

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

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

February 2, 2025

Songs: Melvin Monroe

Lord's Supper: Chris Frantz

Speaker: Sean Rizer

Wednesday Song Service

Invitation: Chris Frantz

Birthdays:

11 Sean Rizer

17 Jean Adkins

25 Nora Wiseman

Prayer List:

Gen Stanley Jean Adkins

Tina Smith Betty Davis

Mack Stanley

George & Jeanette Lyons

Family of Connie Runion

"BEYOND REDEMPTION" by Guy. N. Woods

The frightening possibility of apostasy by even the most favored of the Lord's people, is clearly evidenced in the remarkable narrative which follows: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

The Hebrew treatise was written to warn the saints of the threat of Judaizing teachers. It is obvious, from many things appearing therein, that the people for whom it was particularly written, had embraced Christianity, but were being seduced by false teachers whose design was to lead them to repudiate Jesus of Nazareth as the Christ, and to return to the law of Moses as the only proper basis of salvation. Some had already succumbed to the temptation to return to the religion of their fathers, with consequent rejection of Jesus as Messiah, and had thus put themselves beyond redemption.

Tragic as it was to fall away from the favor of God, the guilt of those who thus did was compounded by virtue of the heights from which their apostasy occurred. Never were people more highly blessed; never was there less excuse for the fatal fall these of whom the apostle wrote deliberately experienced.

They were (a) once enlightened; (b) they tasted of the heavenly gift; (c) they were partakers of the Holy Spirit; (d) they tasted the good word of God and the powers of the world to come: and then (e) deliberately forsook the Saviour to return to the shadows of the old order. They had, of course, obeyed the gospel; only of those who were children of God could it be affirmed that they were "once enlightened," had "tasted of the heavenly gift," had been partakers of the Holy Spirit, and had imbibed the good word of God and the powers of the world to come. These characteristics can belong only to Christians. Men are enlightened by the light of God's word (Eph. 5:8; Psa. 119:50); the heavenly gift of salvation is bestowed on children of God only. Moreover, these "fell away," from Christ and from salvation; they must have once been with Him in order so to do. Here is, obviously, a clear cut case of apostasy.

It seems exceedingly strange, in the light of the fore going facts, that great religious bodies would teach that it is impossible for a child of God to sin to the extent of losing his soul in hell. There are, indeed, more than twenty-five hundred warnings of the possibility of apostasy in the sacred writings; why, if such a possibility does not exist, should such earnest and repeated warnings have been delivered? Why did the inspired writers of the word spend so much time solemnly warning the people to beware of apostasy if God has decreed that such is forevermore impossible?

That apostasy is not only possible, but certain, when men forsake the faith, is affirmed in Hebrews 6:6. Moreover, of these it is said that "it is impossible to renew them again unto repentance." It is, from this, clear that those contemplated were in a special class, inasmuch as many passages of scripture offer pardon to penitent people (Gal. 6:1; 1 John 1:7-9). We are assured that if we confess our sins, the Lord will graciously forgive and cleanse us from all unrighteousness. Why then, in this case is no forgiveness promised, or possibility of repentance granted? The answer is to be seen in the nature of the apostasy characteristic of these people.

These were not ordinary apostates—individuals who had succumbed to temptation and sin through weakness, indifference or stupidity. They had repudiated Christ as their Saviour, and had returned to the law of Moses, as the only proper system of religion, on the assumption that a future Messiah would appear, more acceptable to the Jews than Jesus of Nazareth.

The law could not justify; no Messiah was yet to come; their repudiation of Jesus eliminated the possibility of salvation through Him; and thus their situation became hopeless. It should be observed that the reason they could not be saved was that it was impossible "to renew them unto repentance." Thus, their helpless situation resulted from no failure on God's part, but from an unwillingness on theirs, to comply with God's plan. By their permanent rejection of the Christian system, they had made it impossible to be saved by the only plan possible—through Christ. They erected the barrier; not God. But, cannot those who have repudiated Christianity, be made to see the error of their way and return, and find forgiveness at the hands of God? Yes, if they return!

These, contemplated in the text under study, were past the possibility of returning. They had themselves deliberately gone beyond the point of no return.

So abandoned indeed were they that "they crucify to themselves the Son of God afresh, and put him to an open shame." So hardened were they toward Christ, they would not hesitate to repeat the shame of Calvary! Of course, such hardened characters will not in penitence turn to Him who alone can save. The writer vividly pictures, in figurative fashion, the condition characterizing them: "For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned" (Heb. 6: 7, 8).

If those who had been privileged to enjoy the unspeakable gifts set out by the apostle could, and did fall away, how very, very careful should we be that we, too, do not fall victims to the blandishments of Satan. It is fatal for us to assume that because we have obeyed the gospel and are in possession of salvation from past, or alien, sins, we may live at ease and glide through life with the assurance that our redemption in heaven is secure. Faith, repentance, confession and baptism, in water, indispensable conditions of pardon, are not the conditions of going to heaven. Obedience to the primary conditions is the ground-work of salvation; such is necessary in order to get into the sphere where we may prepare for eternal salvation. The condition of going to heaven is a faithful life. Those who thus live are indeed secure.