

# BIBLE READING SCHEDULE

5 Day Chronological Bible Reading Program [WWW.FIVEDAYBIBLEREADING.COM](http://WWW.FIVEDAYBIBLEREADING.COM)

**Week Fourteen:** *March 30– April 5*

- Day 1: Joshua 14-17; Luke 17
- Day 2: Joshua 18-21; Psalm 15; Luke 18
- Day 3: Joshua 22-24; Psalm 116; Luke 19
- Day 4: Judges 1-3; Psalm 16; Luke 20
- Day 5: Judges 4-6; Luke 21

**Week Sixteen:** *April 13-19*

- Day 1: Ruth 1-2; Acts 3
- Day 2: Ruth 3-4; Psalm 37; Acts 4
- Day 3: 1 Samuel 1-2; Psalm 120; Acts 5
- Day 4: 1 Samuel 3-5; Psalm 23; Acts 6
- Day 5: 1 Samuel 6-8; Acts 7

**Week Eighteen:** *April 27– May 3*

- Day 1: 1 Samuel 18-19; 1 Chronicles 3; Psalm 59; Acts 13
- Day 2: 1 Samuel 20; 1 Chronicles 4; Psalm 56, 57, 142; Acts 14
- Day 3: 1 Samuel 21-22; 1 Chronicles 5; Psalm 52; Acts 15
- Day 4: 1 Samuel 23-24; 1 Chronicles 6; Psalm 54; Acts 16
- Day 5: 1 Samuel 25; 1 Chronicles 7; Acts 17

**Week Fifteen:** *April 6-12*

- Day 1: Judges 7-8; Luke 22
- Day 2: Judges 9-11; Psalm 17; Luke 23
- Day 3: Judges 12-16; Psalm 146; Luke 24
- Day 4: Judges 17-18; Psalm 21; Acts 1
- Day 5: Judges 19-21; Acts 2

**Week Seventeen:** *April 20-26*

- Day 1: 1 Samuel 9-10; Acts 8
- Day 2: 1 Samuel 11-13; Psalm 38; Acts 9
- Day 3: 1 Samuel 14; Psalm 124; Acts 10
- Day 4: 1 Samuel 15-16; 1 Chronicles 1; Psalm 39; Acts 11
- Day 5: 1 Samuel 17; 1 Chronicles 2; Acts 12



# THE BROADCASTER

A MONTHLY PUBLICATION OF FIRST BAPTIST MENA

*Continued from Pastor's Desk*

As fully God and fully man, He humbled Himself to perform a menial task to demonstrate His own love.

Jesus didn't just say things; He led by example.

Jesus calls us to love one another in a sacrificial way. It may include stooping down in humility to meet the temporal needs of another person. This fulfills the command from the Old Testament to love our neighbor as ourselves (Leviticus 19:18).

Remember, Jesus demonstrated His love for us by dying on a cross to cleanse us from our sins. This was not just an external washing of feet, but a whole person cleansing from the inside. This Maundy Thursday, and every day, consider how you will demonstrate you are a child of God by showing the love of Jesus to those around you. Not just in words, but in a tangible, God-honoring way.

Happy Resurrection Day,  
*Bro. Jim Tenmery*



**VBS 2025!!**  
**Sunday July 6th**  
**Through**  
**Thursday July**  
**10th**  
5:45-8:00pm  
Register Here   
Or at  
[firstbaptistchurchmena.com](http://firstbaptistchurchmena.com)

The 2025 Ladies Tea will again host a



**Submit your questions for Bro. Jim to the office!**

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And He accepted it. *“Nevertheless, not My will, but Yours, be done”* (Luke 22:42).

This “nevertheless” was the supreme prayer of faith. The prayer of faith is not a demand that we place on God. It is not a presumption of a granted request. The authentic prayer of faith is one that models Jesus’ prayer. It is always uttered in a spirit of subordination. In all our prayers, we must let God be God.

No one tells the Father what to do, not even the Son. Prayers are always to be requests made in humility and submission to the Father’s will. The prayer of faith is a prayer of trust. The very essence of faith is trust. We trust that God knows what is best. The spirit of trust includes a willingness to do what the Father wants us to do. Christ embodied that kind of trust in Gethsemane. Though the text is not explicit, it is clear that Jesus left the garden with the Father’s answer to His plea. There was no cursing or bitterness. His meat and His drink were to do the Father’s will. Once the Father said no, it was settled. Jesus prepared Himself for the cross.

*This article was written by R.C. Sproul and originally published on Ligonier.org on May 21st 2021*

The most important Christian holiday will soon be upon us. As believers, we recognize Resurrection Day, otherwise known as Easter, as the pivotal day for all of Christendom because it is the day that Jesus rose from the dead once and for all defeating the grave and providing for us new life through His sacrifice. No other day comes close to the events of that day. It is the reason we gather each Sunday to celebrate the resurrection of Jesus Christ. For Christians, it is imperative that we fully comprehend what Jesus did on that day and I pray that as time passes, we will understand it more. There are, in fact, other days associated with this time of year. The most recognizable is Good Friday. It is far more than a day off work and school. It is the commemoration of the suffering and death of Jesus.

The day is good because the curse of sin has been lifted by the death of Jesus as our Savior. Since Jesus bore our sins, we have redemption through His blood providing forgiveness for our guilt. We have been ransomed for a price and that was the life of Jesus. There is one other day I want to recognize as we consider all the festivities associated with Easter. It is a day not often mentioned in 21st century Christianity. It is referred to as Maundy Thursday. This day has been recognized historically as a time to remember Jesus’ institution of the Last Supper, His washing of the disciples’ feet, and for giving us the new commands all while in the upper room. The term for Maundy comes to us from the Latin world *mandatum* which translates to “mandate.” While in the upper room with His disciples, Jesus brought forth a new commandment,

or mandate following the washing of their feet. We find the new command in John’s gospel. *When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”* John 13:31-35 Just prior to giving this command, Jesus demonstrated it in the washing of the disciples’ feet. Imagine, the God who created the universe bending down to wash the dirty feet of His followers.

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## Why Is Jesus Called The Last Adam?

Once Adam fell into sin, he disqualified himself and his offspring from being able to fulfill the requirements of the covenant of works.

God did not rewrite Adam's vocation but sent One who would faithfully fulfill it—namely, Jesus, the last Adam.

The Apostle Paul showcases this in several places where he sets Adam and Jesus side by side so that we can see that they are the two covenant (or federal) heads:

*“For as by the one man's disobedience the many were constituted sinners, so by the one man's obedience the many will be constituted righteous” (Rom. 5:19, author's translation).*

The representative actions of Adam and Jesus determine the destinations of those whom they represent.

Paul draws this same point in his explanation of the resurrection:

*“For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive” (1 Cor. 15:21–22).*

All who are covenantally united to Adam die, and all who are covenantally united to Jesus live.

Paul spells out this point in greater detail later in 1 Corinthians 15:

*Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving Spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven.*

*Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.*

*(1 Cor. 15:45–49, author's translation)*

Paul quotes Genesis 2:7, which refers to God's creation of Adam, to show that Adam became a fountain of life but produces only natural offspring. Given his fall and consignment to the dust of the earth, Adam can produce only children who return to the dust. Jesus, the last Adam, on the other hand, is from heaven and is spiritual—that is, characterized by the Spirit—and those who are united to Him in covenant will share in His heavenly image. Jesus as the last Adam perfectly, personally, and definitively obeyed His heavenly Father and therefore became a life-giving Spirit—He unleashes the work of the Spirit, who goes out to gather the bride of Christ, the church, the last Eve.

The Bible presents Jesus as the last Adam, the obedient Son, who stands in contrast to God's disobedient sons, Adam and Israel. Recall that Adam was God's son (Luke 3:38; cf. Gen. 5:1–4), and yet he sought to grasp equality with God by taking and eating the forbidden fruit. Yet Jesus, who did not count equality with God a thing to be grasped, came as a man, humbled Himself, and was obedient unto death, even death on the cross (Phil. 2:5–11). Likewise, Israel was God's son (Ex. 4:22; Hos. 11:1), but Israel was stiff-necked and disobedient. The Spirit led Israel into the wilderness, where the people were disobedient over the supposed lack of food; yet when the Spirit led Jesus into the wilderness

and He was tempted by Satan three times, He was obedient and faithful.

As the church father Ambrose of Milan once wrote in his exposition of the gospel of Luke, *“It is fitting that it be recorded that the first Adam was cast out of Paradise in the desert, that you may observe how the second Adam returned from the desert to Paradise.”*

Ambrose presses the point: *“Adam brought death through the tree. Christ brought life through the tree.”*

Jesus ushers in the new creation that Adam was supposed to inaugurate. Whereas Adam failed in the covenant of works, Jesus succeeds through the covenant of grace to bring salvation to those who trust in Him.

In the words of the sixteenth-century poet John Donne:

*We think that Paradise and Calvary, Christ's cross, and Adam's tree, stood in one place; Look, Lord, and find both Adams met in me; As the first Adam's sweat surrounds my face, May the last Adam's blood my soul embrace.*

We cannot understand the covenant of grace unless we first understand the covenant of works. Correlatively, we cannot understand the work of the last Adam unless we understand the work of the first Adam.

*This article was written and originally published in [Signed, Sealed, Delivered: An Introduction to Covenant Theology](#) by J.V. Fesko*

## Accepting “No” as God's Will

I am astonished that, in the light of the clear biblical record, anyone would have the audacity to suggest that it is wrong for the afflicted in body or soul to couch their prayers for deliverance in terms of “If it be thy will....”

We are told that when affliction comes, God always wills healing, that He has nothing to do with suffering, and that all we must do is claim the answer we seek by faith. We are exhorted to claim God's yes before He speaks it.

Away with such distortions of biblical faith! They are conceived in the mind of the Tempter, who would seduce us into exchanging faith for magic.

No amount of pious verbiage can transform such falsehood into sound doctrine.

We must accept the fact that God sometimes says no.

Sometimes He calls us to suffer and die even if we want to claim the contrary.

Never did a man pray more earnestly than Christ prayed in Gethsemane.

Who will charge Jesus with failure to pray in faith? He put His request before the Father with sweat like blood: *“Take this cup away from me.”*

This prayer was straightforward and without ambiguity—Jesus was crying out for relief.

He asked for the horribly bitter cup to be removed. Every ounce of His humanity shrank from the cup.

He begged the Father to relieve Him of His duty. But God said no.

The way of suffering was the Father's plan. It was the Father's will.

The cross was not Satan's idea.

The passion of Christ was not the result of human contingency.

It was not the accidental contrivance of Caiaphas, Herod, or Pilate. The cup was prepared, delivered, and administered by almighty God Jesus qualified His prayer:

*“If it is Your will....”*

Jesus did not “name it and claim it.”

He knew His Father well enough to understand that it might not be His will to remove the cup.

So the story does not end with the words, “And the Father repented of the evil He had planned, removed the cup, and Jesus lived happily ever after.”

Such words border on blasphemy.

The gospel is not a fairy tale. The Father would not negotiate the cup. Jesus was called to drink it to its last dregs.

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## Music Notes

Have you ever had occasion to wish for a new beginning? Things didn't go the way you had planned and you wanted to start over. Sometimes that is possible.

At other times, the die is cast, meaning that a decision was made that set a process in motion that cannot be undone; there is no “do over”.

Things have happened that can't be changed back. Things that happen in life are irreversible:

years of smoking results in lung cancer; you cannot undo the smoking;

overeating produces obesity; one cannot undo the overeating.

However, measures can sometimes be taken to alleviate some of the consequences of poor actions.

Cancer can be treated, dieting and exercise can produce weight loss.

Even though past actions cannot be undone, it would be foolish of one to ignore the remedy or solution to a problem that could be addressed.

In looking at nature around me recently, with the beauty of new life, bare limbs bringing new buds and blossoms, hidden bulbs bursting in flowering plants.

I've been reminded of the grace of God that allows us to have new beginnings.

Every person has need of a new beginning.

Sin has wreaked havoc in every life that results in eternal death. God has provided the remedy to sin and death. Sin can be forgiven, and eternal death can be avoided.

Paul wrote of this remedy in Ephesians 2:1-7.

Verse 1 reads, *“And you were dead in your trespasses and sins, in which you formerly walked . . .*

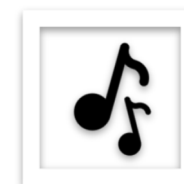
Then in verses 4 and 5, Paul writes,

*“But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in transgressions, made us alive together with Christ”.*

Don't forget 2 Corinthians 5:17:

*“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”*

Truly, we serve an awesome God!



Blessed to serve,

*Bro. Vernon*