The Church of Christ @ Fremont

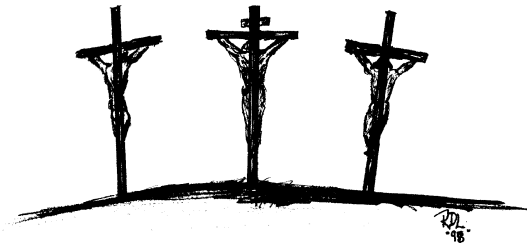
3361 W. State Street, Fremont, OH 43420

Sunday Bible Study	10:00 am
Sunday Worship	10:45 am
Wednesday Bible Study	7:00 pm

Preachers: Sean Rizor 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



October 25, 2026

Songs: Melvin Monroe

Lord's Supper: Melvin Monroe

Speaker: Sean Rizor

Wednesday Bible Study

Invitation: Chris Frantz

Birthdays:
04 Mason Frantz
07 Vicki Shue
20 Janet Baker
25 Cory Davis
28 Frances Northcutt
30 Josie Appelhans

Anniversaries:
24 Matt & Stacy Appelhans
27 Sean & Stephanie Rizor

Prayer List:

Gen Stanley	Nora Wiseman
Mack Stanley	Tina Smith
Heidi Holub	Mike Pryce
Paul Rowan	Anita Montague

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 fear of the LORD is the beginning of wisdom,
And the knowledge of the Holy One is understanding.
For by me your days will be multiplied,
And years of life will be added to you.
If you are wise, you are wise for yourself,
And if you scoff, you will bear it alone."
Proverbs 9:10-12

NOW CONCERNING THE COLLECTION FOR THE SAINTS

Jim McDonald

Paul's first letter to Corinthians concludes with instructions: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye" (1 Corinthians 16:1). Paul wrote the epistle from Ephesus in the late 50s (v. 8).

This "collection for the saints" was made for the poor saints in Jerusalem (Romans 15:25) which was a long-standing desire on the part of Paul. When he had written the earlier letter to the Galatians, he had recorded in it his visit to Jerusalem which had occurred during the controversy regarding whether Gentiles were required to keep both the Law and practice circumcision (they were not). There he had met James, Cephas, and John who were "pillars in the church" (Galatians 2:9), and who recognized that Paul had a God-given apostleship to Gentiles as Peter had earlier received his apostleship to the circumcision (Galatians 2:8). The Jerusalem brethren gave Paul and Barnabas the "right hand of fellowship," imparting nothing to Paul, save only "they would that we should remember the poor, which very thing I was zealous to do" (Galatians 2:16).

Paul mentioned that the instruction he gave to the Corinthians were the same guidelines given earlier to the churches of Galatia (1 Corinthians 16:1). The instructions to the Galatians were included in his letter to them which was written before Paul's letter to the Corinthians.

These brethren and churches were commanded: "Upon the first day of the week, let each one of you lay by him in store, as he may prosper, that there be no gatherings when I come" (1 Corinthians 16:2). This is a significant passage which shows that the first day of the week was the day Christians assembled to worship, commune, and support the work in which the church was to engage. Along with Acts 20:7 which reveals that it was upon the first day of the week that brethren at Troas came together "to break bread," we learn that the day in which Christians met in Corinth was the same day which brethren in Galatians churches also met to worship. Sabbatarians try to discount the significance of this particular passage by saying that it was not the church which collected these funds; they insist it was individual action — each individual laid something aside at home at the beginning of the week. Unfortunately for Sabbatarians, their "explanation" falls short. The "first day collections" was made that there be "no gatherings when I come." If each Christian laid something aside at home, there would still have to be collecting of it when the apostle arrived. Thus, the church treasury and the day on which collections were placed into it are both affirmed.

At first Paul was uncertain he would go with the contribution to Jerusalem. He said, "And when I arrive whomsoever ye shall approve, them will I send with letters to carry your bounty to Jerusalem, and if it be meet for me to go also, they shall go with me" (1 Corinthians 16:25). As the time drew near, Paul resolved he would personally accompany the contribution. He delivered it into the hands of the elders; a uniform practice found in other situations in the Scriptures.

Paul's efforts to send relief to Jerusalem brethren spread to many churches. Ultimately a company of at least seven men beside Paul and Luke carried the offerings from different congregations (primarily the Gentiles) to relieve Jewish brethren in their needs at Jerusalem, an effort which was a display of love from Gentile Christians. Through the centuries, and for many needs, this example has been a standard demonstration of love brethren show to one another.

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