

# BIBLE READING SCHEDULE

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

Week Thirty-one: July 27– August 2

Day 1: Jonah 1-4; Matthew 11

Day 2: 2 Kings 13-14; 2 Chron 25; Psalm 53; Matt 12

Day 3: Amos 1-3; Matthew 13

Day 4: Amos 4-6; Psalm 55; Matthew 14

Day 5: Amos 7-9; Matthew 15

Week Thirty-three: August 10-16

Day 1: 2 Kings 15-16; Matthew 21

Day 2: Isaiah 1-3; Psalm 9; Matthew 22

Day 3: Isaiah 4-6; Matthew 23

Day 4: Micah 1-4; Psalm 10; Matthew 24

Day 5: Micah 5-7; Matthew 25

Week Thirty-five: August 24–30

Day 1: Isaiah 23-25; 1 Corinthians 3

Day 2: Isaiah 26-29; Psalm 65; 1 Corinthians 4

Day 3: Isaiah 30-32; 1 Corinthians 5

Day 4: Isaiah 33-35; 1 Corinthians 6

Day 5: 2 Chronicles 28; 2 Kings 17; Psalm 66; 1 Corinthians 7

Week Thirty-two: August 3-9

Day 1: Hosea 1-3; Matthew 16

Day 2: Hosea 4-6; Psalm 58; Matthew 17

Day 3: Hosea 7-10; Matthew 18

Day 4: Hosea 11-13; Matthew 19

Day 5: Hosea 14; 2 Chronicles 26-27; Psalm 61; Matthew 20

Week Thirty-four: August 17-23

Day 1: Isaiah 7-10; Psalm 22; Matthew 26

Day 2: Isaiah 11-13; Psalm 118; Matthew 27

Day 3: Isaiah 14-16; Matthew 28

Day 4: Isaiah 17-19; Psalm 62; 1 Corinthians 1

Day 5: Isaiah 20-22; 1 Corinthians 2

intimate relationship—this is what Adam was invited to return to God. What God sought from the very beginning was pristine *shalom*, covenantal wholeness, in the garden and to the ends of the earth; what His covenant partner returned instead was pride, suspicion, unbelief, and rebellion—and all was lost. The sacrificial system was instituted to remedy the problem of human disobedience, but it could not produce human obedience. Yet what about the second Adam? Wonderful beyond words is the fact that before He came to die, Jesus came to live. We know from the book of Leviticus that the sacrificial rites contained thanksgiving offerings and guilt offerings. Thanksgiving offerings relate to the kind of life God always intended humanity to live in His presence and are what Adam should have offered in the garden; guilt offerings become necessary only after the fall and relate to the kind of life we now experience. In the second Adam, we see the fulfillment of both types of sacrifice. Throughout His whole life, Christ offered Himself as a sacrifice of praise to His Father—"I have come to do your will"—and in His death, He offered Himself as a sacrifice of atonement for sin.

The life Jesus lived prepared for the death He died because His obedience reached its climax in His crucifixion (Phil. 2:8). Here, a glorious truth about the person of Christ—"truly God and truly Man"—sheds light on the wonderful truth that He saves us from eternal loss. Philippians 2:5-11 makes clear that the obedient self-offering of Jesus is not just the offering of a human life. He who died remains "in very nature God." The Heidelberg Catechism says, "no mere creature can bear the weight of God's eternal anger against sin and release others from it" (Q&A 14). Sin against an infinite God requires an infinite payment, but a finite human cannot render this to God outside of an eternal hell. (And even in a hell of eternal duration, finite sinners never reach the point where the payment is complete because the finite cannot pay the infinite price.) We need a Savior who is more than a man. Christ's death, because of who He is as the God-man, is of infinite value and fully satisfies the righteous demands of an infinitely holy God. We can see how closely the doctrines are connected to each other.

To concede that hell is not eternal punishment would be to concede that Jesus did not need to be divine in His self-offering on the cross. Theologians talk about the offering of Christ's life as His active obedience and the offering of His death as His passive obedience, and both are necessary to save us. In His death, Christ gave Himself up and received the judicial punishment for sin (passive), but He was an acceptable offering because He was a guilt-free and wholly obedient man (active), and so was worthy of taking the place of guilt-laden, thoroughly disobedient sinners. John Calvin said that "from the time when he took on the form of a servant, Christ began to pay the price of liberation in order to redeem us." Notice how Calvin's words anticipate the creed. The divine Son joined human nature to Himself, and He did it for us and for our salvation. He came to live and die obediently. His obedience makes not just forgiveness possible, but righteousness available. Because He is our representative head, Christ's obedience is ours.

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# THE BROADCASTER

A MONTHLY PUBLICATION OF FIRST BAPTIST MENA

FBC Family,  
For the past year, First Baptist Church Mena has been on a journey of particular interest. It has been a year of discovery and inward reflection that has culminated in a new chapter for this body of believers. Now, we sit on the cusp of an exciting change that we pray will further God's kingdom, bring glory to His name and be a blessing to the FBC family. We charged six members of our family with finding an Associate Pastor. They spent hours praying, reading resumes, interviewing candidates and debating the merits of each one. Each member genuinely sought God's will as primary importance in the endeavor. I am personally thankful for all their hard work, meticulousness and devotion to such a weighty task. On July 27, we sensed as a body that God was leading Jeremy Martinez to be the next Associate Pastor for this church. In that role, he will lead our children, youth and college ministries. He will be joined by his wife, Amber and together they will seek to grow these vital ministries through sharing God's Word. These efforts are intended to impact the next generation for Christ and His church through the gospel changing lives for eternity. We welcome Jeremy and Amber to an essential role at a crucial time in the life of our church.

Under Jeremy's leadership, we look forward to years of healthy ministries for the next generation. However, with all that being said, and with the talent and experience Jeremy brings, children and youth ministries do not constitute an outsourcing of the discipling of our children. Youth and children ministries are intended to come alongside parents and support their efforts as they are, by God's design, the primary disciple-makers of children. Ministries to the next generation best serve when they complement parent's efforts to lead their children in righteousness according to God's Word. I am reminded of the passage from Deuteronomy known as the Shema:  
*Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.* Deuteronomy 6:4-9  
One thing is abundantly clear from this passage and that is the focus on God's Word and how it should be a significant

part of our daily lives and not reserved for one or two days a week. Also included is a command to teach these things to our children. The message is obvious; the home is the center of the sharing of God's Word and parents are the primary evangelists in children's lives. Certainly, there are children who attend services who do not have believing parents. What are we to think of these? Titus chapter 2 has the answer for all children. The older and more mature members of the church bear a responsibility to mentor and disciple the younger members. If you are a Christian adult, there is a duty that comes with that reality. We are all to mentor and disciple those who are younger and less mature as if they are our own children. Even Paul referred to Timothy as a child in the faith as he sought to grow the younger man. Please join me in welcoming Jeremy and Amber to the FBC family here in Mena. I look forward with great anticipation to what God will do through them in this body as they minister to the next generation. At the same time, consider the call to disciple and mentor someone younger and less mature in the faith as someone did for you and impact the younger generation for Christ. Be willing to reach out to a child or teen and share the love of Christ in a tangible way.  
All for His glory,  
*Bro. Jim Tennery*



The message of salvation is the story of two Adams. *"For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous"* (Rom. 5:19). What the first Adam undid, the second Adam repairs. But who is this second Adam, and what kind of person must He be to do this? Why is He—and only He—able to obey in this way? The Chalcedonian Creed (AD 451) says the purpose of the incarnation was "for us and for our salvation." The creed is a statement of profound truths about the person of Christ that have been embraced by the church and form the bedrock of how we understand the work of Christ. Unless we understand who Jesus is, we will fail to see the wonder of what He has done to save us.

In Romans 5:19, the similarities and dissimilarities between Adam and Christ highlight important aspects of Christ's person.

Let's start with a similarity, then consider a dissimilarity, and come back, finally, to a further similarity.

First similarity: it is not incidental that Adam and Christ are both men. It is necessary that our Savior be a man, truly human like us. Scripture is clear that God is the only Savior, and yet, because humans have sinned, God's justice demands that only a human can pay for sin. In the words of the Heidelberg Catechism, because of His righteousness, "God will not punish another creature for what a human is guilty of" (Q&A 14). This is stunning. If God saved us without punishing a human being, it could have destroyed the moral fabric of the universe. We need a Savior who is human. The creed makes clear that when the eternal Son, "begotten before all ages of the Father," joined Himself to human nature in the womb of the virgin, that same Son—our Lord Jesus Christ—was "truly God and truly man, of a reasonable soul and body . . . in all things like unto us."

He was not a divine being who appeared to be human. Jesus was not "God in human skin." He was a man, fully human in every way. But the creed also adds a crucial point: "in all things like unto us, without sin."

As the Heidelberg Catechism puts it, "God's justice demands that human nature, which has sinned, must pay for its sin; but a sinner could never pay for sin" (Q&A 16). To be a fallen human being is to "increase our guilt everyday" (Q&A 13). We need a Savior who is *like* us (human) to be able to pay for sin, and we need a Savior who is *unlike* us (sinless) for this payment to be acceptable to God. This is where the dissimilarity between the work of Adam and the work of Christ flows from a proper understanding of the person of Christ. It is common in modern theology to argue that in taking on a human nature, the Son of God took on fallen human nature. The assertion is that because we have fallen natures, Jesus cannot be truly like us unless He also has a fallen human nature. But this short-circuits the magnificent beauty of Christ's obedience. Fallenness is not intrinsic to being human; if it were, Adam would not have truly been a man.

The Word became flesh to go right back to the very beginning, so to speak, and to do as a man what Adam failed to do. In the womb of His mother, He is both completely identified with us—being fully human—and distinct from us—being free of all Adamic guilt. The language of the Spirit "overshadowing" Mary in the miracle of the incarnation (Luke 1:35) hints at both new creation and new exodus themes. It is best to say that Christ re-lives Adam's life not from the point of the fall onward but from the point of creation onward. He is the new Adam and the new Israel, facing their temptations and fighting their battles, except He triumphs at every point where they failed. And so we come full circle to another similarity between Adam and Christ

in Romans 5:19. Neither is a private individual. They do not act alone. What each one does, he does for those who belong to him. Like a husband as head of his wife is fully responsible for her welfare, so Adam and Jesus as heads of their families bear complete responsibility for them. The actions of the one implicate those who are theirs, either in disobedience or in righteousness.

Just as Adam made all who are in him sinners, so Christ makes all who are in Him righteous. How does He do this? Evangelicals are sometimes guilty of reducing the message of salvation to Christ's atoning death without describing how or why it atones. In fact, the obedience of Christ is the overarching biblical concept for explaining how Christ saves us. When the author of Hebrews brings the discussion of Christ's priestly work to a climax in chapter 10—after telling us that the animal sacrifices of the old covenant only reminded the worshiper of his sins and did not remove his guilt—he makes a surprising point: sacrifices and offerings were not what God wanted anyway.

*"Sacrifices and offerings you have not desired"* (Heb. 10:5, quoting Ps. 40:6) This is surprising, of course, precisely because the sacrificial system was instituted by God Himself. But the next lines explain what is going on in this passage: *Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, "Behold, I have come to do your will, O God, As it is written of me in the scroll of the book."* (Heb. 10:5-7; Ps. 40:6-8)

God wants human beings who are covenant partners, who do His will. Delighted devotion, wholehearted love, humble submission, and joyful,

*Continued on back*



**We are so excited to introduce Jeremy Martinez, our new Associate Pastor! He will be leading our Children's, Youth & College ministries.**

**Please join us in welcoming Jeremy and his lovely wife, Amber, to First Baptist, Mena, and Arkansas!**



Dear church family. Words cannot express the gratitude we have for you. The prayer support, phone calls, and food that was brought to our house was a true blessing. This is an example of the true working of the body of Christ. We love you so much. God Bless you!!! Please continue to Pray for Nathan, Kristi, and the family as they continue to heal. Rick and Susan Lochala

## FBC Mena

We extend our heartfelt gratitude to our incredible VBS volunteers and generous camp sponsors. Your unwavering support and dedication have been instrumental in our success. Volunteers, your selfless commitment of time and energy has created a nurturing and joyful environment for all participants. Sponsors, your financial contributions and resources have provided essential tools and opportunities for growth and spiritual development.

Together, you have fostered a community of learning, friendship, and inspiration.

Thank you for your invaluable contributions!



I often read from Oswald Chambers' devotional book, *My Utmost for His Highest*. One particular devotional addressed the idea of the miracle of belief. How does one come to the kind of belief that results in salvation? Our new associate pastor of children and youth, Jeremy Martinez, touched on that in his sermon this past Sunday. The kind of belief that results in salvation, or "saving faith", is not produced through the eloquence of the preacher or teacher, not by impressive speech, or persuasive words. Oswald Chambers writes, "Belief in Jesus is a miracle produced only by the efficacy of Redemption, not by impressiveness of speech, not by wooing and winning, but by the sheer unaided power of God."

The apostle Paul wrote in I Corinthians 2:4, *"My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God."*

The force that brings about the spiritual new birth of an individual is the power of God at work through the declaration of the Gospel of Jesus Christ. Paul wrote in Romans 1:16, *"I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes."*

Keep in mind that the truths of the gospel are presented, not only in the spoken word, but also through the message of music that we experience in our worship services. As I've written before, if our worship music does not convey the truths of the gospel, it is lacking an essential element. If it only seeks to stir emotion, as much modern worship does, it delivers a false message. If our music does not engage the mind to think upon Jesus and His work of redemption, it gives the Spirit of God nothing with which to convict hearts and bring individuals to saving faith. When the focus of our message, whether through sermon or music, shifts from the truths of the gospel to the giftedness of the presenter(s) (preacher or praise band), we are left with a powerless message.

Oswald Chambers concludes, "Anything that flatters me in my preaching of the Gospel will end in making me a traitor to Jesus. I prevent the creative power of His Redemption from doing its work."

That's true of both preachers and singers. For the worshiper, let the message of the preacher or singer be your focus. Do not let personality or style be a deterrent to hearing the truth of the message. If the true gospel is being presented, listen intently. If it is not biblical truth that you are hearing, find another congregation with which to worship where gospel truth is shared through word and music.

Blessed to Serve,

*Bro. Vernon*