

BIBLE READING SCHEDULE

5 Day Chronological Bible Reading Program WWW.FIVEDAYBIBLEREADING.COM

Week Forty-one: *October 5–11*

- Day 1: Jeremiah 27, 28, 29, 24; James 4
- Day 2: Jeremiah 37, 21, 34; Psalm 79; James 5
- Day 3: Jeremiah 30-33; 1 Peter 1
- Day 4: Jeremiah 38, 39, 52; 1 Peter 2
- Day 5: 2 Kings 24-25; 2 Chr 36; Psalm 126; 1 Peter 3

Week Forty-three: *October 19-25*

- Day 1: Ezekiel 1-3; John 1
- Day 2: Ezekiel 4-6; Psalm 82; John 2
- Day 3: Ezekiel 7-9; John 3
- Day 4: Ezekiel 10-12; Psalm 83; John 4
- Day 5: Ezekiel 13-15; Psalm 136; John 5

Week Forty-two: *October 12-18*

- Day 1: Lamentations 1-5; Psalm 137; 1 Peter 4
- Day 2: Obadiah; Jeremiah 40-42; Psalm 147; 1 Peter 5
- Day 3: Jeremiah 43, 44, 46; 2 Peter 1;
- Day 4: Jeremiah 47, 48, 49; Psalm 80; 2 Peter 2
- Day 5: Jeremiah 50-51; 2 Peter 3

Week Forty-four: *October 26-November 1*

- Day 1: Ezekiel 16-18; John 6
- Day 2: Ezekiel 19-21; Psalm 84; John 7
- Day 3: Ezekiel 22-24; Psalm 134; John 8
- Day 4: Ezekiel 25-27; Psalm 85; John 9
- Day 5: Ezekiel 28-30; John 10

Continued from page 3

For the Christian, truth is far more than a philosophical concept. It is deeply theological because it is intimately tied to the nature of God and His self-revelation. The Lord is both “the true God” (Jer. 10:10; John 17:3; 1 Thess. 1:9; 1 John 5:20) and “the God of truth” (Ps. 31:5; Isa. 65:16) who cannot speak falsely (Num. 23:19; Titus 1:2). Jesus Christ is “the only Son from the Father,” and thus He is “full of grace and truth” (John 1:14)—indeed, He declares Himself to be *the* truth (John 14:6). The Holy Spirit, whom the Son sends as He returns to the Father, is “the Spirit of truth” (John 14:17; 15:26; 16:13; 1 John 5:6). Satan, in sharp contrast, is “a liar and the father of lies” (John 8:44–45). Since God’s self-revelation necessarily reflects His character, the Word of God is entirely true. Indeed, it is not *merely true* (adjective) but *truth* (noun)—the implication being that God’s Word bears the very nature of truth (John 17:17; cf. Ps. 119:160; 2 Tim. 2:15; James 1:18). The essential truthfulness of God’s Word is bound up with its perfection and trustworthiness(2 Sam. 22:31; Ps. 12:6; 18:30; Prov. 30:5; Rev. 21:5; 22:6).

But what exactly *is* truth? Philosophers have debated whether truth should be understood as some kind of relationship to reality. According to *realism*, the commonsense view, a belief or statement is true if it accurately depicts or represents the world as it *really* is. Realism predominated until the turn of the twentieth century, when varieties of *anti-realism* arose, often in pursuit of a more consistent outworking of atheism. Anti-realism is closely associated with postmodernist movements, according to which “truth” is a human social construction to be created rather than discovered. It is safe to say that the Bible assumes a realist view of truth, and the great creeds and confessions of the church were forged by Christians who would have been baffled by any other stance. Besides the debate over realism, various theories of truth have been proposed. *Correspondence* theories maintain that truth is a relationship between beliefs and facts: a belief is true if it “matches up” with the way things actually are. *Coherence* theories hold that truth is more like an internal feature of a belief system: a belief is true if it meshes consistently with one’s other beliefs or ideas.

Pragmatic theories propose that truth is a function of the *consequences* of beliefs: a belief is true if holding that belief “makes a difference” in some useful or desirable way. Christians understandably gravitate toward a correspondence theory of truth, yet the other two approaches contain some important insights. Following the lead of Augustine, some Christian thinkers have suggested that truths are ultimately *divine thoughts*. It is not merely that whatever God believes is true; rather, truth *simply is* whatever God believes. If this is correct, then we can understand how truth will manifest not only correspondence with reality, but also internal coherence (because of the orderliness of God’s mind) and pragmatic usefulness (because God’s thoughts are always wise and effective). On this view, when we apprehend truth, we are “thinking God’s thoughts after him” in the deepest sense—a truly awe-inspiring thought.

[This article was written by James Anderson and previously published in Tabletalk on Ligonier.org on February 26th, 2025](#)

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VOLUME 309



THE BROADCASTER

A MONTHLY PUBLICATION OF FIRST BAPTIST MENA

From The Pastor’s Desk

Greetings FBC Family, It matters what you believe. I am often asked about the importance of Christian doctrine and how much weight it should bear in our lives. The thought is, that if we simply believe in Jesus, that should be enough for us. Doctrine gets us into places of disagreement many will argue. Others insist that being too concerned over the nuances of what we believe takes time away from the mission of the church. We should be able to simply love God and love our neighbor and that will satisfy our calling, right? On one level I might be inclined to agree with you that a simple faith is a wonderful thing. However, when we get into the nuts and bolts of Christianity, I believe we will find much more is needed. Recently, Ligonier Ministries and Lifeway Research teamed up to find out exactly what Christians believe. They asked a series of survey questions to evangelical Christians. The term “evangelical” has been widely used and applied without a consistent definition. Fortunately, they present four key tenets that are held by evangelicals to clarify who it is they are referring to. First, evangelicals hold that the Bible is the highest authority for what we believe. Second, it is very important to share the gospel so the lost will trust in Jesus as Savior. Third, Jesus’ sacrifice on the cross is the only thing that can remove the penalty of my sin.

Finally, it is only those who trust in Jesus alone as their Savior who will receive the free gift of eternal salvation. I believe all of us could agree with these statements. Please remember these principles as I cover a few of the results from the survey. The results begin with a couple of questions about sin. Respondents stated by a 64% margin that everyone is born innocent in the eyes of God while 53% are certain that despite sin, everyone is basically good by nature. This is troubling as Scripture makes clear that mankind is born with a sinful nature and is plagued by being a slave to sin prior to regeneration through Christ. As David stated, “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.” Psalm 51:5. It is a reality that sin is a constant reminder of our fallen state and our only hope to be good is by Jesus and His righteousness. On another note, we find a bit of good news mixed with some bad news. When asked about the nature of God, 53% replied that the Holy Spirit is a force but is not a personal being. It is absolute truth of the Bible that the Holy Spirt is God and part of the Trinity. While we consider this, 98% believe that there is one true living God who is Father, Son, and Holy Spirit. The responses are inconsistent at best and ill-informed at worst. Evidence of God’s nature is found throughout His Word, and we know from that we have a personal, triune God who is perfect in every way. The final set of questions I want to address are related to God’s worship and His Word.

Again, we have a wonderful response finding that 100% of evangelicals find the Bible to be the highest authority for what we believe. However, nearly half (47%) believe that God accepts the worship of all religions including Christianity, Judaism, and Islam. The response to the latter question is utterly disturbing as we are told to worship the God of the Bible alone. Exodus 20:4-6 makes it abundantly clear that the worship of any other god is completely unacceptable and sinful. The entirety of the survey can be found by searching online for “State of Theology.” I believe you will find the results interesting. While some may be uplifting, others will be disturbing. I pray we will all see from this the truth that it does matter what we believe. If our beliefs are inconsistent or not based on Scripture, we may find ourselves in a place of confusion and doubt. What you believe shapes your worldview and your worldview shapes how you live. I appreciate Albert Mohler’s words on the subject, “The absence of consistent biblical worldview thinking is a key mark of spiritual immaturity.” I want to add the truth from the writer of Hebrews, “Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God.” May each of us find the richness in God’s Word and strive to know it and our Creator more. While many stand on shaky ground doctrinally speaking, my hope is that we will all endeavor to mature in the deeper things of God.

May God richly bless you,
Bro. Jim Tennery

FBC Church Family, Writing my first newsletter as the associate pastor, I would like to formally introduce myself. I am Jeremy Martinez and my wife, Amber are appreciative to everyone who has received us well at First Baptist. Over the next six months, I would like to use the monthly broadcaster to share Amber and I's passion, vision, and desire to minister here in Mena. My whole focus and desire is this: for men and women, young and old, to know the Living God. I want you to know God. Notice I didn't say I want you to know certain truths about God or certain facts about Jesus or know some things about Scripture. It is my desire for others to know God spiritually and intimately. It is my observation that many in churches know so much about God, they know so much about church life, and religion. Those are great things, and we are called to each one of those. We are called to know the truth of who God is that we may properly worship Him. We are called to gather together corporately, and we are called to follow God in certain ways. But my question for you is, do you know God? Do you know Him, personally and intimately? Jesus says this in John 5:39-40 *"You search the Scriptures because you think that in them you have eternal life; and it they that bear witness about Me, yet you refuse to come to Me that you may have life."* – John 5:39-40 Ultimately, all the Bible knowledge, all the coming to church, and all our religion will never give us eternal life. We must still come to the Savior of the world for life, and

that is Jesus Christ and Him alone. God has made it clear, that there is one way in which men and women are to come to Him for eternal life. It was Jesus' first message, repent and believe in the Gospel (Mark 1:15). Paul says in Romans 1:16 that it is the Gospel that is the power of God for salvation. If you desire to know God spiritually and intimately, it will only come through the Gospel. The Gospel being the Good News of salvation from the wrath of God through One Man, Christ Jesus. The Gospel is eternally important for us and gives us the truth of why no person on their own, knows God. That God is completely holy and righteous. He is eternal in every way and has created all mankind. Yet we have all sinned and that sin has separated us from God. This is why we do not know God on our own. The Gospel offers our only way back to God. That Jesus Christ lived the perfect sinless life we have been called to life. He was willingly crucified by the hands of lawless men. He shed His perfect blood, and He died on a cross. He rose from the dead on the third, and now God is commanding all people everywhere to repent of their sins. The way God is calling men and women back to Himself so that we may know Him for eternal life is through faith in Jesus Christ and repentance, which is a turning away from our sins. So, over the next six months, I will continue asking the same two questions. Do you know God, and have you responded to the Gospel through faith and repentance unto salvation?

-Jeremy Martinez

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"What is truth"

So asked Pontius Pilate to the man who had just declared that He came into the world "to bear witness to the truth" (John 18:37–38). Far from a serious philosophical inquiry, Pilate's rhetorical question reflected cynicism toward the very idea of truth. Nevertheless, the question itself is an important one that deserves careful reflection. One thing is clear: the Bible places a high premium on truth. In both the Old and New Testaments, God's people are enjoined to speak the truth (Ps. 15:2; Prov. 12:17; Zech. 8:16; Eph. 4:15, 25). The ninth commandment (Ex. 20:16) is expressly concerned with truthfulness, primarily in the context of a law court (Deut. 19:15–21) but also by extension in every sphere of life.

As the rest of Scripture testifies, truth-telling is a moral duty, and honesty is a moral virtue. The pursuit of justice depends crucially on truthfulness, and thus the righteous are those who "love truth" (Zech. 8:16–19; see Amos 5:10).

A sincere concern for truth should permeate our very thoughts (Phil. 4:8). The primary words for "truth" in the Bible are *emeth* (Hebrew) and *alētheia* (Greek). Both can connote the accurate representation of facts (as in "tell the truth") as well as the broader concepts of veracity, trustworthiness, sincerity, and authenticity. In more general terms, it can be helpful to distinguish between *propositional* and *non-propositional* senses of what it means for something to be "true."

The former applies to things such as beliefs and statements: a belief or statement is "true" if and only if it depicts things accurately or authentically.

This propositional sense is particularly in view when it comes to *testimony*, whether human or divine (John 5:31–32; 21:24; Acts 10:42; 18:5; 20:23, 26; 26:25; 1 John 4:14; 5:6–12).

In the non-propositional sense, things are "true" if they are genuine, trustworthy, or substantial (see Luke 16:11; 2 Cor. 12:12; Heb. 9:24).

The Apostle John is particularly fond of this usage, regularly using terms such as "true light," "true worshipers," "true bread," "true food," "true drink," "true vine," and "true God" in his writings. In this latter sense, "true" is often used to point beyond the transient physical realm to deeper spiritual realities (John 6:32, 55; Heb. 8:2). *Continued on back*

Our culture is dying for lack of knowledge of God.

Proverbs 29:18 states, *"Where there is no vision, the people perish"* (KJV). The New American Standard Bible reads, *"Where there is no vision, the people are unrestrained"*, and the English Standard Version: *"Where there is no prophetic vision the people cast off restraint"*.

It is evident in our nation that the majority of people take no thought of God, deny that God exists, and choose to live unrestrained lives, following their sinful passions and desires, rebelling against all that would hinder the lifestyles they choose to live, regardless of how immoral, how evil, how destruction to themselves and others. What are we as followers of Jesus to do in such a wicked, sinful culture? My answer may sound simplistic and unrelated to the problems we face, but I feel strongly that our response must begin in worship -- true, heartfelt worship that moves us to focus our minds and hearts upon God. The prophet, Isaiah, was caught up in a worship experience that changed his life. He experienced a vision in which he saw God in His awesome glory. The vision of God struck Isaiah with his own sinfulness and the sinfulness of the nation. He cried out in despair. But in that deep conviction and confession of his sin, he experienced cleansing and forgiveness of his sin. That's when the calling of God penetrated his heart. "Whom shall I send, and who will go for Us?", God called. Isaiah responded, "Here and I. Send me!" Then God instructed, "Go and tell this people . . ."

As we observe worship experiences in the Bible, it is evident that worship is more than what is seen on the outside, more than "observable activities". True worship produces something in us that becomes visible, but not everything visible is worship. According to Mike Harland in his book, *Worship Essentials*, if it is true worship, it moves the worshipper toward alignment with God's purposes and God's will. Harland writes, "Humility, kindness, selflessness, compassion, personal sacrifice, self-control, empathy, love for others, and a single-minded pursuit of God's kingdom expansion are just some of the visible attributes of a worshipping disciple." We are all familiar with what is called "The Great Commission". After Jesus was resurrected and before He ascended into heaven, He gathered His disciples together and commissioned them, (I'll quote it as the Greek text records it), *"Going, make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit, teaching them ..."* (Matthew 28:19). But, don't miss the verse before. Verse 18 tells us, *"When they saw Him, they worshipped Him"*. Whether its our worship in church in corporate worship services, or in our private worship, true worship will compel us to share the good news, to "make disciples" as we are "going" about our daily routines.

Ruth Meyers has stated, "Seek missional worship – worship that engages worshippers in the mission of God, drawing them into God's self-offering of redemptive love through Christ and in the power of the Spirit." Our worship gatherings are to be rehearsals of the Gospel, followed by our going back into the world to share God's love.

I pray that our corporate worship services prepare us, inspire us, compel us to speak, as we go, of "what we have seen and heard" (Acts 4:20).

We should leave every worship service motivated to share the good news of the Gospel. We who worship the True and Living God are the only ones who can share the truth with our culture that God loves, and seeks and saves those who are lost. It will be costly to do so. Look at the price Charlie Kirk paid to speak truth into our culture.

Blessed to Serve,

Bro. Vernon