

THE LEON VALLEY CHURCH OF CHRIST

Elders: Gerald Clanton
Mike Gentry

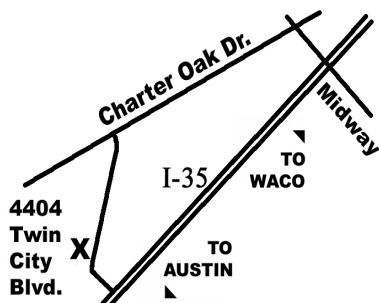
Deacons: Craig Clanton
David Foster
V.O. Speights

Preacher: Warren King

WHEN WE MEET

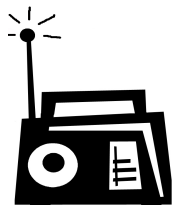
Sun:	Classes	9:30 A.M.
	Assembly	10:30 A.M.
	Assembly	6:00 P.M.
Wed:	Classes	7:30 P.M.

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

A PUBLICATION OF THE

LEON VALLEY CHURCH OF CHRIST

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Volume 5

Number 18

Resisting the Holy Spirit

"You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you!" – Ac 7:51

Our charismatic neighbors accuse us of ‘resisting the Spirit’ when we deny that the Holy Spirit miraculously works today. But, is this really what it means to ‘resist the Holy Spirit’? Actually, Stephen clarified his meaning in the very next verse: *“Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One...”* (vs. 52).

An inspired historian of the Old Testament also described the process as he explained the reason for the Babylonian captivity: *“The LORD God of their fathers sent warnings to them by His messengers... But they mocked the messengers of God, despised His words, and scoffed at His prophets...”* (2 Chr 36:15-16, see also 2 Pe 1:21).

One ‘resists’ the Holy Spirit when he or she resists the inspired message which the Spirit revealed. Some ‘resist’ that message by simply scoffing at it and rejecting it as God’s Word. Others give lip service to the Bible as the Spirit-inspired message, but ‘resist’ the Spirit by preferring their traditions or – dare we say it – their emotional, ‘better-felt-than-told’ experiences. Thinking about it, who is it that really resists the Holy Spirit?

Green Briars and Sin

Having cleared a good deal of East Texas land in my time, my disdain for green briars comes naturally. They are a bane, and the only way I know to get rid of them is to dig up that giant, bulbous root and burn it.

To me, they represent the tangled web of sin in which we sometimes find ourselves. We may not know exactly how we got into the big middle of such a mess, but everywhere we turn, there seems to be no escape. So what should we do in such a situation?

First, stop! If we find ourselves in the big middle of green briars or sin, the first thing to do is not go any further! Additional sin is never the answer. “*Are we to continue in sin... may in never be!*” (Ro 6:1). Second, evaluate. Knowing how to get out of sin requires understanding how you got in. Repentance is a reversal of mind that leads to a reversal of course or direction. “*Repent therefore and return that your sins may be wiped away...*” (Ac 3:19). Finally, get back to safe ground. Once freed from our entanglement (green briars or sin), we have to move back to clear ground or we’ll become trapped all over again. Peter says it is even worse the second time around (2 Pe 2:20). ‘Safety’ in sin terms is back on the solid ground of living in obedience to the Word of God.

Comparing briars to sin may be a simple way of looking at things; but, the Lord used simple things to teach far-reaching spiritual lessons. So watch out for green briars and sin – they sure do hurt. – *Philip C. Strong (edited)*

Just Thinkin'

We have all heard the proverb attributed to Native Americans, ‘*Before you criticize a man, walk awhile in his moccasins*’. Well, recently the following version came across my desk: ‘*Before you criticize someone, you should walk a mile in their shoes. That way, when you criticize them, you’re a mile away and you have their shoes.*’ It is, of course, a humorous take on the old adage; but, it also illustrates two opposing philosophies of interpersonal relationships.

Version one encourages empathy. It reminds us to put ourselves in the other person’s place. It does not argue against criticism; but, it does warn against uneducated or premature criticism (Jn 7:24).

Version two is wrong on several levels. The critic is certainly not motivated by genuine concern; else, why the need for distance before sharing the criticism? This also makes him a coward. The criticism is most likely paltry and petty; but, it appears to be ample excuse for stealing a man’s shoes.

I think I like the Indian version better.