

Good News

From Getwell

Published by
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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.

WEDNESDAY

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

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ON THE HOME FRONT

Gary Colley

Sorrow has once again come to the hearts of the Getwell congregation because of the passing of sister Mary Siler Hardwick, who began her life on earth in 1923 and finished the race on May 16, 2017. We appreciate the tribute already written by brother Ron Wallace, but we wanted to add a word of our own, also. Sister Hardwick was a respected faithful worker in the offices of Getwell, supported her elder husband, W. T. Hardwick, greatly in his work, and was a beautiful Christian lady, both inwardly and outwardly. As we have mentioned before, it seems to this writer that there must be a special place in Heaven for the faithful wives of elders and preachers who depend on them so much in their work for the Lord! Our deep sympathy is extended to the Siler and Hardwick families in this time of sorrow.

We express also a special word of appreciation to brothers Reeves, Phillips, and Wallace, for their good work in teaching and preaching during my absence! The reports of their work has come to me with glowing praise. My thanks also for the prayers, cards, gifts, calls, and many kind words that have been spoken during and concerning my absence. These are all greatly appreciated!

We rejoice in the return home of sister Virginia Reaves following the knee surgery and also for the presence of Wynona Murray in the services following her difficulties. Sister Buchanan has not been able to be in services recently due to a fall in her home. Please keep all of these in your prayers.

Where in the Bible Will I Find . . . That the Christian Must Fight?

Gary Colley

Paul the apostle to the Gentiles writes, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Tim. 6:12). Again, the same apostle of Christ says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10-11). Both of these passages clearly teach that the Christian is in spiritual warfare. We know in a physical battle that there must be valiant soldiers, equipment with which to fight, and a commander to lead us into battle. Those who have been called by the Gospel (II Thess. 2: 14) are the Christian soldiers that are commanded to fight "the good fight of faith." The faith is the Gospel, which is established in our hearts (I Pet. 3:15) and comes from reading and studying God's Word (Rom. 10:17). From these references we learn that we are to uphold, defend, and transmit to the future the pure Word of God (Jude 3). Some Christians are adverse to "fighting," thinking it to be sinful. But, Paul teaches that there is a "good fight" and "eternal life" (Heaven) which is to be gained thereby. Without "fighting" for the faith, one does not meet the condition necessary for going to Heaven. The children often sing, "I am in the Lord's army," and if we

understand what that means, we know that it is not a physical battle, but a spiritual one, and the army is the church of Christ. For those who have never entered the "army" or the church by faith, repentance, confession of the name of Christ, and being baptized for the remission of sins (Acts 2:38), the victory of Heaven cannot be won. Hence, Paul uses these comparisons to teach us our duties in the Christian life. We must learn quickly the difference between the "good fight of faith," and a bad fight of pride, hypocrisy, selfish ego, and that this fight is not to be fought with lies, misrepresentation, or slander. We are certainly not to "bite and devour one another," lest we be then "consumed one of another" (Gal. 5:15). Having made the good confession of our faith in Christ as our leader (Heb. 5 :8-9), we are to follow in all things which He commands (Rom. 12:1-2). The "good fight" is for a good cause, the salvation of the souls of men, and the weapon of that fight is "the word of God" (Eph. 6:17). Whatever cannot be proven and defended by the "word" or "sword of the Spirit" cannot be justified by anything. At the close of life, it should be the Christian's desire to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness . . ." (II Tim. 4:7-8).

RON'S REMINDERS



Many times we hear preachers and teachers refer to Josephus as a historical source. Brother Justin Rogers from Freed-Hardeman University gives an excellent thumbnail sketch about Josephus. Below is that sketch.

— Ron Wallace

Who Is Josephus, and Why Does He Matter?

Josephus is a familiar name. He is our best source on much of the history prior to, during, and following the New Testament. Being from Judea himself, Josephus offers us insight into the history of Palestine that is unparalleled in any other source. He was also a general in the earliest stages of the Jewish Revolt against Rome beginning in AD 66. But he was quickly captured, after which he became a translator and informant to Vespasian and later to Titus, both future emperors of Rome.

Why does Josephus matter? Josephus was born Yosef ben Matityahu to a Judean priestly family in approximately AD 37. His life spans the rest of the first century. He likely died in approximately AD 100. His earliest written work is the *Jewish War*, which is a comprehensive account explaining why the Judean people rebelled against Rome. The first books of this work were probably published about AD 75. He followed this work with his magnum opus, *Antiquities*, in AD 93/94. About half of this work is a running summary of the Old Testament, followed by a survey of the Second Temple Period, culminating with the Jewish Revolt. Shortly after *Antiquities*, he published an apologetic work titled *Against Apion*, the influential pagan critic of the Jewish people. Finally, he completed his autobiography, *Life*, sometime toward the end of his life. This work is the first proper autobiography in literary history.

Why does Josephus matter? First, Josephus provides a historical context for the New Testament. He is by far our best source on Judaism at the time of Jesus. The life of Herod the Great, the mismanagement of Judea by Roman procurators, the circumstances behind the destruction of the temple, and a host of other acts are known to us in detail only because of Josephus. Second, Josephus mentions specific Christian heroes. Although Christianity is not specifically designated (the New Testament does not use one clear term for the movement either), he does mention Jesus (*Antiquities* 18.63; see also the February 2016 issue of *Gospel Advocate*), John the Baptizer (*Antiquities* 18.116-119), and James, the brother of Jesus (*Antiquities* 20.200). Third, Josephus helps us understand the circumstances behind the growth of Christianity. Although Acts presents persecution as the reason for the dispersion of Christians from Jerusalem (Acts 8), this persecution was providential. Josephus informs us that the political situation was volatile. The Zealots, the Sicarii, and other unclassified terrorists dominated Jerusalem in the AD 60s. Christians were much better off in the relative safety that existed in other parts of the empire. Josephus indeed sheds great light on the background of the New Testament.

Justin Rogers teaches graduate and undergraduate Bible classes at Freed-Hardeman University. He may be contacted by email at jrogers@fhu.edu.

— *Gospel Advocate*, June 2017, p. 11
Justin Rogers, Contributing Author