

THE LEON VALLEY CHURCH OF CHRIST

Elders: Gerald Clanton
Mike Gentry

Deacons: Craig Clanton
David Foster
V.O. Speights

Preacher: Warren King

WHEN WE MEET

| | | |
|------|----------|------------|
| Sun: | Classes | 9:30 A.M. |
| | Assembly | 10:30 A.M. |
| | Assembly | 6:00 P.M. |
| Wed: | Classes | 7:30 P.M. |

WHERE WE MEET



From I-35, take the Midway exit (# 297). Go south (toward Austin) on the feeder road for almost one mile. Turn right at the DPS Drivers License office. We are on the left.

All articles in Simple Truth are written by Warren King unless otherwise stated.
Contact the Leon Valley congregation at (254) 939-0682 (leave a message).



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SIMPLE TRUTH

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SPIRITUAL CAPITALISM

Peter answered and said to Him, "See, we have left all and followed You. Therefore, what shall we have?" - Mt 19:27

Our Calvinistic friends must cringe upon reading such a statement from one of the apostles. Peter expected a reward for his efforts. Imagine that! Having "left all", he fully expected to be compensated for his sacrifice. And, Jesus did not rebuke him for his question! On the contrary, He promised more-than-adequate compensation to "everyone" who would forsake the entanglements of this life to follow Him (vss 28-30).

There is nothing sinful about the desire for everlasting life. It is as natural a yearning as the desire for food. But, unlike the worldly tinsel that is paraded before us and is for sale to the highest bidder, heaven holds out its promise to those who come to God with the eye of faith (He 11:13-16). It is attained, not by the base use of might or money, but by trusting – and following – the crucified Savior.

Capitalism thrives on the desire for reward; and, heaven is the ultimate reward. Do you have the heart of faith – and the capitalistic spirit – to attain it?

“MERGE, MAN, MERGE!”

Some who are unaccustomed to high-speed traffic are appalled at having to enter a five-lane ‘race’. They often cause accidents by stopping before entering the expressway, or by entering too slowly. Approach ramps are built so that a car may reach the speed of the main flow, and then merge into that stream with a minimum of friction. It is less than cautious to do it otherwise. As one trucker shouted at a hesitant driver, “Merge, man! You gotta merge!”

In our high-speed society, conflict is generated, not only by differing highway speeds, but by differences in education, culture, and race. As the world shrinks, the cry, “Merge, man” becomes more insistent. And, there are valid reasons for adjustment to the ways of others – ‘becoming a Jew’, for example, that we might gain them to Christ (1 Co 9:19-23). This kind of merging is a denial of self-interest in order that we might promote the well being of others.

But, merging is not an end in itself. ‘Everyone is doing it’ does not establish the speed laws of our land. Before we are brought under the power of the world flow, we should make certain that we are not placing our morals, our conscience, or our obligation to God upon the altar. To what are we conforming? Is the true and ultimate good of others being served by our ‘going along’, or have we become partaker in their evil deeds?

– Robert Turner (edited)

Just Thinkin’

Those who speak out against homosexuality are sometimes called ‘homophobes’. The implication is that we are afraid of that which we do not understand, or that we are afraid of anything that is different from what we are accustomed to. Of course, such is not the case; but, it makes a good sound bite and an easy slogan.

I would like to introduce a new word to the discussion. It is ‘deiphobe’. It simply means, ‘one who is afraid of God’. It applies to those who want to remove all mention of God from public discourse. Most homosexuals are deiphobes. Government magistrates who want to remove any mention of God from government installations are deiphobes. And, the backslider who no longer assembles with the saints is a deiphobe.

Unlike the word ‘homophobe’, ‘deiphobe’ is not a term of ridicule. Rather, it accurately describes these individuals. They are afraid – or soon will be – of the God who sees them, who knows them, and who will one day judge them. Think about it.