

Good News

From Getwell

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The Truth in Love
 WHBQ-AM 560 / FM 98.5
 Sundays, 8:00 a.m.

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

Thank you so much to Ron Wallace and Pat Phillips for filling in for me in my absence this past Sunday. They both always do a great job. We are very blessed here at Getwell to have these men at our disposal. I am sure that it was a treat for everyone to hear them.

I had a good trip to Kentucky. I was able to attend the wedding of a close family friend. If you go back far enough, we are distantly related. It was good for Lauren to go with me as well.

As we are gearing up for the holiday seasons, please be mindful of our food pantry. Here are some of our most needed/ used items:

- Canned Meat
- Canned Fruit
- Canned Vegetables
- Canned Soups
- Peanut Butter
- Jelly
- Pudding Cups
- Other Nonperishable Food Items

Everyone deserves to have a good Thanksgiving and Christmas meal, even the less fortunate. Let's do our part to help.

Bradley Smith

From The Desk Of Bradley Smith

Here's a handy guide of the New Testament Miracles. I hope that you will find them beneficial to your bible study.

Matthew's Miracles:

I. General References (10)

4:23-24	14:14
8:16	14:35-36
9:35	15:30-31
11:4-5	19:1-2
12:15	21:14

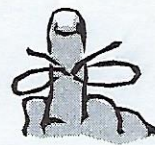
II. Inspiration and Direct Acts of God (10)

1:20-21	An Angel visits Joseph
2:2	Appearance of the Star
2:12	Dream of the Wise Men
2:13-14	Dream of Joseph to Flee to Egypt
2:19-21	Dream of Joseph to Return to Nazareth
3:16-17	Spirit as Dove and Voice at Jesus' Baptism
4:1-11	Temptation of Devil and Ministry of Angels
17:1-8	Transfiguration
27:51-54	Earthquake, Resurrection of Saints and Veil Rent
28:1-2	Earthquake and Angels at Resurrection

III. Miracles of Jesus (20)

8:2-4	Healed a Leper
8:5-13	Healed a Centurion's Servant
8:14-15	Healed Peter's Mother-in-law
8:23-27	Stilled the Storm
8:28-34	Cast Demons into Swine on Coast of Gadarenes
9:2-5	Healed a Paralytic
9:18-25	Raised the Daughter of a Synagogue Official
9:20-22	Healed Woman with Hemorrhage
9:27-30	Healed Two Blind Men
9:32-33	Healed Dumb Demoniac
12:10-13	Healed Man with a Withered Hand
12:22	Healed the Blind and Dumb Demoniac
14:15-21	Fed the 5,000
14:23-32	Walked on Water
15:21-28	Cast Demon from the Daughter of Canaanite Woman
15:32-38	Fed the 4,000
17:14-18	Healed Epileptic Demoniac Boy
17:27	Peter Caught Fish with Coin in Its Mouth
20:29-34	Healed Two Blind Men near Jericho
21:18-20	Cursed the Barren Fig Tree

RON'S REMINDERS



A Look At How As We Are Going Can Become About Us Rather Than God

Many Jews in Jesus' day took "halakah," an element of Torah (The Five Books of Moses), and developed a legalistic "set of rules" understanding. They became so "rule" conscious they developed what came to be called the "Oral Torah." This was the sum of traditional interpretations said to have originated with Moses. This Oral Torah, traditionalism born out of legalism, overthrew the intent of the written Torah (Mark 7:1-13; Galatians 1:14).

To better put this process of traditionalism in perspective, a brief historical overview of "Judaism" would be useful. In a technical sense, scholars often distinguish between the "Religion of Moses" and "Judaism." In this, Judaism is defined as a system developed by rabbis (thus sometimes called, "Rabbinic Judaism"), beginning during the Babylonian Captivity.

No doubt aided by legalistic Persian influences (cf. Daniel 6:15; Esther 8:8), the captives and later the returnees developed a different kind of emphasis from Scripture. This led to many changes in the Jews' religious understandings and practices.

The study of the Torah and good deeds became a substitute for temple legislation after the destruction of Jerusalem by Babylon. After the return from captivity and the rebuilding of the temple, at first noble traditions rivaled the temple and priestly functions. The problem was not that these rivals were wrong in themselves, but that they became ends in themselves. Through this distortion once well-intended efforts led to many legalistic interpretations.

The "Oral Torah" was the name given to the traditional, increasingly legalistic interpretations of the Torah. The Jews claimed that the Oral Torah contained what Moses taught but did not

write. Soon these traditions came to be regarded even more highly than the Books of Moses (Mark 7:8-13).

These traditions in the Oral Torah initially were probably attempts to keep the Jews from falling into the ways of their captors. However, these "hedges around the Torah" grew so great in number that they took men further and further away from the meaning of the law. The hedges, designed to keep men from breaking the law, soon became barriers that hindered proper obedience. A classic example is the Jewish "hedge" that prevented the speaking of the name "Jehovah." While this tradition was no doubt intended to keep Jews from taking God's name in vain, in effect it prevented Jews from using the name Jehovah in ways Jehovah Himself approved and commanded

By allowing the hedges around the Torah to crystallize into the Oral Torah, the Jews set the stage for later developments that have survived to our age. Today, the Jews have written down the Oral Torah and it is known as the "Mishnah." They have written down a commentary to the Mishnah known as the "Gemara." These two, compiled between 200-500 AD, are known as the "Talmud." The Talmud was then joined by the "Midrashim" (rabbinic devotional literature) to graphically demonstrate the often-unending path of separation from Scripture men take when they first substitute their rules for God's law.

"As we are going," let us be sure our walk is with Jesus, rather than with ourselves (1 John 1:7).

Edwin Jones, Think magazine September 2021