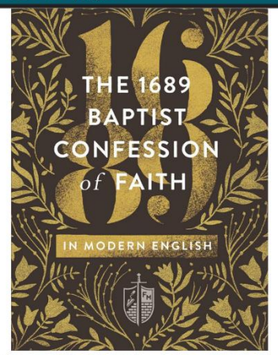
Continued from page 2

What Are the Five Solas of the Reformation? A Christ-Centered Explanation



obtaining it that is foreseen in them.42

38John 6:37; John 10:15, 16; John 17:9; Romans 5:10. 39John 17:6; Ephesians 1:9; 1 John 5:20. 40Romans 8:9, 14. 41Psalms 110:1; 1 Corinthians 15:25, 26. 42John 3:8; Ephesians 1:8.

9. This office of mediator between God and man is appropriate for Christ alone, who is the prophet, priest, and king of the church of God. This office may not be transferred from Him to anyone else, either in whole or in part.43

43 1 Timothy 2:5.

10. The number and character of these offices is essential. Because we are ignorant, we need His prophetic office.44 Because we are alienated from God and imperfect in the best of our service, we need His priestly office to reconcile us and present us to God as acceptable.45 Because we are hostile and utterly unable to return to God, and so that we can be rescued and made secure from our spiritual enemies, we need His kingly office to convince, subdue, draw, sustain, deliver, and preserve us for His heavenly kingdom.46

44John 1:18. 45Colossians 1:21; Galatians 5:17. 46John 16:8; Psalms 110:3; Luke 1:74, 75.

This may be found in it's entirety @founders.org

The Five Solas of the Reformation, Sola Scriptura, Solus Christus, Sola Gratia, Sola Fide, and Soli Deo Gloria, stand as a clear, biblical response to centuries of theological confusion. These five Latin phrases capture the heart of the gospel and the essence of true Christian faith. Far from being abstract slogans, they are deeply personal and pastoral truths, each one anchoring the believer in union with Jesus Christ, the only Savior of sinners. In a world full of shifting foundations, the Solas call us back to the unshakable rock of God's Word, God's grace, and God's glory.

Sola Scriptura – Scripture Alone

Sola Scriptura proclaims that the Holy Scriptures alone are the infallible, sufficient, and final authority in all matters of faith and life. The voice of Christ speaks clearly and authoritatively in His Word, summoning all men to bow before His Lordship. Against every competing voice, whether human tradition, church councils, or private opinion, the Word of God alone binds the conscience, for in it the Spirit reveals the Lord Jesus Christ in His saving fullness. Scripture is not merely a rule book or religious resource; it is the living Word by which Christ, our Prophet, teaches us from heaven. In every page, Christ shines forth as the center of God's redemptive purposes. To forsake Scripture is not merely to reject doctrine, but to turn away from the only Christ who saves, exchanging Him for the Christ of cultural sentiment or spiritual fantasy. In the Bible alone do we behold the crucified and risen Lord with unveiled face, and through its testimony we are united to Him by faith (John 5:39; 2 Cor. 3:18).

Solus Christus – Christ Alone

Solus Christus affirms that salvation is found in Christ and in Christ alone, not in our efforts, not in religious rites, not in the intercession of saints, but in the once-for-all work of Jesus, the Mediator of the New Covenant. As our Prophet, Priest, and King, He alone bore our sins in His body on the tree, and He alone clothes us in perfect righteousness before the Father. Through union with Christ, believers partake in all His benefits. His death is our death, His resurrection our new life, and His righteousness our justification. There is no other name under heaven by which we must be saved (Acts 4:12). Christ is not one way among many. He is the Way. To add to His finished work is to deny its sufficiency. To trust in anyone or anything else is to sever oneself from the only vine that gives life (John 15:4–5).

Sola Gratia – Grace Alone

Sola Gratia declares that salvation flows solely from God's sovereign grace, not from any worth, will, or work in us. Grace is not a helping hand. It is the resurrection power of God, raising dead sinners to life in Christ. We do not contribute to our salvation; we are its recipients, wholly undeserving and wholly dependent. Union with Christ magnifies grace. It is in Christ that we were chosen before the foundation of the world (Eph. 1:4–5), and in Him that we are redeemed and adopted. Grace is the Father's eternal purpose, the Son's accomplished work, and the Spirit's applied mercy. All of salvation, from regeneration to glorification, is a sheer miracle of divine love lavished upon those in Christ Jesus (Rom. 8:29–30). No sinner saves himself. It is grace that unites us to the Savior and grace that keeps us in Him forever.

Sola Fide – Faith Alone

Sola Fide proclaims that we are justified before God by faith alone, apart from works of the law. Faith is not our righteousness. It is the means by which we are joined to Christ and receive His righteousness. In that sacred union, the sinner is declared righteous not because of inward renewal or moral performance, but because of the perfect obedience and blood of Jesus reckoned to his account. Faith is empty-handed trust. It forsakes self and clings to Christ. It rests not on feeling, but on promise; not on merit, but on mercy. Through faith, we are united to the One who was made sin for us, that we might become the righteousness of God in Him (2 Cor. 5:21). This is no legal fiction. It is a legal reality wrought by Christ's substitution and made ours through union with Him. To trust Christ is to be found in Him, and in Him to stand accepted, secure, and free. By the gracious work of the Holy Spirit, we are united to Christ through faith. This union is not achieved by anything we do, but faith is the Spirit-wrought instrument by which we receive Christ and all His benefits. While good works do not contribute in any way to our salvation, they necessarily flow from this union. They are the inevitable fruit of being in Christ, not the root of our standing before God. The same sovereign grace that justifies also sanctifies, producing in us a life of joyful obedience, not to earn God's favor, but as the grateful response of hearts already made new in Him.

Soli Deo Gloria – To God Alone Be Glory

Soli Deo Gloria exalts the Triune God as the sole author and end of salvation. From first to last, the gospel is God's work. The Father elects, the Son redeems, and the Spirit applies. No human deserves a particle of praise. All boasting is silenced at the cross. And yet, through union with Christ, the believer is swept up into the glorious purposes of God. We are made partakers of the divine nature, renewed after the image of Christ, and sent into the world to reflect His glory. Our lives are now lived coram Deo, before the face of God, with every vocation and every breath aimed at exalting Him who called us out of darkness into His marvelous light (1 Peter 2:9).

The glory of God is not an abstract concept. It is the radiance of His grace revealed in the face of Jesus Christ (2 Cor. 4:6). To be in Christ is to live for the praise of His glory, both now and forever.

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THE BROADCASTER

A Monthly Publication of First Baptist Church of Mena

From The Pastor's Desk

First Baptist Family,

We have reached the end of our journey through the Order of Salvation, but it will not be complete until we have covered the final step of glorification. We have spoken of God's election, His general call, effectual call, and our response of faith and repentance that He grants to us. This is followed by God's justification of us resulting in His adoption of us as sons and daughters because of the work of Jesus Christ on the cross that brings a sealing from the Holy Spirit binding us as God's children for all eternity.

Following this, God grows us through sanctification by separating us from this world and unto Himself. This is an eternal gift that cannot be broken in what is often described as perseverance of the saints. This final piece of glorification is where we will end this series. However, coming at the end makes it no less important than the other elements of salvation. In fact, the opposite is true. Glorification is the ultimate consummation of every other piece of salvation has led up to. It is the final act in the work that has set us free. I believe Sam Storms is helpful in defining glorification, "when we refer to the believer's ultimate 'glorification' we are speaking of the transformation of our whole being: body, soul, spirit, will, mind, and affections, in which sin is eradicated and we are made like Jesus."

How much better than that can it get?

It takes place in the twinkling of an eye which is when our resurrected bodies gain their ultimate holiness, purity and take on the likeness of Christ.

A couple of passages help to elucidate what is described as glorification:

See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure. 1 John 3:1-3

But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

Philippians 3:20-21

What this all means is that our body, soul and spirit will finally be free from sin, disease and death. Today we can only imagine what such a reality would be like. However, we know from God's Word that it is a sure thing that we can and should look forward to.

Doubts will be eliminated and fears forever relieved. We will not suffer pain, error or evil.

This is the end for which God designed our salvation and the goal at the end of the salvific road.

What endless elation we will know in the presence of our Lord and Savior.

The final restoration of mankind is what we refer to as glorification.

According to Romans 8:19, it is the time that all of creation has been groaning for.

In a moment, all things will be made right again, and we will exist forever in God's presence in our glorified bodies because He has made us His own.

We should revel in the fact that God has set us free from sin through the saving power of the cross and the resurrection of Jesus Christ. He made the way for us to be reconciled through all the parts of salvation that bring us to the final glorification. What a joy to behold.

Blessings,

Bro.Jim Tennery

Chapter 8–Christ the Mediator

1.God was pleased,
in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them, to be the mediator between God and man.[1]
God chose Him to be prophet,[2] priest,[3] and king,[4] and to be head and savior of the church,[5] the heir of all things,[6] and judge of the world.[7]
From all eternity, God gave to the Son a people to be His offspring.
In time this people would be redeemed, called, justified, sanctified, and glorified by Him.[8]

[1]Isaiah 42:1; 1 Peter 1:19, 20. [2]Acts 3:22. [3]Hebrews 5:5, 6. [4]Psalms 2:6; Luke 1:33. [5]Ephesians 1:22, 23. [6]Hebrews 1:2. [7]Acts 17:31. [8]Isaiah 53:10; John 17:6; Romans 8:30.

2. The Son of God, the second person of the Holy Trinity, is truly and eternally God. He is the brightness of the Father's glory, the same in substance and equal with Him. He made the world and sustains and governs everything He has made.
When the fullness of time came, He took upon Himself human nature, with all the essential properties and common weaknesses of it[9] but without sin.[10] He was conceived by the Holy Spirit in the womb of the Virgin Mary. The Holy Spirit came down upon her, and the power of the Most High overshadowed her. Thus, He was born of a woman from the tribe of Judah, a descendant of Abraham and David in fulfillment of the Scriptures.[11] Two whole, perfect, and distinct natures were inseparably joined together in one person, without converting one into the other or mixing them together to produce a different or blended nature.
This person is truly God and truly man, yet one Christ, the only mediator between God and man.[12]

[9]John 1:14; Galatians 4;4. [10]Romans 8:3; Hebrews 2:14, 16, 17; Hebrews 4:15. [11]Matthew 1:22, 23; Luke 1:27, 31, 35. [12]Romans 9:5; 1 Timothy 2:5.

3. The Lord Jesus,
in His human nature united in this way to the divine in the person of the Son, was sanctified and anointed with the Holy Spirit beyond measure.[13]
He had in Himself all the treasures of wisdom and knowledge.[14]
The Father was pleased to make all fullness dwell in him[15] so that—being holy, harmless, undefiled,[16] and full of grace and truth[17]—He was thoroughly qualified to carry out the office of mediator and guarantor.[18]
He did not take this office upon Himself but was called to it by His Father,[19] who put all power and judgment in His hand and commanded Him to carry them out.[20]

[13]Psalms 45:7; Acts 10:38; John 3:34. [14]Colossians 2:3. [15]Colossians 1:19. [16]Hebrews 7:26. [17]John 1:14. [18]Hebrews 7:22. [19]Hebrews 5:5. [20]John 5:22, 27; Matthew 28:18; Acts 2:36.

4. The Lord Jesus most willingly undertook this office.[21]
To discharge it, He was born under the law[22] and perfectly fulfilled it. He also experienced the punishment that we deserved and that we should have endured and suffered.[23] He was made sin and a curse for us.[24] He endured extremely heavy sorrows in His soul and extremely painful sufferings in His body.[25] He was crucified and died
On the third day He arose from the dead[27] with the same body in which He suffered.[28] In this body He also ascended into heaven,[29] where He sits at the right hand of His Father, interceding.[30] He will return to judge men and angels at the end of the age.[31]

[21]Psalms 40:7, 8; Hebrews 10:5–10; John 10:18. [22]Gal 4:4; Matthew 3:15. [23]Galatians 3:13; Isaiah 53:6; 1 Peter 3:18. [24]2 Corinthians 5:21. [25]Matthew 26:37, 38; Luke 22:44; Matthew 27:46. [26]Acts 13:37. [27]1 Corinthians 15:3, 4. [28]John 20:25, 27. [29]Mark 16:19; Acts 1:9–11. [30]Romans 8:34; Hebrews 9:24. [31]Acts 10:42; Romans 14:9, 10; Acts 1:11; 2 Peter 2:4.

5. The Lord Jesus has fully satisfied the justice of God, obtained reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those given to him by the Father.[32] He has accomplished these things by His perfect obedience and sacrifice of Himself, which He once for all offered up to God through the eternal Spirit.33

[32]John 17:2; Hebrews 9:15. [33]Hebrews 9:14; Hebrews 10:14; Romans 3:25, 26.

6. The price of redemption was not actually paid by Christ till after His incarnation. Yet the virtue, efficacy, and benefit of it was imparted to the elect in every age since the beginning of the world, in and by those promises, types, and sacrifices that revealed Him and pointed to Him as the seed that would bruise the serpent's head[34] and the Lamb slain from the foundation of the world.[35] He is the same yesterday and today and forever.[36]

[34]1 Corinthians 4:10; Hebrews 4:2; 1 Peter 1:10, 11. [35]Revelation 13:8. [36]Hebrews 13:8.

7. In His work of mediation, Christ acts according to both natures, by each nature doing what is appropriate to itself. Even so, because of the unity of the person, that which is appropriate to one nature is sometimes in Scripture attributed to the person under the designation of the other nature.[37]

[37]John 3:13; Acts 20:28.

8. To all those for whom Christ has obtained eternal redemption, He certainly and effectually applies and imparts it. He intercedes for them,[38] unites them to Himself by his Spirit, and reveals to them in and by His Word the mystery of salvation. He persuades them to believe and obey[39] and governs their hearts by His Word and Spirit.[40] He overcomes all their enemies by His almighty power and wisdom,[41] using methods and ways that are perfectly consistent with His wonderful and unsearchable governance. All these things are by free and absolute grace, apart from any condition for

Continued on page 4

www.FiveDayBibleReading.com
2026 Edition

Week Forty-five *November 1-7*

Day 1: Ezekiel 46-48; John 11
Day 2: Ezekiel 34-36; Psalm 86; John 12
Day 3: Ezekiel 37-39; Psalm 87; John 13
Day 4: Ezekiel 40-42; John 14
Day 5: Ezekiel 43-45; Psalm 135; John 15

Week Forty-six *November 8-14*

Day 1: Ezekiel 46-48; John 16
Day 2: Daniel 1-3; Psalm 88; John 17
Day 3: Daniel 4-6; John 18
Day 4: Daniel 7-9; Psalm 91; John 19
Day 5: Daniel 10-12; John 20

Week Forty-seven *November 15-21*

Day 1: Ezra 1-2; John 21
Day 2: Ezra 3-4; Psalm 92; 1 John 1
Day 3: Haggai, Zechariah 1; Ps 138; 1 John 2
Day 4: Zechariah 2-5; Psalm 93; 1 John 3
Day 5: Zechariah 6-8; 1 John 4

Week Forty-eight *November 22-28*

Day 1: Zechariah 9-11; 1 John 5
Day 2: Zechariah 12-14; Psalm 94; 2 John
Day 3: Ezra 5-6; Psalm 95; 3 John
Day 4: Esther 1-3; Psalm 139; Revelation 1
Day 5: Esther 4-6; Revelation 2

Church Attendance: Is It Important?

by Earl Blackburn

Being faithful And Consistent in attending a true church of Jesus Christ and worshipping God is extremely important; more important than you may realize. Irregularity and unfaithfulness in attending church conveys a certain message and produces definite short term and far-reaching effects. Failure to assemble yourself with the Lord's people at all stated meetings for worship, unless you are sick or legitimately hindered:

1. Reveals a cold heart and lack of fervent love to Christ who instituted local churches (Revelation 2:4 & 3:20).
2. It shows disregard for the apostolic example and command of God's Holy Word (Acts 2:41 ff.; Hebrews 10:25).
3. It robs you of blessing and help for the days ahead.
4. It cheats the brethren of blessings and help they would receive from your mutual ministry to them (see 1 Thessalonians 5:14; Hebrews 10:24, "And let us consider how we may spur one another on toward love and good works." NIV).
5. It grieves the Holy Spirit who dwells in each believer individually, and in the church as a whole.
6. It grieves the Elders who oversee you and minister the Word of God to you (Hebrews 13:7 & 17; cf. I Thessalonians 5:12, 13).
7. It can influence others, by your poor example, to become unfaithful, lazy, indifferent and selfish. (Many young Christians have said, "Brother or Sister So-and-So do not come regularly, why should I?"). You are a letter known and read by all men (2 Corinthians 3:2,3a).
8. It discourages brethren in the body with whom you are joined.
9. It is a poor testimony to unbelievers who see your inconsistency (see John 13:35; cf. 1 John3:13, 14).
10. It demonstrates your lack of vision for the future of that particular church of Jesus Christ in which you are a member (see Jeremiah 29:10,11).
11. It makes you a covenant-breaker in your commitment to God and to the church where you are a member.
12. It is a dreadful and empty step toward backsliding and apostasy (study Hebrews 10:25 in its context of verses 19-39).
13. It shows disrespect for the best and the brightest day of the week, Sunday-the Lord's Day, the day on which the Lord Jesus rose from the dead.

A Christian is saved by grace alone, through faith alone, in Christ alone and this saving grace causes one to love Christ's churches, (see Psalms 27:4, 84:1,2 & 10, 87:1-3).
If there is no love for Christ's churches or no concern to be identified with a local church, then one's faith is suspect. True and saving faith creates a love for the things Christ loves.
He "loved the church and gave Himself for it;" (Ephesians 5:25).
John Owen puts it well when he says:
"It is the duty of everyone who professes faith in Jesus Christ, and takes due care of his own eternal salvation, voluntarily and by his own choice to join himself to some particular congregation of Christ's institution . . . no particular person is to be esteemed a legal, true subject that does not appear in these His courts with a solemn homage to Him."
(Works, Vol. 15, 'Duty of Believers to Join Themselves In Church Order,' pp. 319-327).
May each of us say from his heart, as David said of old, "I was Glad when they said to me, Let us go into the house of the LORD" (Psalm 122:1)