Bible have escaped conflicting discussions. The day of our Lord's resurrection is a topic that has undergone many serious and contentious discussions. Was his resurrection on the Sabbath day, or upon the first day of the week? The contention of this subject is not over the fact that Jesus was crucified, and arose the third day as he promised, but as to the day that he arose. The purpose for these discussions has to do with which day we are to keep to honor his resurrection - Saturday or Sunday.

Some of the confusion over this matter has to do with efforts to establish the day Jesus had to have been crucified. Much study has been made to determine for sure just what year Jesus was crucified, and then to look to "noted astronomers" to determine the day. We know from the Old Testament that the Passover fell on the fourteenth day of the first Jewish month. But the fourteenth day did not fall on the same day of the week each year. So, if we fail to determine the correct year that Jesus was crucified, we will in turn fail to get the correct day, if we figure three days from the day of crucifixion. This type of reasoning leads problems for proof.

Is it impossible to determine the day Jesus was raised from the Bible? Must we turn to astronomers to determine such a matter?

One point that is helpful in determining this day, is on what day did the woman arrive at the tomb of Christ. Did they arrive on the Sabbath, or on the first day of the week? We have three accounts to consider. Matt. 28:1 states, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Mark 16:1, 2 states, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, 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." And Luke 24:1 states, "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."

From these three Scriptures it is clear that the women did not come to the sepulchre on the Sabbath, but upon the first day of the week. Too, it is safe to assume that they did not leave their homes, or places of stay, until the Sabbath day had ended. It would have been a violation to the law of God concerning this period to have brought the spices on the Sabbath day. When God gave the Israelites instructions regarding this time, he said, "No manner of work shall be done in them, save that which every man must eat, that only may be done of you." (Exod. 12:16) Since they could not have left their home with this load of spices until the Sabbath was past, there would have been sufficient time for Christ to have arisen and left the sepulchre on the first day of the week before the women arrived.

In Luke twenty-four it is very clear that Christ was raised upon the first day of the week, and that this was the third day after he was crucified.

In Verse 1, "Now upon the FIRST DAY of the week, very early in the morning, they came unto the sepulchre." When the women arrived they saw two men in shining garments, who said to the women, "The Son of man must be delivered into the hands of sinful men, and be crucified, and the THIRD DAY rise again." (Vr. 7) The women then returned to the apostles and told them all these things. In verse 13 "Two of them went that SAME DAY to a village called Emmaus." As these two walked along the way, Jesus appeared to them and questioned them concerning their conversation. They began telling him about the crucifixion, and in Verse 21, they said, "But we trusted that it had been he which should have redeemed Israel: and beside all this, TODAY is the THIRD DAY since these things were done."

These Scriptures show very clearly that Christ did arise on the third day, as he had promised, and that this third day was the first day of the week. To deny this on the basis that astronomers have proved that Christ was crucified on Wednesday, is to deny the simple truth of the Bible as we have seen above. Christ

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REPENTANCE

By Ordell Heavin

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:30-31)

The importance of repentance is repeatedly stressed throughout the Scriptures. Jesus said plainly, "Except ye repent, ye shall all likewise perish." (Luke 13:3) Because of the doom awaiting the impenitent, teachers of righteousness, in all ages, have endeavored to persuade men to repent. It is a difficult task. It is a reality to believe in the gospel, but true repentance calls for action. When John preached repentance, he declared that it involved "Prepare ye the way of the Lord, make his paths straight... Bring forth therefore fruits meet for repentance." Jesus continually called upon men to repent. Likewise, repentance was one of the major points in the preaching of the apostles. At the conclusion of the first gospel sermon preached by the apostles, wherein the hearers were accused of having murdered the Son of God, Peter demanded that they were to "Repent and be baptized... for the remission of sins." In Acts 3:19 the apostles demanded of another group, "Repent ye therefore, and be converted, that your sins may be blotted out." To those in Athens, after denouncing their idolatry, Paul declared that they were to repent, Acts 17:30. When Paul stood before king Agrippa, he said, "I showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." In his message to the seven churches of Asia, John records repeated injunctions to "repent or perish." These brief references should forever establish the importance and need for all men to repent. It is a universal command. All have sinned, therefore, all need to repent.

There is much misunderstanding in the public mind as to the meaning of repentance. Many times it is confused for or with sorrow. Sorrow may accompany repentance, but repentance does not

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**FULTON COUNTY
GOSPEL NEWS**

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EDITORS: Erwin Cowen
and Harold Turner

Intellect and Emotions

By Franklin Camp

Man is an intellectual and an emotional being. It is vital that man's intellect and emotions be properly balanced. The gospel is first directed to the mind; thus, the Great Commission says, "Go teach." (Matt. 28:19.) But the Bible not only authorizes teaching, it specifies what is to be taught; "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15) The gospel is to be taught, not the wisdom and philosophy of men.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21)

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8)

When one is properly taught the truth, the law of Christ is put into his mind. (Heb. 8:11) Paul insisted that it was with the mind that he served the Lord. (Rom. 7:24) One cannot do what is right unless he knows what is right, but one cannot know what is right apart from the truth of the gospel. A religion that is mostly emotional ignores truth and goes in any direction the emotions lead.

An overemphasis on emotion and a neglect of teaching has led multitudes into false ideas about the operation of the Holy Spirit. Most of those that claim some direct operation of the Holy Spirit base their claims on the emotions. It is significant that the New Testament nowhere mentions the work of the Holy Spirit and feeling together. When the Holy Spirit did work directly, He gave revelation (teaching) and it was in response to the teaching that the emotions were affected: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?'" (Acts 2:37) The phrase "Pricked in the heart" denotes an emotional response, but this response was not from a direct operation of the Spirit on their hearts, but a response based upon what they heard: "When they heard this." This was emotional response for further teaching and Peter supplied it in verses 38 and 40.

When the mind has been properly instructed, the proper emotional response produced, the will is then led to submit to obedience: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41) Note also that there was a continued emotional effect that carried through in

their obedience. They "gladly" received the word. The word "gladly" indicates the proper emotional reception of truth and obedience to it. Here we have the proper balance between intellect and emotions.

If one will look back over Peter's sermon, he will see the Bible method of combining intellect and emotions in leading men to become Christians. The intellect was instructed by truth contained in the Old Testament and the revelation through Peter of its culmination in Christ. The contents of the message pointed out the sin of the audience and the way to forgiveness through Christ. The only death-bed story Peter used was the death of the Son of God. The one that is lost in sin and whose emotions are not touched by this story will be like those on Pentecost that heard and remained unmoved.

Now that these people are Christians, what about the balance of the intellect and the emotions? Notice that the intellect is not thrown into neutral while the emotions take over and run wild. They continued steadfastly in "The apostles teaching." The mind is further instructed by the apostles. Are the emotions laid aside now with their religion becoming a formal and cold one? "And sold their possessions and goods, and parted them to all men, as every man had need." (Acts 2:45) Consider the deep feeling of concern for those in need. Does not verse 45 indicate a proper emotional response? The ones described in verse 45 are not like Ananias and Sapphira in Chapter 5, who lacked the proper emotional reaction.

The emotional response of these people did not end with assemblies, but followed them into their homes and daily associations. "They did eat their meat with gladness . . . praising God and having favor with all the people." (Acts 2:46-47) Here one can see the balance between intellect and emotions.

In order for one to understand the gospel, he must be taught, and when properly taught, if he can be reached at all, the story of sin and the cross of Christ will touch the deepest emotions of the heart and lead the will to loving submission to truth. When one is a Christian, there is a constant thrill of undying gratitude that keeps aglow the warmth of the Christian love and sends one singing on his way in service to God and man. This is Christianity. It is neither the formal and cold religion that leaves one indifferent and unconcerned, nor is it characterized by wild emotional scenes

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STUBBORNNESS

By Lavern Stewart

What is God's attitude toward stubbornness, and what does it mean? The first thing that Webster's Dictionary says about it is: "Refusing to yield; obey; or comply." Some uncomplimentary synonyms of it are: mulish, stiff-necked, pigheaded, and bullheaded.

Relative to God's attitude toward it, consider Exodus 32:9-10, "And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people. Now therefore let me alone, that I may consume them: And I will make of thee a great nation." God, through the prophet Samuel, said that stubbornness is as iniquity and idolatry, 1 Sam. 15:23.

In the Old Testament times, if parents had a stubborn and rebellious son, who would not obey the voice of his father or mother, nor accept chastening when they offered it, the men of the city were to stone the stubborn son to death. (See Deut. 21:18-21)

In the New Testament, the term "self-willed" means stubbornness. For an example of it see 2 Peter 2:10. One qualification for an elder is that he not be self-willed, Titus 1:7.

Some people are so stubborn that they say they had rather go to hell than to change. Further, stubbornness keeps us from admitting that we have made a mistake, even though we know we have. It also keeps people from forgiving them that ask for forgiveness. Surely a stubborn person is not a happy person.

On What Day Was Christ Raised?

(Cont.)

was not raised on the Sabbath day, but upon the first day of the week, the third day after his crucifixion. And, it is this day that we are to honor his resurrection, just as the Christians of the first century, under the leadership of the apostles, did.

The Preacher and The Hearer

By Glynn V. Purdy

The preaching of the gospel is in God's plan for salvation. Jesus instructed his apostles, and those to follow, to "Go into all the world and preach the gospel to every creature in all nations." The gospel was, and still is, God's plan to save man, and in order for it to save, it must be preached. This is in no way intended to minimize the importance of those who preach the gospel, but rather to show that there is at least an equal responsibility on the part of the hearer, and sometimes the results are mostly on the part of the hearer.

Since Paul wrote to the church at Corinth, men have tried to exalt the preacher above his position of servant and steward, and to give out that he is "Some great one." If the congregation grows we praise the preacher to the skies! He must have all the credit! In the days of Paul the preachers refused to allow this "preacher worship". But, not too long after this the preachers not only accepted it but even demanded it, and that is where the trouble began.

In the Lord's church there is no ecclesiastical system where there is a creed which elevates certain men over the church. Nevertheless, there are many who want their "king" among us, and are able to find those who are willing to be drafted so they may compete with the "nations" around us. Thousands of dollars, which could and should be used to preach the gospel, are used to "promote" our big (?) preachers." At times it seems that all emphasis is upon the man, and not on Christ, the gospel, or the hearer. The right preacher is all that is needed. Jesus knew that to place all emphasis on a man would be wrong, for when the man dies the people are without a leader. Place the emphasis on Christ and we never have a leader to die. Sometimes the preacher learns that not only can he get all the credit for good the entire congregation does, but by accepting the credit, he may also receive all the blame for the congregation also. So it is best to let the preacher be the servant of God.

No preacher can convert people against their will. God intended that only those who were willing to obey his word would be saved. He does not force his word on anyone. Jesus, the apostles, and all gospel preachers since, have been able to convert only those who were willing to be converted. All the preacher can do is to teach those who hear, do so in love, humility and in truth with his ability and knowledge of the word. That is all any preacher can do. The rest is up to the hearer. When the preacher tells sad stories, death bed tales, sings a half dozen invitation songs, pleads between each

song, walks up and down between the pews, tells of those where he has preached who died just after they left the building without obeying the gospel, and with many other man-conceived ideas, gets a person to the front of the building, this is not the gospel working in the heart of man. This is his emotions working, and in the morning the emotions, being no longer active, the man is still unconverted, and may be lost forever. If the gospel does not move them, then it is best they are not moved.

The preacher's part is only to preach, the hearer is to obey. God said to the hearer, "He that hath ears to hear, let him hear." (Matt. 11:15) Again, "Take heed therefore how ye hear . . ." (Luke 8:18) And, he also said, "Take heed what ye hear." (Mark 4:24) The charge to the hearer is to hear, be careful how and what he hears, and to obey. The Holy Spirit, through the preached word, influences the hearer to obey. I believe we are misleading the hearer and making him think that he has little or nothing to do, by over stressing the power of the right preacher. There is no power in any preacher to save, the power is in the message he brings. If he preaches the truth in love, that is all he can do. In the New Testament times we read such as this, when the same preacher, guided by the Holy Spirit, preached, "some believed", and some were "moved to envy". (Acts 17:4-5) This was repeated many times in the teaching of Jesus and the apostles. The preachers preached a message of hope, then it was up to the hearer to accept or reject it. The preacher did not call on his "charm" or "standing" in the brotherhood, or tell graveyard tales, he knew the person must obey God, not just become a "response" by walking forward.

"A closed hand can never give nor receive a blessing - selfishness defeats itself."

"Please be patient, God isn't finished with me yet."

Intellect And Emotions (Cont.)

that have no regard for truth.

Let us be careful and be sure that our Christianity is based upon a Bible instructed intellect and emotions that respond to the greatest story that has ever fallen upon the ears of man. May this produce within each of us a love and response to the love of God, and a gratitude that will keep us happy, singing on our way as we serve both God and man.

I Visited There

I visited there more than just one time
Hoping a home congregation to find.
I was so saddened by what I saw
I wondered if the Lord was there at all.

A preacher of righteousness I did not see
But rather a preacher of philosophy.
Instead of righteousness, temperance, and
judgment to come
I heard football, boy scouts and chewing
gum.

Jude taught that both compassion and
fear
Were necessary for us to hear.
That we might be saved, pulled out of the
fire,
Rather than in the fold of Satan retire.

In the middle of his sermon the preacher
thought
It would be good that fellowship be
taught.
So everyone stood up his neighbor to
meet
While decency and order remained in the
seat.

I was very disappointed each visit to see
Little concern given to modesty.
An abundance of tight pants and wagging
ears
Had replaced those ladies with godly
fears.

Entertainment programs were the talk of
the day
While teaching the lost seemed to get in
the way.
The power of conversion is in the gospel
you see,
And not in eating doughnuts and sipping
tea.

Oh, you will grow or I should say swell,
And I'm sure there'll be big numbers to
tell,
But will these by the word be begat,
Or just "join the church" since that's
"where it's at."

I must move on another congregation to
seek
Where I'll not be looked on as some sort
of freak,
Simply because I want so much to be
Where Christians are concerned about
eternity.

I'm sure you'll think me a fault finder to
be
Just as was John in Revelation three.
Though I'm not a judge to decide your
fate
I can pray you'll change before it's too
late.

Larry Price
Plano, Texas

Topical Bible Lessons

By Harold Turner

DEFINITIONS OF SIN.

1. I John 3:4, What is sin? _____
2. I John 5:17, What is sin? _____
3. James 4:17, What is sin? _____

WHO IS AFFECTED BY SIN?

1. Romans 3:23, Who have sinned? _____
2. I John 1:8, If we say we have no sin, we do what? _____
3. John 8:34, One who commits sin is the servant of what? _____

THE RESULTS OF SIN.

1. Isaiah 59:2, What do our iniquities and sins do to our relationship with God? _____
2. Romans 5:12, What passed upon all men as a result of their sins? _____
3. Romans 6:23, What are the wages of sin? _____
4. John 8:21, If we die in our sins, can we be with Jesus in eternity? _____
5. Revelation 21:8, In what will all who die in their sins have a part? _____

WHAT WILL REMOVE OUR SINS?

1. Revelation 1:5, What will wash away our sins? _____
2. Matthew 26:28, What will remit our sins? _____
3. Ephesians 1:7, By what do we have redemption and the forgiveness of sins? _____

WHAT MUST WE DO TO GET RID OF OUR SINS?

1. Hebrews 5:9, Who does Christ promise to save? _____
2. I Peter 1:22, How do we purify our soul? _____
3. Romans 6:17-18, When are we made free from sin? _____
4. 2 Thessalonians 1:7-9, What will happen to those who do not obey the gospel? _____

WHAT MUST WE OBEY TO GET RID OF OUR SINS?

1. John 8:32, What must be known before being saved? _____
2. John 6:44-45, Can one be saved before this knowledge? _____

3. Hebrews 11:6, Without faith it is impossible to do what? _____
4. John 8:24, What is the result of failing to believe in Christ? _____
5. Acts 17:30, What are all commanded to do? _____
6. Luke 13:3, What will happen if we do not repent? _____
7. Romans 10:10, With the mouth confession is made unto what? _____
8. Acts 8:37, What confession was made here? _____
9. Mark 16:15-16, What two things are required before one is promised salvation? _____
10. Acts 2:38, What two things were required for the remission of sins? _____
11. Acts 2:40-41, In response to the exhortation to save themselves, what did these do? _____
12. I Peter 3:21, What doth also now save us? _____
13. Acts 22:16, What was Saul told to do to wash away his sins? _____
14. Acts 4:12, Can one be saved outside Christ? _____
15. Romans 6:3, Galatians 3:27, How does one get into Christ? _____
16. Have you obeyed these commands? _____

“Let the person who demands perfection in character make the first demand upon himself.”

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Repentance (Cont.)

always accompany sorrow. That repentance is not sorrow alone is clearly visible on Pentecost. After these were pricked in their hearts, they regretted having killed Jesus, yet, Peter still commanded them to “Repent.” 2 Cor. 7:9-10 also makes clear the distinction between sorrow and repentance. “For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.”

Repentance is a change of the controlling will, produced by godly sorrow, and resulting in a reformation of will and character. Repentance is a change of mind, and the offspring of faith. Faith generates repentance.

The prodigal son (Luke 15:11-32) is a good example of repentance. The son left his father's house. It's a pity that some friendly advisor didn't try to stop him, but those bent on sin seldom seek or take advice. But look what happened to this boy. He left his father's house, got into trouble, was sorry, changed his mind, and then went back home.

We have all sinned and left the Father's house. Through the preaching and teaching of God's word, we come to believe that in our Father's house there is “plenty and to spare”. This is the faith that comes from hearing the gospel (Rom. 10:17) This leads us to regret that we have sinned against God, “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Rom. 2:4) This regret moves one to change his mind - to repent. But faith and repentance alone will not save us. Faith generates repentance, and that change of mind will lead us to obey the other commands required in salvation - the confession of our faith in Christ as the Son of God (Rom. 10:9-10), and to be buried with the Lord in baptism for the remission of sins (Acts 2:38). The same faith will then move the sincere Christian to go “On to perfection” (spiritual maturity). Salvation in heaven will then come to those who have lived a faithful life in serving God.

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