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## BODY LINGO

By Larry Price

Recently I saw an advertisement for blue jeans in the Dallas Morning News. It read, "Body Lingo Jeans, snug here and there and across you know where." Pictured in the advertisement were several women in various styles of jeans which were no more snug than those seen on some teenage and adult women attending Bible classes and worship. I have also heard "stars" on talk shows talking about the "Macho pants" for men, and what they are designed to emphasize. With such evidence on every hand it is saddening that members of the Lord's body would want to represent themselves with "body lingo." The desire to be like the world seems to blind some to the extent that they refuse to see the sin that the world readily admits.

The word, "lingo", is simply a corruption of the word, "language". Body lingo is then a language or message told by the body. Obviously the clothing designers know which styles of clothing emphasize the body and they will continue to take advantage of the vanity of people to display the body. As a result we see tight clothing, open front shirts, low necklines, split skirts, shorts, the bra-less look, the macho look, and other means of stirring the lustful interest of the opposite sex. Unfortunately some in the church are either fully involved or involved to an extent that renders useless their influence for good.

What lingo should the Christian have? The inspired apostle Paul said that the Christian's conversation or manner of life should be an example of a believer, 1 Tim. 4:12. Peter wrote that our conversation should be holy, 2 Peter 3:11. Is there anything holy about body lingo being presented to the public? Paul also wrote that the appearance of Christian women should be that of "godliness", 1 Tim. 2:9, 10. What lingo are you using as you present yourself to the world each day? Paul wrote, "For we must all appear before the judgment seat of Christ: that everyone may receive the things done in the body..." 2 Cor. 5:10. What would the Lord say about your lingo?

## What Is Your Desire?

By W. L. Totty

Sometimes we hear Christians make the comment that they "don't get much out of the worship service." In the first place, let us consider the purpose for our meeting to worship. Is it done in order to please ourselves? Or is it done in order to please God, to do what he wants us to do in worship to him? Sometimes when we hear someone making the remark that they are "not getting much out of the service," we are made to believe that they think their desires are to be met instead of God's.

If I were left to exercise my desires (based, of course, upon a lack of understanding of what the worship is to consist), I would perhaps like to play a banjo. I like the plunking sound of a banjo; and I am sure there are other members of the church who do also, for I have heard some of them play. I would, instead of the near tasteless unleavened bread used for the Lord's Supper, perhaps prefer to have strawberry shortcake or at least some biscuits with jelly to commemorate the Lord's death. Instead of listening to a sermon from God's word, I might rather hear a book of poetry or a good novel read, or see a play enacted. However, I am wholly convinced that such as the above-mentioned would not be pleasing to God, for it is not according to his expressed desires.

If it were left to my choice, instead of hearing some brother who perhaps may sometimes suffer a lapse of memory, mispronounce a word or accidentally make a slip of the tongue and get a verb in the wrong tense or a pronoun in the wrong case, or something like that. I would prefer, no doubt, to have some eloquent man who is trained in public speaking to do the preaching or reading of the Scriptures. But such things as that are of little importance so long as the right message gets across to the hearer. God didn't command that we all be five-talent men when it comes to teaching his word.

God did not intend that my itching ears be tickled by words of man's wisdom, nor by the soothing sounds of an organ, nor that my fleshly animal passions be aroused by the rhythmic banging of drums and the plunking of the strings. God wanted the fruit of our hearts in worship to him. The

only way that he told us to express what is in our hearts in praise to him is the words of our lips (Heb. 13:15). He wanted psalms, hymns and spiritual songs lifted in praise to him (Col. 3:16; Eph. 5:19). He wanted our adoration expressed in prayers and thanksgiving and petitions for the forgiveness of our sins (Matt. 6:9-13). He did not want us to use such songs as one hears on the recordings that are popular in today's world.

The Lord's supper, so far as taste goes, is not appetizing at all; but it is not observed in order to satiate one's appetite. It is done in order to commemorate that blessed event of Christ's giving his body and blood as a sacrifice for our sins. He did not ask us to relish the taste.

Do you remember that when God chose a man to lead the Israelites out of Egyptian bondage, he chose Moses, who was not an eloquent man (Ex. 4:10). Rather, he wanted one who chose to "suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11:25)

So, whether we like it or not, we are not commanded to meet to satisfy our own desires. We are to meet to worship God in the acts and manner that please him.

Sometimes one might think: Well, surely we could do things a little differently so it would not be so boring. That, too, is not a matter left to us to decide. Do you recall that we are told that the Old Testament was given as our example that we might learn upon whom the ends of the world is to come? (1 Cor. 10:11) Do you remember what happened to the children of Israel when they complained and murmured because they had to eat manna for so long in the wilderness? God sent them quails of which they ate their fill, but they became deathly sick in a very short time of the quails. (Num. 11:31-32) So, you see that God knows what is best for us. Though he allows us the freedom to choose whether we will do his will or not, he has surely promised that a reckoning day will come for us at the end of time.

We had better be satisfied with his way and not be so concerned with searching for new ways to tickle the fancy of the people.

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**FULTON COUNTY  
GOSPEL NEWS**

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EDITORS: Erwin Cowen  
and Harold Turner

# The Worst Form Of Pollution

By Ordell Heavin

The world is really excited and up in arms against the pollution that hangs over this earth. There is pollution in the air we breathe and in the water we drink, and these are a great threat to our health. But with all this alarm over pollution, our world ignores the worst form of pollution. The most destructive form of pollution is not in the air and water, but the filth and contamination that lurks deep within the soul of man. This pollution has corrupted morals and poisoned the hearts of men. We ridicule the man who lavishes care on his flower garden while his house is in a mess, and we mock the man who whitewashes his back fence while his yard is full of rubbish. Yet, we sound alarm at the pollution in the air and water while all kinds of filth and defilements are lodging in the heart.

What a change could be made if every Christian would rise up in battle against the moral and spiritual pollution that is contaminating our nation. Violence, lust, and obscenity and other such things are becoming more and more prevalent on TV. Pornography and similar books are common on news stands. Murder, rape, theft, vandalism and other crimes are the headlines of the newspapers. Crime and immorality are not uncommon among our officials in high places of government and society. A mockery is made of the holy marriage relationship. Every area of life faces the strong influences of this moral pollution.

What is the source of this pollution? In Mark 7:20-23 Jesus said, "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." The heart is the source from which all spiritual pollution arises. It is here that our fight must begin. The Bible places a constant emphasis on purity in heart. Jesus said, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) Solomon wrote, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) And, Paul wrote, "Keep thyself pure." (1 Tim. 5:22)

How is the heart purified from pollution? The heart is purified by faith at the point of obedience. In Acts 15:9 Peter stated concerning the Gentiles acceptance, that God "put no difference between us and them, purifying their hearts by faith." But Peter shows that the purifying takes place at the point of obedience. In 1 Peter 1:22 he said, "Seeing ye have purified your souls in obeying the truth..." It is by the obedience

of the faith that the heart is purified from sin.

How do we avoid becoming polluted again? One of the first steps is stated in Phil. 4:8. We must think upon things that are pure. If pure thoughts occupy the mind, there is no room for impure thoughts. We must bring into "captivity every thought to the obedience of Christ. (2 Cor. 10:5) We must also avoid those who promote pollution. If one truly desires to avoid pollution, he will also avoid those who cause such contamination. We are told to "abstain from all appearances of evil." (1 Thess. 5:22) This includes avoiding places and people who are immoral and who set forth spiritual corruption. Remember Paul said, "Evil communications corrupt good morals." (1 Cor. 15:33) We are also taught to "flee youthful lusts, but follow after righteousness, faith, charity, peace with them that call on the Lord out of pure heart." (2 Tim. 2:22) In 2 Cor. 6:17, 18 Paul said, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." These Scriptures show that to avoid becoming contaminated by the moral and spiritual pollution we must have no associations with them. We must plant our feet upon the solid Rock, the Bible, and put on the whole armour of God and stand against the influences of sin and corruption. The wages of sin is death. (Rom. 6:23) Those who permit their heart to be contaminated will be eternally separated from God. (2 Thess. 1:7-9) Let us rise up and take a bold stand against the worst form of pollution - that which corrupts the heart and soul.

"The one man who is worse than a quitter is the man who is afraid to begin."

## CONTRIBUTIONS

### Churches of Christ:

Agnos .....	\$ 5.00
Big Pond .....	12.00
Elizabeth .....	5.00
Garfield .....	15.00
Jeff .....	10.00
Viola .....	5.00
Williford .....	5.00

### INDIVIDUALS:

Treva & Linda Haught .....	\$ 3.00
Joseph T. & Edith Robinson .....	20.00
Clyde & Delphia Smith .....	8.00

## What Is Your Desire? (cont.)

"There is a way which seemeth right unto man, but the end thereof are the ways of death." (Prov. 14:12; 16:25)

Do we want to please God or do we want to please ourselves? I was talking with a preacher last week who told me that some in the congregation where he preaches asked him when he was going to start preaching on something besides forsaking the assembly; and he said he told them when everyone quits forsaking the assembly he could go on to another matter. Though one may become somewhat tired of hearing the plan of salvation preached, or the admonition not to forsake the assembling together, or the value of study, or the necessity of going into all the world to preach the gospel, etc., we cannot stop preaching on those things as long as there is one soul who is disobedient.

If we are not getting much out of the worship service, perhaps we are not putting our hearts into the matter of doing God's will. Brethren, we had better see that our desires are in harmony with God's desires if we want to go to heaven!

"Not he that reads most, but he that meditates most on divine truth, proves the wisest, choicest Christian."

"The more we study, the more we discover our ignorance."

"Where you can't remove an obstacle, plow around it."

"The greatest hope of future society is individual character now."

"A good husband is one who stands by his wife in the troubles she would not have had, if she hadn't married him."

# The Holy Spirit In Conversion

By Harold Turner

Most would agree that the subject of conversion is one of the most important matters in life to be understood. Conversion must take place before the sinner can be saved or please God, and there is no hope for the sinner until he is converted. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3)

Since conversion is such an important matter, it would seem that every person should be able to understand everything involved in this action. However, one soon learns that there are several different, in fact, conflicting things, taught about conversion.

Probably one of the most confusing things about conversion is the work of the Holy Spirit. Some feel that the Holy Spirit must perform a work directly upon the heart of the sinner in converting him. It is said that one can know that this work has taken place when he receives a feeling of release from the guilt of his sins. This would indicate that unless one has "experienced" this feeling, the Holy Spirit has not performed the work of conversion. Some have expressed concern about this. They have gone to "the altar" where they have wept in sorrow over their sins, they have confessed their sins, and begged God to forgive them, but could not "experience" conversion. Why?

There are some things about conversion that we can be sure of. First, God desires to save every lost person (1 Tim. 2:4; 2 Pet. 3:9). Second, God is no respecter of persons (Acts 10:34; Rom. 2:11). And third, we can be sure that God has a plan that all can understand and follow in order to be converted.

In order to see just what is involved in our conversion, and what the Holy Spirit does in converting us, let us begin by considering the meaning of the word "conversion." Conversion is derived from the Greek work "epistrophe," which is defined by Greek scholars as, "to turn; to turn from one thing to another." This Greek word is used in 1 Thess. 1:9 where Paul said, "...ye turned (epistrophe) to God from idols to serve the living and true God." This idea is also seen in James 5:19, 20, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." When one "errs from the truth" he needs to be turned from this error back to the truth. James calls this turning, conversion. To be converted one must be turned to God from his sinful ways.

But what is involved in this process of turning to God? How does it take place?

Jesus shows some principles involved in Matt. 13:15. He had just spoken of a people who, "seeing see not; and hearing they hear not, neither do they understand." Jesus then said of these people, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Here Jesus shows that before one can be converted he must hear, see, and understand. No person can be converted until he has been taught, and has understood the truth. Paul refers to the gospel as being the power of God unto salvation (Rom. 1:16). In Mark 16:15 Jesus stated that the gospel was to be preached to every creature. Those who do not obey the gospel will be eternally lost (2 Thess. 1:8-9). From this we would conclude that the Holy Spirit is not going to perform the work of conversion apart from the sinner first being taught the gospel of Christ.

A second thing that we can be sure of in conversion is that no person can be converted apart from faith in God and in Jesus Christ. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) Jesus said, "...for if ye believe not that I am he, ye shall die in your sins." (John 8:24) Since faith is necessary to pleasing God, we know that the Holy Spirit does not convert any person who does not believe in God and Christ.

Another requirement necessary before conversion can take place is seen in Acts 3:19. Here Peter said, "Repent ye therefore, and be converted, that your sins may be blotted out..." To repent is to change the mind or will (Matt. 21:28,29). The gospel presents the facts that one must believe about God and Christ, and it teaches man of his need for conversion, but man must make the decision to turn to God from his sins or continue as he has been doing. This decision is repentance if it is a decision to turn to God from sin. Since one must "Repent, and be converted" we can be sure that the Holy Spirit is not going to convert any person before he repents.

We have seen that one must be taught the gospel, he must believe the evidences of the gospel, and he must decide to turn from his sins to God before he can be converted. But having reached this point, he is still lost. There must be something more.

The gospel places a great stress on the necessity of obedience to its message. Heb. 5:9 states that Jesus is the "author of eternal salvation unto all them that obey him." In Rom 6:17, 18 Paul shows that one is

made free from sin and becomes a servant of righteousness when he obeys the gospel. Peter also shows this in 1 Peter 1:22, saying, "Seeing ye have purified your souls in obeying the truth..." Those who do not obey the gospel will be eternally lost (1 Thess. 1:8, 9). So there is more to one's conversion than believing on Christ and deciding to turn from his sins. There is something that he must do in obedience to the gospel.

The gospel makes it clear that there is no salvation outside Christ (Acts 4:12). Only when we are in Christ are we "new creatures" (2 Cor. 5:17). If we must be in Christ to be saved, how do we get into him? There are only two passages that state how we get into Christ, Rom. 6:3, and Gal. 3:27. Both state that we are "baptized into Christ." Outside Christ we are alienated from God by our sins (Eph. 2:12). So we cannot be converted until we have entered Christ. The point of entrance is in baptism. Notice other passages that clearly show this. In Mark 16:16 Jesus said, "He that believeth and is baptized shall be saved..." Jesus placed baptism before salvation. In Acts 2:38 Peter said, "Repent, and be baptized...for the remission of sins..." In Acts 22:16 Saul was told to "Arise, and be baptized, and wash away thy sins..." And in 1 Peter 3:21 Peter said, "...baptism doth also now save us..." No person has been converted to God until he is in Christ, and since we are baptized INTO Christ, no person has been converted until he has been baptized INTO Christ.

But if we are converted by hearing, believing, repenting, and being baptized, what does the Holy Spirit have to do with our conversion? This question must be answered by what one can read from the gospel, not what some person has told him. Read each of the accounts of conversion recorded in the Bible. In Acts 1:2 we learn that after Jesus returned to heaven, he sent the Holy Spirit to the apostles and gave to them his commandments. In Acts 2:4 we see the apostles receiving the spirit and speaking as the Spirit gave them utterance. The Spirit, speaking through the apostles, declared that Jesus was both Lord and Christ, and that man is lost in his sins. The Spirit instructed men to "Repent, and be baptized in the name of Jesus Christ for the remission of sins." Those who gladly received this word were baptized and the Lord added them to the church. What did the Spirit have to do with their conversion? He taught them. He gave them the instructions to turn them from their sins, and how to do God's will. The message of the Spirit is still a living and

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# But He Lied Unto Him

By Richard England Jr.

In 1 Kings 13 we read about a man of God who was sent from Judah to Bethel to stand and prophesy against King Jeroboam and his idolatry. This young prophet took a bold stand for God, and spoke out against Jeroboam and his false religion. After he completed this mission he set out for home, returning by a way different from that by which he had come; for he had been instructed of the Lord not to return the same way he had come.

There was an old prophet living in Bethel who heard of the works of this young man. When he learned from his sons which way the young prophet had left Bethel, he "went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am." The old prophet then wanted him to come home with him and to eat bread. The young man said, "I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest." The old prophet then told him that he too was a prophet, and said that an angel had spoken to him, saying, "Bring him back with thee into thine house, that he may eat bread and drink water." We note, however, in the latter part of verse 18 that "he lied unto him." The young prophet returned to the house of the older prophet, and as we read on in the chapter we see that his life was required of him because he had disobeyed the word of the Lord.

We have many good, honest people in the religious world today who have believed and followed a lie at some time or another, and though they believed themselves to be right in the eyes of God, they, like this young prophet, are doomed to die a spiritual death far worse than any physical death one can imagine. As the above story illustrates, simply because one believes himself to be right does not make him right. The apostle Paul is another example of this. In Acts 22 Paul tells the people how he had been instructed in the "perfect manner of the law," and how he was zealous toward God in his persecuting of Christians. Paul felt that he was doing right, however, though he was zealous in what he was doing, he was still wrong in both his action and his belief.

Certainly we can believe lies and not be lost, however, if they cause us to go against the teachings we read in the Bible (those truths God has given us to follow to be acceptable in His sight) we will most certainly be lost. Paul wrote the Galatians concerning this, saying, "But though we,

or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8, 9)

We must be certain of what we believe. We can be deceived by the craftiness of Satan. Most certainly if we love not the truth, and have pleasure in our unrighteousness, we will be damned for it (2 Thess. 2:10-12).

## My Meditation

By Lavern Stewart

To meditate suggests an effort to understand certain matters in all of their aspects, relationships, and values. It is not daydreaming, but a purposeful direction of the mind. There are many ideas of a worthy nature that might merit our meditation, but the most worthy object of our efforts to understand something is set forth in the following passage, "Oh how love I thy law! it is my meditation all the day." (Psalm 119:97.)

What is more worthy to engage our deep, continued thought and pondering than the Holy Scriptures? Meditations on God's Word can have present and eternal benefits. Consider Psalm 1:1-3, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Paul told Timothy to give his attention to the public reading of God's word, to teaching, and exhorting. Further, he was to meditate upon these things, and give his full attention to them so that his progress in God's work would be apparent to all. In doing these things Timothy would save himself and those who heard him, 1 Tim. 4:13-16.

I once asked the people in a Bible class to give their favorite Bible verse. A teenage girl gave the following quotation, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." (Psalm 19:14) Surely, young and old alike could benefit from the disposition of mind expressed in the foregoing scripture. If the mind is filled with good thoughts and honorable meditations there will be no room for evil thoughts and profitless ponderings.

## The Holy Spirit In Conversion (cont.)

powerful message necessary to convert men to God. No person can be converted to God apart from the message of the Spirit—the gospel of Jesus Christ. As one reads through the book of Acts, he learns that every example of conversion follows this simple pattern; the pattern Jesus gave in the great commission of Mark 16:15, 16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is the Lord's way to be converted.

Obviously, there are still those like those described by Jesus in Matt. 13:13-15, who have closed their eyes, stopped their ears, and refuse to understand with their heart. To them conversion must be something strange and mystical, something better felt than told. There is no strange and mystical experience implied in any of the examples of conversion in the Bible. Men heard the gospel, believed it and obeyed it, and were thereby saved. The gospel of Christ does not teach men to go to an altar and weep over their sins, confessing them, and begging God to forgive them. This originated with men, not God. Sure we must be sorry for our sins, but forgiveness is promised only when we obey. The gospel promises no person forgiveness before he is baptized into Christ. Be sure your conversion is by the instructions of the Holy Spirit rather than the ideas of men.

