

Good News

From Getwell

Published by
Getwell Church of Christ

1511 Getwell Road
Memphis, Tennessee 38111-7299

Phone: (901) 743-0464

Fax: (901) 743-2197

E-Mail: mail@getwellchurchofchrist.org

Website: www.getwellchurchofchrist.org

ELDERS

Dewey Murray
Daniel P. Phillips
Ron Wallace

MINISTERS

Ron Wallace, Assoc. Minister
Daniel P. Phillips

Publishers of
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Alan E. Highers, Editor

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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

On this past May 8th as is our custom in our country we celebrated Mother's Day, a day set aside to honor our mothers. My brother, Stanley and I are blessed with a very godly mother. She and our dad were always there when we needed them. They provided our needs both physical and emotional. My three children have been blessed with a loving, caring, godly mother also. So happy Mother's Day to Frances and Karen Wallace and to all the wonderful mothers who are reading this article.

When we look in the Bible, we see examples of good mothers included in God's Word. One sterling example of such a mother is found in I Samuel regarding Hannah. Hannah was barren, which was a reproach to a Jewish woman of that period. Hannah was a godly woman, so she took her problem to God and laid it before Him. Elkahah, her husband, knew Hannah and the Lord remembered Hannah's request, and she conceived. She had a son whom she named Samuel which meant asked of God. In I Samuel 1:28 in recognition of God giving her a son, she lends him to the Lord for as long as he liveth. In I Samuel 2:1-10 we see the nobility of Hannah's character in the prayer she offered praising the Lord. In II Samuel 2:19 we see the love exhibited by a mother for her son where every year to make their yearly sacrifice she made a coat for Samuel and gave it to him, A coat made with thread and love. How many mothers down through the ages have labored with love to supply clothes to put on their children's backs? We are told in I Samuel 2:21 that the Lord blessed Hannah with three more sons and two daughters. Hannah was an honorable mother who honored God, honored her husband and loved and trained her son to honor God which he did all his life. Thank God for godly mothers!

Ron Wallace

RON'S REMINDERS



The Angels' Fishing Trip

Read Matthew 13:47-50

In the Parable of the Net, angels are pictured as casting a net into the earth to catch and bring people to judgment (Matthew 13:47-50; 25:31-33).

As with the previous four parables in Matthew 13, the Parable of the Net has a twin in the Parable of the Tares. The first emphasizes separating believers from unbelievers at the end. The second emphasizes their coexistence in this world (Matthew 13:39-41; cf. John 5:28-29).

A comparison of the parables shows the following parallels (adapted from Coffman):

The field/sea is the world (Psalms 104:25).

Both kinds (good and bad) in the net shows the proximity of saints and sinners in the kingdom.

The beach represents the end of time.

Growing till harvest/filled nets shows God's longsuffering (2 Peter 3:1-9).

Wheat/good fish are children of the kingdom.

Tares/bad fish are children of Satan.

Gathered/caught and sorting refers to the Judgement Day.

Reapers/fisherman (sorters) are angels (Matthew 24:31,25:30-32, 2Thessalonians 1:6-10; Revelations 14:19;15:5-16:21).

The gathering of good into barns/vessels represents salvation in heaven.

The casting away of the bad/cast into furnace is the wicked going into hell.

There is wailing/gnashing in both parables.

Consider an analysis of this story:

THE KINGDOM OF HEAVEN IS LIKE A NET

Fishing on the Sea of Galilee usually involved nets. One type was with a small, one-man casting net called an *amphiblestron*. Peter and Andrew were casting an *amphiblestron* when Jesus called them to become "fishers of men" (Matthew 4:18-19).

A second net was a large dragnet (*sagene*, seine) (cf. John 21:6). It required a team to operate and sometimes covered as much as half a square mile. It was pulled into a giant circle around the fish (Merril C. Tenney, *Expositor's Bible Commentary*).

The angels will cast the net into the whole earth and harvest all humanity.

WHICH WAS CAST INTO THE SEA

This scene was familiar to all who lived near the sea. Fish was a staple food in Palestine (cf. Luke 9:16-17; 24:42; cf. Numbers 11:5).

Fishing is often used to represent spiritual truths. Satan baits the hook with attractive temptations (James 1:14). Disciples were fishers of men (cf. Mark 1:17).

AND GATHERED OF EVERY KIND

A net permitted nothing to escape, so all sorts of things besides desirable fish were caught—shells, weeds, starfish, objects dropped overboard, fish of every kind, and other sea life. The judgment will be all-encompassing. Good and bad will go to the judgment (Matthew 22:10; 2 Corinthians 5:10).

WHICH, WHEN IT WAS FULL, THEY DREW TO SHORE

Fisherman had to sort through their catch. Live fish were kept alive in containers to go to distant markets where they brought a better price. Those dead or hurt were placed in baskets and sold nearby.

The sitting down of the fishers to separate may indicate that judgment will be without haste. Sinners will be judged objectively and individually.

AND GATHERED THE GOOD INTO VESSELS

What the "barn" was in the Parable of the Tares (Matthew 13:30), the "vessels" are in this parable—heaven. In other places heaven is prefigured as a mansion (John 14:2), an everlasting home (Luke 16:9), and a city with foundations (Hebrews 11:10; 12:22; Revelation 3:12; 21:22). As there were only two kinds of fish—good and bad—so there are only two kinds of mature people, the righteous and the wicked. The bad (*sapra*) are those who produce evil fruit (Matthew 7:17) and/or do not produce good fruit (7:18).

THREW THE BAD AWAY... AND CAST THEM INTO THE FURNACE OF FIRE

In those days, fishermen typically threw trash fish on the bank to die. In the parable, the wicked are burned. Jesus often warned of the horrors of hell. He spoke more of this than any prophet or apostle—even more than all other teachers combined (John MacArthur, *Parables: The Mysteries of God's Kingdom*). He said more about hell than He did about love.

A sampling of His warnings is sobering (Matthew 5:22, 29-30; 8:12; 11:23; 18:8-9; 23:33; Mark 9:43). Add His allusions to it, and it is truly frightening (Matthew 5:20; 7:13, 19, 23, 27; 10:28; 12:36; 13:40-42, 49-50; 21:43-44; 23:14-15; 24:51; 25:30, 46; Mark 3:29; Luke 12:9-10, 46; 16:23; John 5:29; 15:6).

When an unsaved person dies, his soul goes into Hades to await final judgment, as the rich

man experienced (Luke 16:19-31). At the resurrection, the bodies of the lost will be raised, and those resurrected bodies will join the soul in going to Gehenna—the final resting place of the wicked (Matthew 10:28; cf. John 5:29; Acts 24:15; Revelation 20:11-15).

The torments of hell—including shame and everlasting contempt (Daniel 12:2)—will involve the torment of both body and soul. Torment will be experienced in varying degrees (Hebrews 10:28-29; Matthew 11:22-23; Luke 12:47-48). John Gerstner wrote, "Hell will have such severe degrees that a sinner, were he able, would give the whole world if his sins could be one less" (<https://www.gty.org/library/sermons-library/2304/the-furnace-of-fire>).

The suffering will be unending, which is the most horrible concept of all (Matthew 25:46). John Bunyan wrote that when one has "been in hell so many thousand years as there are stars in the firmament or drops in the sea or sands on the seashore, yet thou has to lie there forever" (www.google.com/books/edition/The_Entire_Works_of_John_Bunyan). Hell has no fire extinguishers (Mark 9:44).

WHO HAS EARS TO HEAR, LET HIM HEAR

The sea also represents the world to be evangelized (Matthew 28:19; Mark 16:15).

As long as the fish are in the water, they have independence. Men move about within the sea as if they were forever free (Deuteronomy 30:19; Joshua 24:15). The net may touch them occasionally, in a near-death experience or a loved one's death (cf. Ecclesiastes 7:2-3), and startle them. They quickly swim away, thinking that they have escaped. Once one is drawn to the beach at death, no changes are permitted (Revelation 22:11-14).

Jesus pleaded with men to avoid hell by following Him. He takes no pleasure in a wicked person's death (2 Peter 3:9). He wept over Jerusalem because the people would not come to be saved (Luke 19:41).

He still pleads—and no doubt He still weeps.