

Good News

From Getwell

Published by
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Radio Program
The Truth in Love
WHBQ-AM 560, Sundays, 8:00 a.m.

The Getwell congregation sends monthly
support to the following:

Tennessee Children's Home, Spring Hill, TN
West Tennessee Children's Home, Pinson, TN
Potter Children's Home, Bowling Green, KY
Children's Homes, Paragould, AR

SCHEDULE OF WEEKLY ACTIVITY

SUNDAY

Bible Study.....9:30 a.m.
Worship.....10:20 a.m.
Worship.....5:00 p.m.

TUESDAY

Ladies Bible Class (Sept. - May) 10:00 a.m.

WEDNESDAY

Bible Study.....7:00 p.m.

Volume LVIII

March 27, 2017

Number 13

ON THE HOME FRONT

Gary Colley

The work at Getwell still goes forward through many avenues. The classes, worship services, the radio program, the bulletin, the Ladies Bible Class, THE SPIRITUAL SWORD publication, the Getwell blog, the plans for our Gospel Meeting, and the 42nd ANNUAL SPIRITUAL SWORD LECTURESHIP October 15-18, along with the private teaching done by members, special lectureships, and Gospel meetings in other places. We rejoice for sure when the Gospel is spread to those in darkness and sin! (Mk. 16:15-16; I Cor. 15:1-4; Rom. 1:16).

Beside the above mentioned works, the elders have announced our SUMMER SERIES beginning in June and continuing through the month of July. Seven different speakers from our area have been invited to speak on the Wednesday evenings at 7:00 p.m. We hope that all will mark their calendars for these special times and important meetings. The lineup of speakers respectively will be Don Walker, Dan Cates, Michael Clarke, Ryan Manning, Stan Mitchell, David Looney, and Mike Hixson. No doubt all will recognize these preachers and their work and desire to be present for this series.

Our speakers for the 42ND ANNUAL SPIRITUAL SWORD LECTURESHIP have already accepted our invitation and have begun to prepare their chapter for the book. Our theme this year will be "PRESSING TOWARD THE MARK." Please do not forget to mark your calendar and to invite all to come.

Where in the Bible Will I Find . . . That We Must Be Tolerant With Religious Error?

Gary Colley

Tolerance is being taught in the political realm, in schools, in the courts, and in the home. All tolerance is not bad, but too much can make a people afraid to determine in their own minds what is really right and what is really wrong. How puny and sad some have become, who are not able to determine good and evil, right and wrong in anything! Some simply do not exercise their thinking, as the Bible teaches, in determining what is right and what is wrong (Heb. 5:12-14). The fact is many are not reading and studying the Bible; therefore, it is not as a lamp to their feet, a light to their pathway (Psa. 119:105). There are many today who are calling good evil and evil good (Isa. 5:20). So confused are these they are not able to offer anyone help in right and wrong! Often, our children are unable to make decisions for good because they have not seen their parents do it, nor have they been taught the Bible (II Tim. 2:15). What a sad condition in which we find ourselves! The word "tolerance" is not used in the New Testament, but the words "forbearing" and "longsuffering" offer the same meaning (I Thess. 5:14). Christians are warned against judgment of others, when we do not possess the facts in a matter (Matt. 7:1-5). But this is far from saying that we are not to make good judgments of what is right

and wrong! We are (Jn. 7:24). It is possible, therefore, to practice this virtue of tolerance to an extreme, making it a vice! It is good to pray, but if every moment is spent in prayer we could not take care of other things required by the Lord (I Thess. 5:17; Matt. 7:21). To some "tolerance" means, "Do not condemn evil and error," and by this means false teachers, preachers, and some religious groups are causing many to be led into the broad way of sin! This attitude obscures the discernment between good and evil and allows evil to prevail. Many false theories can be proven false by comparing them to the teaching and practice of Christ and the apostles. Any doctrine that condemns them should be immediately determined to be false (Matt. 7:15; II Pet. 2:1). Love for the souls of the lost causes us to warn of danger, just as love for a child causes us to spank the hand that reaches for the hot stove. Jude writes of our correct conduct toward the lost, "of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 1:22-23). Your friends at the churches of Christ have the intent to be a blessing to the world, therefore we warn the lost, even as our Lord has taught (Lk. 19:10; Matt. 28:18-20).

There Is More To You Than Matter

Charles C. Pugh III

The sixth president of the United States, John Quincy Adams, wrote some remarkable letters to one of his sons while the boy was attending school in Massachusetts. Nine of the letters were published in 1848 in a book titled *Letters of John Quincy Adams to His Son on the Bible and Its Teaching*. In Letter II, Adams says, "There are three points of doctrine, the belief of which, forms the foundation of all morality. The first is, the existence of a God; the second is the immortality of the human soul; and the third is, a future state of rewards and punishments." Adams continued, "Suppose it possible for a man to disbelieve either of these articles of faith, and that man will have no conscience, he will have no other law than that of the tiger or the shark; the laws of man may bind him in chains, or may put him to death, but they never can make him wise, virtuous, or happy" (22-23).

Materialism as a philosophical worldview holds that everything is materially constituted. Materialism says that what we call thought is explicable solely in physical terms, because it (as everything) is purely and simply a series of physical motions. The doctrine says "whatever exists is either matter, or entirely dependent on matter for its existence" (Flew, *A Dictionary of Philosophy* 205). Thomas B. Warren set forth the implications of materialism in his debate with Professor Flew when he stated that Flew could not "prove that God does not exist unless he [could] first prove that matter really does exist *non-contingently*, that it is eternal, that it does not have a beginning ... that matter is all that exists ... that no one piece of matter is worth any more than any other piece of matter. ... [I]f everything that exists is matter, simply molecules in motion, there really can be no ultimate or significant difference in any piece of matter. There can only be different arrangements of matter" (*The Warren-Flew Debate* 55).

It is disastrous for people who profess Christian faith to compromise with materialism by becoming (1) soft on the proofs for the existence of God, (2) soft on the immortality of the soul, or (3) soft on the eternal conscious state of all

humans after death and judgment. Any compromise of these three propositions is the result, in some fashion, of the pernicious influence of skeptical philosophy. Such does not represent true historic Christian theism.

In his book, *Breaking the Spell: Religion as a Natural Phenomenon*, atheist Daniel Dennett of Tufts University asserts:

"There is *no reason at all* why a disbelief in the immateriality or immortality of the soul should make a person less caring, less moral, less committed to the well-being of everybody on Earth than somebody who believes in 'the spirit'" (305). Notwithstanding, Professor Dennett's assertion, two expert history professors from Oxford and Cambridge respectively argued otherwise more than fifty years ago. E. L. Woodward said "justice, mercy, kindness, tolerance, self-sacrifice are incompatible with materialism [T]hese values will wither away in a materialist culture. It is meaningless to talk about human 'rights' in a materialist society; one might as well make a moral appeal to the Atlantic ocean:" At Cambridge, Herbert Butterfield concurred with his colleague's evaluation of the destructive consequences in believing that man is but a conglomerate of electrical circuits in a complex of brain cells: "I am not sure that there exists a firm barrier against this kind of error save for those who hold the Christian view that each individual soul is of eternal moment and has a value incommensurate with the value of anything else in the created universe" (*Christianity and History* 28).

As Dr. Warren has shown in the book *Immortality—All of Us will Be Somewhere Forever*, there is a sense in which every human being is "immortal" from the moment of conception. Christian revelation argues for the persistence of human personality after death, the resurrection, and the judgment. Every human being will exist forever as a unique center of personality and consciousness. You and I are more than matter and, in a sense, nothing matters more.

— via Warren Center News (March/April 2017)