

# BIBLE READING SCHEDULE

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

Week One: December 28-January 3

**Day 1:** Genesis 1-2; Psalm 19; Mark 1  
**Day 2:** Genesis 3-5; Mark 2  
**Day 3:** Genesis 6-8; Psalm 104; Mark 3  
**Day 4:** Genesis 9-11; Mark 4  
**Day 5:** Genesis 12-15; Psalm 148; Mark 5

Week Three: January 11-17

**Day 1:** Genesis 28-29; Mark 11  
**Day 2:** Genesis 30-31; Psalm 11; Mark 12  
**Day 3:** Genesis 32-34; Psalm 145; Mark 13  
**Day 4:** Genesis 35-37; Psalm 12; Mark 14  
**Day 5:** Genesis 38-40; Mark 15

Week Two: January 4-10

**Day 1:** Genesis 16-18; Mark 6  
**Day 2:** Genesis 19-20; Psalm 1; Mark 7  
**Day 3:** Genesis 21-23; Psalm 107; Mark 8  
**Day 4:** Genesis 24-25; Psalm 4; Mark 9  
**Day 5:** Genesis 26-28; Mark 10

Week Four: January 18-24

**Day 1:** Genesis 41-42; Mark 16  
**Day 2:** Genesis 43-44; Psalm 24; Gal 1  
**Day 3:** Genesis 45-46; Psalm 108; Gal 2  
**Day 4:** Genesis 47-48; Psalm 25; Gal 3  
**Day 5:** Genesis 49-50; Galatians 4

Week Five: January 25-31

**Day 1:** Ex 1-3; Gal 5  
**Day 2:** Ex 4-6; Gal 6  
**Day 3:** Ex 7-9; Ps 105; Ephesians 1  
**Day 4:** Ex 10-12; Eph 2  
**Day 5:** Ex 13-15; Ps 114; Eph 3

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God, through His Word, summons, declaring with authority: “Come before Me, My people, and offer acceptable worship with reverence, awe, and joy.”

## Theological Significance

From a Reformed perspective, several key truths are embedded in the call to worship:

**1. God is sovereign.** Worship begins with His initiative, not ours. We gather because He calls.

**2. Worship is corporate.** The call is addressed to the gathered assembly of the people of God, not merely to isolated individuals. Worship is covenantal and communal.

**3. Worship is a holy encounter.** In the call, we are reminded that we stand before a holy God. We do not enter His presence casually, but reverently through Christ.

**4. Worship is response.** The call shapes the rest of the service. The prayers, songs, confessions, and preaching are all responses to God’s invitation and prescription.

## Practical Outworking in Worship Services

In most Reformed congregations, the call to worship comes immediately after an opening greeting or prelude. The minister reads a passage of Scripture, such as Psalm 95, Psalm 96, Psalm 100, or Isaiah 12, and then he calls upon the Lord to inhabit the praises of the people. Some churches use responsive calls, where

the minister reads a verse and the congregation responds.

Take Psalm 99:1–2, 5, 8–9 as an example:

### Leader:

The Lord reigns; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake! The Lord is great in Zion; he is exalted over all the peoples

### People:

Exalt the Lord our God; worship at his footstool! Holy is he!

### Leader:

O Lord our God, you answered them; you were a forgiving God to them, but an avenger of their wrongdoings.

### People:

Exalt the Lord our God, and worship at his holy mountain; for the Lord our God is holy! This practice reinforces the responsive and dialogical nature of worship. The people of God are not passive spectators but rather active participants in the dialogue. The call to worship also serves a pastoral function. In a distracted world, it gathers scattered thoughts and hearts. It reminds believers that they are stepping into a sacred space and sacred time. It is similar to when God commanded Moses to remove his sandals at the burning bush because the place on which he was standing was “holy ground” (Ex. 3:5). It wasn’t the dirt itself that was holy, but rather God’s

presence made it a holy place and holy time.

## Christ, Our Worship Leader

Ultimately, the call to worship points us to Christ. Hebrews 2:12 pictures Jesus as the One who stands in the midst of His people, singing praise to the Father. He is the true worship leader, the Mediator who brings us into God’s presence.

When the call to worship is read, we are reminded that it is through Christ’s blood and righteousness that we can draw near with confidence before the throne of grace (Heb. 4:16; 10:19–22). The call to worship is not only a command, but an invitation to grace. In Christ, God is not a distant Judge but a loving Father who delights in the worship of His people. The call to worship reminds us that worship is not our invention. Rather, it is God’s gracious initiative. It frames the service as covenant renewal, where God speaks and His people respond. Far from being a mere formality, the call to worship is an essential act of grace. It is the moment when the Lord of heaven and earth says to His redeemed people: “Come, draw near, and worship Me.” And by His Spirit and through His Son, we answer with obedience and joy.

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VOLUME 312

# THE BROADCASTER

A MONTHLY PUBLICATION OF FIRST BAPTIST MENA

## From The Pastor’s Desk

Happy New Year To You All!

Christmas is behind us for another season and we now look forward to the coming of a new year. We wonder what will happen over the next twelve months and whether they will be filled with joy or sorrow. We consider what will become of things. Will this year be better than the last? It is with great anticipation that we ponder anew the opportunities that lie before us as we begin the trek into an unknown calendar year.

In reality, I am old enough to realize there is not much difference between December 31 and January 1. Likely, the new year slipped in without me even noticing it. I will continue in my typical routine and life will persist as it has for the previous twelve months. Certainly, things will occur this year that I did not expect and my best laid plans will be amended on a regular basis due to unforeseen events.

Moreover, despite our best efforts, we can concede that this year is probably going to feel a lot like the last one. This is not meant to be a depressing outlook but perhaps a

perception formed by years of new years. As Scripture tells us, “*What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.*” (Ecclesiastes 1:9)

This passage reminds us that life continues on and the world we live in does as well and regardless of varying circumstances brought about by life’s events, nothing really changes that much. We should consider what this mindset holds regarding the salvation that God provides. Often, regeneration is described as a remodel or a rebuilding of our lives. God takes away the bad and replaces it with new and updated. He simply cuts away the rough edges until we are shiny and more presentable.

This is the big change wrought by the precious blood of Jesus applied to our lives. It produces a better us so we can live better lives.

However, this is not how the Bible tells us that salvation actually works. Our regenerate souls are more than a makeover that brings about an improved version of us. Scripture is clear, we are not an update after salvation but an entirely new us. The Apostle Paul explains,

“*Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*” (2 Corinthians 5:17)

In other words, He takes it a step further explaining how this happens: *We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.* (Romans 6:4-6)

We can and should look to the new year with an expectancy for what is possible and an enthusiasm about the future all while bearing in mind that there truly is nothing new under the sun in this world. Conversely, we can rejoice that we are truly new creations in Christ if we surrender to Him in faith and repentance knowing that the old us is gone and the new us is created from the atoning work of Christ on the cross. That truth will always be better than any new year.

Blessings throughout the new year,

*Bro. Jim Tannery*



FBC Family,  
As we begin 2026, I want to fill you in on my recent trip to India in November. Beginning in 2021, I have been able to take an annual trip to India for a pastor's conference. Things in India can seem like a blur at times. It takes nearly three days of travel time from the United States to India. There is a twelve-hour time difference, and the constant movement can leave you spinning. Yet, it is all worth being able to witness the Lord building up His Church for His kingdom. This year we were able to lead two pastor's conferences, participate in roughly twenty-five preaching engagements, visit five local church congregations, and visit a leper camp. Yet again, it is a great thing to see Christ building up His Church.

I have begun to realize that India really is a land of endless possibilities. It really is a place that leaves you in wonder on what God can do in a land of spiritual darkness. The people in India are some of the most hospitable people I have ever been around. They are some of the most caring and concerned people I have ever been around, and they are some of the most religious people you will ever meet. Yet they are living in spiritual darkness, and apart from the Gospel piercing through that darkness, they will never inherit eternal life. It is as if India is ready for the Gospel to come in power and truth!

The Lord says this in Isaiah 42:4:

*"He will not grow faint or be discouraged till He has established justice in the earth; and the coastlands wait for His law."* Isaiah 42:4

**The coastlands wait for His Law.**

Here in Isaiah forty-two God is promising that His Servant will bring justice to the nations.

His Servant who is Christ Jesus will be a light for the nations to open the eyes of those who are spiritually blind and lead them to salvation. In Isaiah 42:4, the Lord makes the declaration that the coastlands wait for His Law.

There are people even to the ends of the earth, even to the coastlands, who are waiting to hear the voice of the Good Shepherd. India is waiting for Christ Jesus to be proclaimed to them. It is the Lord Himself promising that there are men and women, young and old, who are simply waiting to hear the Truth of the Gospel.

The coastlands wait to hear that God is a Holy and Righteous God, and mankind has broken His law. They wait to hear that all mankind has rebelled against God, and are under His wrath, but God is loving and merciful God. There are those out there who wait to hear, One has taken our place and received the justice of God for us. That is Christ Jesus, and Him alone. He bore our sins, He died the death we deserve, He conquered sin and death for us, and now He is calling all people everywhere to repent and believe in Him. This is what God is promising the coastlands are waiting for.

India is the coastlands, but so are we here in the United States. We simply need to be faithful to teach and proclaim God's truth.

Will you pray that the Lord will provide men and women in India that will faithfully preach and proclaim the Gospel?

I will be giving a missions report on my recent trip to India on Sunday, January 11th at 5:30pm in the sanctuary. I hope you can come and see what the Lord is doing in India!

-Jeremy Martinez

## Benefit Breakfast for Fresh Start Pregnancy Center



January 17, 2026  
First Baptist Mena  
Fellowship Hall  
8:00am- 1:00pm  
by donation



**Coming in 2026  
Hospitality Team**  
**If you have a heart for  
serving others, we'd love to  
connect with you.**  
**Please see Melissa Tennery  
for details**

## Missions Meeting

Please join us for our first missions meeting of 2026! We will plan and coordinate our missions focus and events for the year! This is for anyone interested in missions.

Wednesday  
January 14th, 2026 @ 7p.m  
Meet in conference room

In the liturgy of Christian worship, few elements are as profound yet often overlooked as the call to worship. For many, it may seem like a simple opening line or a liturgical formality—a way to begin the service and quiet the congregation. But from a Reformed and biblical perspective, the call to worship carries deep theological significance. It is not merely the pastor saying, "Let's get started," but rather God Himself summoning His people into His presence for worship in spirit and in truth.

### The Biblical Foundation

The call to worship is grounded in Scripture. Throughout Scripture, God calls His people to gather before Him in worship. A few examples: *Oh come, let us worship and bow down; let us kneel before the Lord, our Maker! (Ps. 95:6)* *Ascribe to the Lord the glory due his name; worship the Lord in the splendor of holiness. (Ps. 29:2)*

*Enter his gates with thanksgiving, and his courts with praise! (Ps. 110:4)* These passages do more than encourage personal devotion. They demonstrate that worship is a divine summons. It is not a human invention or a self-directed activity. Instead, worship is a covenantal dialogue—God initiates and speaks, and His people respond.

The call to worship is therefore not the pastor's idea, nor is it an optional "warm-up." It is the recognition that the triune God has called His people together to meet with Him by His Word and Spirit.

The call to worship sets the tone for the entire service—it is God-centered, not man-centered. We are not attending a performance or religious event of our own design. We are responding to the living God who draws near in truth and grace.

### God Speaks First

One of the hallmarks of Reformed worship is the conviction that God always initiates and speaks first.

Just as God spoke creation into being, spoke His covenant promises to Abraham, and spoke His law at Sinai, so too He speaks to His church today. Our worship is always a response to divine Initiative. The call to worship reflects this principle. Before we sing God's praises, pray, confess our sins, hear God's Word, or commune at the Lord's Supper, God summons us. This protects worship from becoming self-focused or entertainment. It reminds us that the church gathers to listen and respond to God's voice. This is why the call to worship is appropriately read directly from Scripture rather than something composed by the pastor.

*Continued on back*

Looking back, I express a heartfelt thanks to those of our choir members who made the Christmas program possible. Thank you for the commitment of your time and energy to minister to the congregation in that way.

Looking forward, as we begin this New Year, I encourage all you who sing to help us in the choir. We will resume rehearsals the first Sunday of February following the evening worship service. Easter falls on April 5. I'll be gone one Sunday in March, so we'll have eight rehearsals to prepare music for Easter. It is important that we have enough in rehearsals to be able to do an Easter musical presentation.

There has been interest expressed in reactivating our handbells. We need at least ten people willing to play. You do not have to be able to read music, just have a strong wrist. Rehearsals will, generally, be once each week on whatever night the players decide is best. Please contact Moriah Lea or me if you will be willing to help.

Having just celebrated Christmas, our celebration of Jesus' birth is meaningless if we merely look at the baby in the manger.

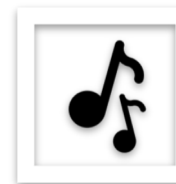
He isn't Savior just because He was born. He can be our Savior because He died for our sins and was raised to new life.

Jesus lives today and offers salvation to all who will accept His free gift of eternal life through faith and repentance. If you have never done so, start the New Year by committing your life to Christ, to live through the power of Christ.

Perhaps you have been a follower of Jesus for many years. Now is a good time to renew your commitment to the Lord Jesus, seeking His guidance for the New Year.

Psalm 86:11-12 is a good prayer to pray at this time:

*Teach me your way, O Lord, that I may walk in your truth; unite my heart to fear your name. I give thanks to you, O Lord my God, with my whole heart, and I will glorify your name forever.*



Blessed to Serve,

*Bro. Vernon*