

## MAKING THE WORLD A BETTER PLACE

Wes McAdams

**M**aking the world a better place is a natural byproduct of faithful living, but it is **not** the primary goal of the church.

Here's why: When "making the world a better place" becomes the goal, Christians become pragmatists about how to accomplish that goal. We start to believe that the end justifies the means. We determine how we will live and what we will do based on what we think is "effective." We get scared and desperate when the world seems out of control, because we believe it's our job to fix it. We abandon the way of Jesus, the teachings in the Sermon on the Mount, because we doubt his teachings will "work" in this situation.

It might come as a beautiful surprise that the church is never told to fix the world or even to make it a better place. We are simply told to be faithful. We are told to love God, confess Jesus, walk by the Spirit, love our neighbor as ourselves, and teach those who want to learn. The effect will be that we are salt and light in the world (Matthew 5:13-16).

Salt and light make a difference by simply being what they are. When they are faithful to what they were created to be, they change things around them. The church will positively influence the world simply by being faithful to Jesus.

The end does not justify the means; the means is the whole point.

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see the Greek presents the opposite of what the New World Translation attempts to communicate. Jesus is not "a god;" He is "the God!"

Not only is He "the God" as opposed to merely "a god," but, so much more, Jesus is the fullness of God! *"In him dwells all the fullness of the Godhead bodily"* (Colossians 2:9). God is incomplete without Christ. The Son of God is described, not as His offspring, but as *"the brightness of His glory and the express image of His person"* (Hebrews 1:3).

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## GOD'S SOVEREIGNTY

Majola K.

The sovereignty of God is being limited by some while they claim that "God is sovereign," especially in the salvation of mankind.

Most people in the religious world define the sovereignty of God in a sense that He had to pre-program and pre-determine everything – every thought, every action, every event – to the finest detail.

They use their contrived definition to formulate doctrines, doctrines not set forth in Scripture and which will not stand the test of investigation. They cannot reconcile their "sovereignty" with human responsibility. How reasonable and just is it for God to hold man responsible for what he thinks and does when God Himself supposedly pre-programmed him to be as he is?

God may plan to destroy a wicked nation, but if it turns, God will relent. Either course is within His power and authority. His spoken will and intention are not absolute and unchangeable. It is contingent upon man's behavior. Thus, God relents or changes His dealings with men according to His sovereign purpose (Ezekiel 3:17-21; 1<sup>st</sup> Samuel 23:11-13).

They limit the **sovereignty** of God in their definition. My question however is: Why can't God in His sovereign will, **will that man have free will?** Why can't it be that? Most Christians do not think that it is within the sovereign will of God to allow mankind to have free will, and make free choices; this interferes with their definition of the sovereignty of God as if He cannot be sovereign if, in His will, He lets humans be responsible for their actions.

God, in His sovereign will, has allowed Men to **will**. *"Jesus answered them and said, 'My doctrine is not Mine, but His who sent Me. If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority'"* (John 7:16-17).

Free will is within the sovereignty of God.

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"The actual God doesn't "try to tell" anyone anything. He **has told us** all we need to know in His inerrant, sufficient, written Word. His **telling** isn't the issue. Our **listening** is."

– Dan Phillips

## **"WHAT MUST I DO TO BE SAVED?"**

**ACTS 16:30**

### **LEARN THE GOSPEL**

John 6:45; Romans 10:17

### **BELIEVE IN CHRIST**

Hebrews 11:6; John 3:16

### **CONFESS CHRIST**

Matthew 10:32-33; Romans 10:9-10

### **REPENT OF SIN**

Acts 3:19; 17:30

### **BE BAPTIZED INTO CHRIST**

Mark 16:16; Romans 6:3-6

### **REMAIN STEADFAST**

1<sup>st</sup> Corinthians 15:58; Revelation 2:10

## **"THE ASSEMBLING OF OURSELVES TOGETHER"**

**HEBREWS 10:24-25**

### **SUNDAY**

Worship @ 10:00 a.m.

Studies @ 11:45 a.m.

### **WEDNESDAY**

Studies & Worship @ 7:00 p.m.

75 Sherrod Boulevard

Belén, New Mexico

Seekers Welcome.

Members Expected.

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In a chapter devoted to proving the superiority of Christ over angels because of what God said to His Son and did not say to angels, the Hebrew writer quoted Psalm 45, "But to the Son He says: 'Your throne, O God, is forever and ever'" (Hebrews 1:8). God called Him God!

Immediately after the reference to Psalm 45, the inspired penman to the Hebrews also quoted the 102<sup>nd</sup> Psalm: "*And: You, Lord, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands*" (Hebrews 1:10) and that Psalm is addressed to Jehovah (Psalm 102:1). The people calling themselves "Jehovah's Witnesses" should know better.

Scripture affirms Jesus Christ to be the Son of God, God Himself, the fullness of God, the express image of God – in short, Jehovah. To deny these facts about Him is to deny Him and "*Whoever denies the Son, does not have the Father either*" (1<sup>st</sup> John 2:23).

# **"WHOLE COUNSEL"**

**ACTS 20:27**

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## **"THE WORD WAS WITH GOD, AND THE WORD WAS GOD"**

Bryan Matthew Dockens

*"In the beginning was the Word, and the Word was with God, and the Word was God"* (John 1:1). Because *"the Word became flesh, and dwelt among us"* (14), it is evident that the Word is Jesus of Nazareth, so the verse plainly refers to Him. Jesus is God who was with God.

In the so-called Jehovah's Witnesses' proprietary version of the Bible, which in and of itself is highly suspicious, the New World Translation puts it as: "In [the] beginning the Word was, and the Word was with God, and the Word was **a god**" [emphasis added]. The word "a" is the indefinite article in English, indicating a generic or unidentified noun. There are some words in this verse which translators consistently skip over when bringing the Greek into the English simply because English does not require their inclusion, but "a" is not the word! Rather, it is the definite article "the!" The definite article means the noun is known to the reader. The definite article appears over 5,000 times in the Greek New Testament, and not a single reputable translation ever renders it as "a." A word-for-word, literal and direct translation of John 1:1, would actually be: "In the beginning was the Word, and the Word was with the God, and God was **the Word**" [emphasis added]. By suggesting an alternative translation, the Watchtower is counting on unquestioning acceptance, but serious students will consult the original language and – Continued on page 2 –

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