

The Church of Christ @ Fremont

3361 W. State Street, Fremont, OH 43420

Sunday Bible Study *10:00 am*

Sunday Worship *10:45 am*

Wednesday Bible Study *7:00 pm*

Preachers: Sean Rizer and Melvin Monroe

7 Things to Remember During the Lord's Supper

1. One Lord – “There is one Lord” Eph. 4:5
2. Two thieves – “There were also two others, criminals, led with Him to be put to death.” Lk. 23:42
3. Three crosses – Lk. 23:39-43
4. Four parts of His garments – “Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier, a part, and also the tunic.” Jn. 19:32
5. Five wounds – His back was scourged, head was crowned with thorns, hands and feet were pierced and side was cut opened. Jn. 19:1-2, 34; Psalm 22:16
6. Six hours of agony – He was crucified on the 3rd hour and died in the 9th hour Mk. 15:25-37
7. Seven statements spoke by Christ – Matt. 27:46; Lk. 23:34, 43-46; Jn. 19:26-30

February 8, 2026

Songs: Chris Frantz

Lord's Supper: Tony Smith

Speaker: Melvin Monroe

Wednesday Bible Study

Invitation: Melvin Monroe

Birthdays:

11 Sean Rizer

17 Jean Adkins

25 Nora Wiseman

Prayer List:

Gen Stanley Jean Adkins

Nora Wiseman Mack Stanley

Tina Smith Heidi Holub

Paul Runion

What Must I do to be Saved?

Learn the Truth (hear) - Jn. 8:32, 17:17; Rom 10:17

Believe in Christ – Jn. 8:24, 20:31; Heb 11:6

Repent of all sins – Lk. 13:3; Acts 17:30; Rom 2:4

Confession of Faith – Acts 17:30; Rom 10:10

Baptism – Act 2:38, 22:16

Live Faithfully – Rev 2:10

THE WILD AND TAME OLIVE BRANCHES

Jim McDonald

In Romans 11:17-24 Paul records an illustration of a wild and tame olive branch. In this illustration Paul not only concludes his explanation of the state of his nation (why they rejected the gospel and what the consequence of that decision was), he also issued a stern warning to the Gentiles: “Be not high-minded, for if God spared not the natural branches. Neither will he spare thee” Rom. 11:20b-21).

The previous warning came at the conclusion of his illustration of the state of the Jew and Gentile, which he illustrated by his story of a wild and tame olive branch being grafted into a tame olive tree. In that story he warned that the Gentiles were to beware lest a proud spirit arise in their heart because of the reversal of the standing of Jew and Gentile with God. For 1,500 years the Jewish nation had stood in a favored relationship with God. But when the nation, in major proportion, rejected the Messiah, the gospel had been preached to the Gentiles who gladly accepted the gospel the Jews had

rejected. Because of this the Gentiles were warned they should not glory and say, “Branches were broken off that I might be grafted in.” While it was true that the Jew had been broken off and the Gentiles grafted in, such was not done because both the tame and wild branch could not have been grafted into that tree at the same time: they could have been. Israel was broken off because of their unbelief. Paul wrote, “Well, by their unbelief they were broken off and thou standest by thy faith. Be not high minded but fear: for if God spared not the natural branches, never will he spare thee” (Romans 11:20).

The sad consequence of Jewish unbelief led to a certain result: “I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in” (Romans 11:25). Many reach a wrong conclusion from these words. They understand Paul to say that the Jews will remain hardened and opposed to Christ until a number (which God has determined) of Gentiles become part of the church, then the hardening on the part of the Jews will cease. That is not the apostle’s meaning. Paul simply identified the inevitable: if the Jews continued their rejection of Jesus, the church would be made up in the largest amount, of Gentiles, reversing the ratio which was at the beginning: largely Jews and a smaller number of Gentiles. That result did occur and still persists today. God’s people primarily is composed of Gentiles.

Following his statement concerning the “fulness of the Gentiles,” he made another statement which many also misunderstand: “And so all Israel shall be saved: even as it is written there shall come out of Zion the Deliverer, He shall turn away ungodliness from Jacob; and this is my covenant unto them when I shall take away their sins” (Romans 11:26-27). Some conclude that the apostle spoke of some future time in which the whole nation of Israel will be converted to Christ. That was not the purpose and design of his words. There was no such promise from God.

Israel, in Romans 11:6, is not a reference to physical Israel; it is a reference to spiritual Israel, that body of people from among both Jew and Gentile who are in Christ. Paul wrote of God’s intention to make of Jew and Gentile one new people (Ephesians 2:13-22). He had earlier spoken of this in chapter 9 when he wrote, “For they are not all Israel who are of Israel” (v. 6). God, in ages past, had chosen between different descendants of Abraham’s seed to carry Abraham’s line to Jesus, and today He has chosen to recognize Abraham’s seed (Israel) as those who walk in the steps of Abraham’s faith (Galatians 3:26-29). “All Israel” refers not to the entire nation of Jews; it refers to all Abraham’s seed, believers in Christ, whether from among Jew or Gentile.

“And so” means, “in this manner.” All true Israelites, believers in Christ whether Jew or Gentile, will be saved in the same way — through the Deliverer from Zion (Jesus Christ) who turns away ungodliness from Jacob, when He takes away their sin, by their obedience to His gospel.