



# The ENJOY THE BIBLE

Quarterly

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## “For it were better for me to die, than that any man should make my glorying void.”

When we glory in something, (whatever it may be), we greatly rejoice in it. It is a matter of exultation to us because it thrills our hearts and minds. As such we are not indifferent to it by any means. Instead we exalt it in our thinking, setting a high value upon it, and since it profoundly delights us, we express our delight by glorying in it.

Now though sometimes glorying can be carnal in nature, akin to fleshly boasting and an expression of human pride, this is not always the case. And most certainly it is not the case when we rightfully glory in the things that comprise the riches of God’s grace that we possess in this present dispensation of God’s grace. We naturally should exalt these things in our thinking, placing an exceedingly high value upon them. They should delight us to no end and more than anything else that we possess, making the issue of glorying in them to be nothing less than the natural expression of our thankful and thrilled hearts. Naturally enough, therefore, we find the apostle Paul speaking about us glorying in many things.

For example, most of all we glory in the genius of the cross work of the Lord Jesus Christ for us. It is our ‘all in all,’ being “the power of God, and the wisdom of God.” Instead of seeing any foolishness to “the preaching of the cross,” we find it wonderful beyond compare. It is the pre-eminent rejoicing of our hearts. Hence we glory in it, just as Paul declares in I Corinthians 1:30-31 and in Galatians 6:14-15.

<sup>30</sup> But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

<sup>31</sup> That, according as it is written, He that glorieth, let him glory in the Lord. (I Corinthians 1:30-31)

<sup>14</sup> But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

<sup>15</sup> For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. (Galatians 6:14-15)

(see “For it were better for me to die” page 2)

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## “That ye sorrow not, even as others which have no hope.”

A few weeks back my older sister died, succumbing to complications from a disease that took a terrific toll on her body. She had trusted in the Lord Jesus Christ as her all-sufficient Savior when she was a child, being fully persuaded by the effectual working of “the gospel of Christ” that “the redemption that is in Christ Jesus” was her only hope for the forgiveness of her sins and justification in God’s sight. God, therefore, had completely forgiven her sins and He had justified her unto eternal life with Him. Therefore she died a justified woman, a child of God; who being now “absent from the body” is “present with the Lord.”

I unceasingly marvel and thrill at the effectual working of God’s word in all that He has designed for it to do. And in connection with my sister’s death I have particular reason to rejoice in its capacity to enable me to do just what I Thessalonians 4:13 says — “sorrow not, even as others which have no hope.”

When death occurs, those “which have no hope” must seek for comfort and consolation in one or more of the naturalistic and/or philosophical remedies that this world makes available. For example, they may seek solace in the evolutionary thinking and fatalistic attitude of our time, (‘Death comes to us all, you know.’) Or they may try to comfort themselves by turning death into a blessing, (‘He’s out of his misery now.’; or, ‘He lived a full and meaningful life.’; or even, ‘God took him.’) Or, as a last resort, they will re-

(see “That ye sorrow not” page 6)


## From EBM To You


Dear Friends of EBM,

As “ambassadors for Christ” in this dispensation we labor together with God as He beseeches men by “the gospel of Christ” to be reconciled to Him. This privilege of God’s grace is certainly one of the riches of God’s grace unto us, and something for which we should have great zeal. In accordance with this we are pleased to announce that our Gospel Tracts project is now complete.

EBM Gospel Tracts are a special set of 20 tracts, along with a 40 page booklet dealing with the issue of the effectual working of “the gospel of Christ.” We hope that you might find them helpful to you as you enjoy and fulfill your ambassadorship.

For more information, see the special announcement on page 6.

 Due to space limitations in this issue there was insufficient room for the 3<sup>rd</sup> installment in our series of articles on Gospel Clichés. The series, however, will resume in the next issue.

 Remember that we now have the Enjoy The Bible Lending Library through which you can borrow any of our materials. A number of folks are already taking advantage

(continued on page 3)

(“For it were better for me to die” from page 1)

Yet this is just the beginning of glorying for us. We have reason also to “glory in tribulations,” just as is set forth in Romans 5:3-4.

<sup>3</sup> And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

<sup>4</sup> And patience, experience; and experience, hope: (Romans 5:3-4)

This is something we are able to do in view of the understanding and appreciation we should have for the hope-confirming and hope-enhancing work of tribulations in our lives, especially those that belong to “the gospel of Christ.”

Another reason for glorying has to do with “the knowledge of God” that we are privileged to possess in this dispensation. In view of the understanding we should have for “the wisdom of this world” being “foolishness with God,” and “the thoughts of the wise” being “vain” in His sight, we have the exhortation:

<sup>21a</sup> Therefore let no man glory in men. (I Corinthians 3:21a)

Instead of glorying in the wisdom of men, we should look upon it as God does, say the same thing about it that He says, and glory rather in His own incomparable knowledge and wisdom that He has set before us in His written word. And indeed we should glory in this, seeing that in this dispensation we are the ones to whom God has now made known His “hidden wisdom” and to whom He has given “the mind of Christ.”

Without a doubt the list of things about which we should rightfully glory is both long and varied. Because of who God has made us to be “in Christ,” and in view of all of the riches of His grace unto us in this dispensation, we truly have much to glory about.

### An Exceptional Reason to Glory

Now in connection with this, there is one particular issue about which the apostle Paul was so thrilled, and about which he gloried to such a degree, that when faced with the possibility of his glorying being negated, it appalled him, and he said,...

<sup>15b</sup> :for it were better for me to die, than that any man should make my glorying void. (I Corinthians 9:15b)

In other words, Paul would rather die than not be able to glory in this particular issue.

And this statement is by no means an exaggeration on Paul’s part, nor is it a mere expression of some maudlin sentiment designed to manipulate the emotions of the Corinthian saints. On the contrary, Paul said this in dead earnest. He wasn’t overstating things, or romanticizing. Rather, he set such a high value on this particular issue in which he gloried, that to him life itself was not much of anything without it.

What is this particular issue that Paul felt so strongly about? And just as important to ask, if not more important, is this: Do we understand and appreciate it as much as Paul did, so that we ourselves would feel just as strongly about it as he?

### Sonship Liberty’s Highest Privilege

What Paul gloried in is the ability, (and indeed the privilege), that we have as adopted “sons” in this dispensation *to walk in the fulness of Godly love and charity*. That’s right; to walk in the fulness of Godly love and charity. In truth, of all of the unique privileges belonging to our sonship liberty “in Christ,” the ability to walk in the fulness of Godly love and charity is the highest; the crowning glory, so to speak. And Paul knowing this to be so, expressed his deep appreciation for it with such strong terms.

Now if this special privilege does not impress you to the same degree as it did Paul, you are not alone. It didn’t impress most of the Corinthian saints either, which is why Paul pointedly deals with it in I Corinthians 8, 9, and 10. However this is by no means an excuse, or a justification, for not being suitably impressed, either for them or for us. Rather what it indicates is the need for further edification in this matter. For further edification that takes our understanding and appreciation past the initial stage of simply glorying in sonship’s personal liberties, to the greater issue of glorying in its highest honor — being a follower of God and emulating Him in our walk.

### What The Corinthians Gloried In

The Corinthians knew the *basics* about our sonship status and liberty “in Christ” in this dispensation. As part of “the testimony of Christ” being “confirmed” in them, they had been educated in Sonship Liberty 101,

so to speak. And this being the case, they were immediately impressed with the issue of God treating us and dealing with us today as adult “sons”; and in particular they were thrilled with the personal liberties that go with it.

Hence, they readily understood and appreciated the issue of the liberty that is ours in not being “under the law” in this dispensation. They knew what it means for us not to be under the law’s ‘tutor and governor’ operating principle, nor to be in bondage under “the elements of the world” that it employs. They were taught and learned that all these things are part of being dealt with as “children,” and that God employed them with Israel in accordance with treating them as such. But now in view of the redemptive work of Christ having also provided for “the adoption of sons,” they learned that God is not dealing with us today as “children” but as adult “sons.” They knew, therefore, that they were not given “the spirit of bondage again to fear.” But rather in receiving “the Spirit of adoption” and thereby “crying, Abba, Father,” they knew they were liberated “sons.” They, therefore, knew they were ones to whom “all things are lawful,” just as Paul repeatedly acknowledged to them.

Accordingly the Corinthians relished the freedoms of sonship, as they rightfully should. For the freedoms of sonship are truly wonderful and marvelous. There is no comparison between the childish things, limitations, and restrictive operating principles of childhood, and the adult things, freedoms, and mature operating principles of sonship. Indeed, as when with the Galatians Paul declares “the elements of the world” to be “weak and beggarly” compared to the things of sonship, so the same can be said about all of the components of childhood when compared to sonship. They are all “weak and beggarly.” Wherefore it is no wonder that Paul not only declares the foolishness of any saint who desires to be under the law and treated like a “child” in this dispensation, but also the sheer incredulity of it.

Consequently, when the Corinthians gloried in the fact that “all things are lawful” for “sons,” and exercised their liberty, their initial delight and glorying was not unfounded, nor in error. And neither is it so when we do

the same. However, though this may be true, the understanding, appreciation, and delight that we have for our sonship status and liberty should not stop here. For there is more to sonship than this. Much more. In fact, what we need to learn is that the liberty of having ‘all things lawful’ is merely the means for being able to exercise the ultimate purpose of sonship. Yet often times to our discredit this is never learned.

Moreover when it isn’t learned, there is a danger. A danger that we will exercise our sonship liberty in a fleshly manner. In fact this is just what both the Corinthians and the Galatians did. Hence Paul says to the Galatians:

<sup>13</sup> For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. (Galatians 5:13)


### The Reality of Sonship Liberty 201


Strictly speaking, our personal liberty as “sons” is not the grand purpose or the ultimate aim of sonship. Instead, once again, it is actually a provision through which the ultimate aim can be achieved. However it is a matter of further edification for us to understand and appreciate this to be so. It is the issue of Sonship Liberty 201, if you will.

As an illustrative case in point, it is much the same as when we initially glory in the basic *fact* that we live in the dispensation of God’s grace, but are not yet able to glory in all of God’s phenomenal wisdom regarding it simply because we haven’t yet learned the doctrine of *why* God has brought it in. That is we haven’t yet learned God’s ultimate *purpose and design* for this dispensation. (This situation was also a part of the Corinthians’ initial edification status, as Paul describes and deals with in I Corinthians 2 and 3.) Until we grow in doctrine and come to understand and appreciate the issue of God’s great wisdom in having kept “the mystery of Christ” a secret in time past; along with being able to appreciate all of the displays of God’s wisdom that He is making during this dispensation; and also the grand and ultimate purpose that it fulfills in His eternal purpose in the ages to come; we don’t yet have the edification and doctrinal ability to glory in God’s


## From EBM To You (continued)

of the Library. For further information, see page 8.

 It is always a delight to us whenever we need to reprint literature. For we know that it is getting into the hands of more and more people, and as such it can be a tool to help them understand and enjoy the Bible. Therefore we are happy that we are now reprinting both *The Gospel of God’s Grace: Make It Clear! Make It Plain!* and *A Very Simple Survey of The Bible: Volume I*.

 Over the past weeks and months we have made the acquaintance of several folks who have come to understand and appreciate the “right division” of God’s word. As well a number of new names have been added to our mailing list.

If you are one of our new acquaintances, we want to welcome you to the Enjoy The Bible Quarterly. We hope you find it, and all the ministries of Enjoy The Bible Ministries, an asset to your “godly edifying which is in faith.”

 The next edition of the *Quarterly* will be our annual Questions & Answers issue.

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**Our thanks to those  
who faithfully help in  
supporting this  
ministry!**  
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“manifold wisdom.” This only comes later in our edification once we first understand and appreciate the basics.

Thus it is one thing to know the basic fact or reality of one of the privileges of God’s grace unto us, and to glory in the fact that we possess it. However it is a matter of further edification to understand and appreciate the *purpose and design* behind the privilege, and to glory in this as well, if not more.

Now this is exactly the situation that we have with the privilege of our sonship status and liberty in this present dispensation. So if we like the Corinthian saints are only glorying in the fact that we possess sonship liberty, while at the same time not really understanding and appreciating the ultimate reason for possessing it, then we have much yet to learn. Or as Paul says to the Corinthians,...

<sup>2</sup> And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. (I Corinthians 8:2)

## The Great Need For Sonship Liberty 201

When God had Paul write I Corinthians, the situation demanded that he teach them about the grand purpose of our sonship liberty “in Christ” in a very pointed manner. This is because for the most part they had failed to go on and to grow in the doctrine. And this made it so that they failed to perceive or appreciate liberty’s grand purpose.

Paul began to deal with them about this as he addressed a particular way in which they were exercising their sonship liberty.

<sup>1</sup> Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. (I Corinthians 8:1)

As Paul clearly states, the Corinthians had “knowledge” regarding their sonship liberty and they were exercising it in this matter of eating

meats offered unto idols. They knew that “there is nothing unclean of itself” and that they could freely eat the meats. They knew the truth of what Paul says a few verses later:

<sup>8</sup> But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. (I Corinthians 8:8)

So they were perfectly right in what they knew, and they truly had full liberty to eat.

However as Paul quickly points out to them by way of reproof, this knowledge “puffeth up.” And indeed it did. They became self-centered and selfish

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in their thinking. As such they were exercising their sonship liberty to their own personal pleasure and to their own individual profit. With this going on, other saints among them who were weak in the faith, (not knowing what they knew), were in danger of being adversely affected by their liberty. Wherefore Paul warns,...

<sup>9</sup> But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. (I Corinthians 8:9)

Yet now what happened to the Corinthians was by no means the fault of the doctrine of our sonship status and liberty. The “knowledge” itself was not to blame. Rather the reason why it “puffeth up” was because it was left to itself. Again it was Sonship Liberty 101, but it wasn’t built upon with Sonship Liberty 201.

## The Content of Sonship Liberty 201

Though to their credit the Corinthians were thrilled with the doctrine of sonship, to their discredit they treated it as if it stood alone all by itself. Or in other words they pretty much divorced the doctrine of our sonship liberty from the doctrine we have also been given by which we are taught of God to love one another and to walk in charity. In fact they more or less ignored the doctrine that is designed to teach us love and charity, and they focused upon their sonship liberty to the exclusion of the other. They, therefore, easily became ‘puffed up’ and self-serving with their sonship liberty; when instead they should have learned to be selfless in their thinking and to gladly use their liberty to edify one another.

God, however, did not design the knowledge of our sonship liberty to stand all by itself, as if it was an end in itself. He did not design it to be divorced from the doctrine that He has also given to us that teaches us to have the same selfless love that He has and to walk in charity like He does. Rather the two doctrines are to go together in our thinking, with God designing it so that when we put them together we discern as “sons” that the former is actually the means of providing for the fullness of the latter. And this is just how it is taught to us in Romans.

We first learn the basics of our sonship status and liberty in Romans 8 as part of the doctrine of our sanctified position “in Christ.” But then at the beginning of Romans 12 God beseeches us to put our sanctified position “in Christ” into practice in our daily lives, including our sonship status and liberty. And in so doing God then begins to set forth the doctrine that is designed to effectually renew our minds and enable us to do this. In connection with this, beginning in 12:3ff God gives us the doctrine that teaches us to think with the same selfless love that He has. With what follows He begins to teach us to love what He loves,

and then in view of this to walk charitably in this world.

Moreover as the doctrine of Romans 12:3ff effectually works within us it is also designed to produce an initial measure of wise perception and discernment in us, which is a characteristic also belonging to sonship. Hence as we begin to actually love as God does and to walk charitably in this world, God has designed for us to realize something wonderfully wise about what He has done in giving us “the adoption of sons.” Which is that the sonship liberty He has given to us is really the quintessential component to our sanctified position “in Christ.” What we should come to realize through the effectual working of Romans 12:3ff is that our sonship liberty is the very means by which the epitome of Godly love and charity can be produced by us and put on display by us. This is because it is only when we have complete personal liberty and power to do what we will for ourselves, that we can produce and display such great love and charity by willingly giving up of this power in order to benefit others whom we love more than ourselves. And, of course, giving up of ourselves for another’s benefit is what Godly love and charity is all about.

### Sonship Liberty’s Grand Purpose

As Romans 12:3ff makes clear, Godly love is the issue of selfless thinking. And Godly charity is selfless thinking in action. In Godly love we value and esteem others, initially as ourselves, but then more than ourselves. And as such we are willing, and even desirous, to give up of ourselves for the benefit of those we love. Hence we walk charitably, not only not wanting to work any ill towards them, but also freely giving up of our own things to pursue and to produce that which benefits and profits them. And again this we do because we value and esteem them as God Himself does. We have Godly love.

Indeed, therefore, it is our personal liberty and power as “sons” that provides us with the ability to be a follower of God and to emulate Him by walking in the fulness of Godly love and charity. Once again, it is only when we have complete personal liberty and power to do what we will for ourselves, that we can produce and display such great love and charity by willingly giving up the pursuit of our own benefit and pleasure, to pursue the benefit of others whom we love more than ourselves. This is the very thing God Himself has done with us, and it is the very thing we now have the ability to do in emulation of Him as His “sons.”

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This, however, is what the Corinthians failed to learn and failed to come to realize about their sonship status and liberty. They had indeed been called unto liberty. Yet the grand purpose of our sonship liberty is not to serve ourselves, but to give us the ability by love to serve one another. In view of this Paul continued his original reproof to them, going on to say,...

<sup>2</sup> And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

<sup>3</sup> But if any man love God, the same is known of him. (1 Corinthians 8:2-3)

And the same is true of us as well, if we like the Corinthians think that our sonship liberty is an end in itself. We too know nothing yet as we ought to know. We too need to be ones who “love God” and are taught of Him to

have Godly love and to walk in Godly charity.

This, now, is what Sonship Liberty 201 is all about. And when it effectually works within us, this is when the thrill and glory of our sonship status “in Christ” becomes the exquisite thing in our thinking that God has designed for it to be. This is when we can begin to glory like Paul did when he said,...

<sup>15b</sup> :for it were better for me to die, than that any man should make my glorying void. (1 Corinthians 9:15b)

### Paul’s Godly Love and Charity

After following up his reproof with some corrective doctrine in the rest of I Corinthians 8, Paul goes on in chapter 9 to give the Corinthians a ‘crash course’ in Sonship Liberty 201. This he did by making an example out of himself as one who understood, appreciated, and walked in accordance with sonship liberty’s grand purpose.

As Paul emphatically declares, he was indeed “free.” He truly had “power” as the “son” that he was to pursue things to his own benefit and pleasure. And even more so did he possess this sonship “power” as the “apostle” he was. In connection with this he brought to their attention many examples of the liberty and “power” that he had. Yet as he says, he “used none of these things.” Instead he gave up of himself in connection with these things for the benefit of these Corinthian saints and others whom he loved more than himself. In doing so Paul walked in the fulness of Godly love and charity. And he did so in deep appreciation for receiving the present time “reward” of our sonship status — that is, the high privilege of actually emulating God our Father in our walk. Little wonder, therefore, that Paul was appalled at the possibility of what he gloried in being negated. Little wonder he said,...

<sup>15b</sup> :for it were better for me to die, than that any man should

make my glorying void. (I Corinthians 9:15b)

## How Is It With You

Do you glory in your sonship status and liberty because of its grand purpose? Has the doctrine of Romans 12:3ff effectually worked within you to produce the realization that your sonship liberty is what provides you with the ability to fully walk in Godly love and charity? Or would Paul need to say to you, “knowledge puffeth up, but charity edifieth.”

Again, the privilege and ability that we possess as “sons” to walk in the fulness of Godly love and charity truly is the highest privilege belonging to our sonship liberty. This being so it ought to profoundly impress us. It should greatly thrill our hearts and we should be zealous to so walk. In fact if we understand and appreciate it as Paul did, then we should glory in it, even to the point to which he gloried. Moreover, until we do, we are not ready for the further edification that belongs to Sonship Liberty 301.— K. R. Blades

## (“That ye sorrow not” from page 1)

sign themselves to waiting for the eventual dulling of their sorrow and mitigating of their grief that will take place to some degree as time move on, (for as the saying goes, ‘Time heals all wounds.’)

Yet as Christians we do not have to operate upon the feeble comfort of any of these remedies, not even the natural sorrow reducing effects of the passing of time. Instead we have the excellency of the power of God’s word to operate upon. We have the living words of the Living God designed by Him to live in us, which not only provide effectual comfort, but immediate assuaging comfort as well.

In I Thessalonians 4:13-18 God has the apostle Paul put together for us in one doctrinal package all of the issues that He has designed to effectually work within us to produce the Godly comfort that He wants us to possess. There are several of them and they range from the issue of the understanding and appreciation we should have for what it means to “sleep in Jesus,” to the issue of knowing the thrilling

details of what it will be like when both “the dead in Christ” and us with them participate in the victorious activities of the Lord’s coming at the end of this present dispensation.

Now each of these issues effectually produces comfort on its own. Yet when packaged together, and taken together, God has designed for all of them to effectually work within us to the *n*th degree, so to speak. They have the power to work within us to such a degree that our response to death not only glorifies God, but is also to the chagrin of the Adversary, and can even have a profound impact upon ones “which have no hope.”

It is indeed a wonderful thing not to be “ignorant...concerning them which are asleep,” so that we “sorrow not, even as others which have no hope.” Moreover in connection with the comfort from “these words,” it is an additional privilege of God’s grace that by being so comforted we glorify “our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” — K. R. Blades

Our Enjoy The Bible Ministries Gospel Tract project is now complete. There is always the need for good, sound gospel tracts. And we greatly appreciate the work of other grace folks, churches, and ministries that help supply the need; with many having been doing so for quite a long time. We have likewise wanted to help out in this area for some time, and are now happy to be able to do so.

EBM Gospel Tracts are a set of 20 gospel tracts, (with an accompanying 40 page booklet), that are both SOUND and UNIQUE. They are sound in the sense that each of the tracts is true and faithful to “the gospel of Christ” to us in this present dispensation, as well as being clear and plain regarding the issue of justification in God’s sight being by grace through faith without works. However the set of tracts is also unique in the sense that each of the tracts is based exclusively

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New *Gospel Tracts* New

upon the presentation of “the gospel of Christ” set forth to us in Romans 1:16-3:26. In addition, they are unique because each of the tracts is written to specifically address and deal with a person at one or more of the major volition testing points that are contained in “the gospel of Christ.” (This particular unique aspect of the tracts is fully explained in the accompanying 40 page booklet.)

It is our desire that the tracts and the booklet enhance your understanding and appreciation for “the gospel of Christ,” as well as increase your confidence in its power and effectual working as you fulfill your ambassadorship; as God “beseeches” men

by you and as you “pray in Christ’s stead” for men to be reconciled to God.

We invite you to learn more about Enjoy The Bible Ministries Gospel Tracts. To introduce them we have put together 2 different Trial Packs:

— **Trial Pack #1**, includes 1 copy each of the 20 tracts; the 40 page information booklet on “the gospel of Christ”; plus a copy of *The Gospel of God’s Grace: Make It Clear! Make It Plain!* (for those who do not already have a copy of this booklet on the importance of the clarity of the gospel.) Price: \$6.00US

— **Trial Pack #2**, includes 1 copy each of the 20 tracts, plus the 40 page information booklet on “the gospel of Christ.” Price: \$4.00US

Please contact us at:  
Enjoy The Bible Ministries  
P.O. Box 1586  
Matthews, NC 28106

Write for a catalogue with a complete listing of all available materials:

Enjoy The Bible Ministries  
P.O. Box 1586  
Matthews, NC 28106

or visit [www.EnjoyTheBible.org](http://www.EnjoyTheBible.org)

# Bible Study Resources

## VIDEO & AUDIO

### THE EFFECTUAL WORKING OF GOD'S WORD - PART 1

(Northern Rocky Mountain Berean Bible Camp 1999)

In accordance with what Godliness is all about, God has designed for His word to effectually work within us and for it to accomplish some very specific things in our Christian lives. This series of studies examines both the fundamental reality of this and just how it is that God's word effectually works within us to accomplish what He has designed it to do, as we believe the specific doctrines that He has given to us in this dispensation.

Video tape.....\$15US \$20CAN

### THE EFFECTUAL WORKING OF GOD'S WORD - PART 2

(Northern Rocky Mountain Berean Bible Camp 2000)

This series of studies builds upon the general issues regarding the effectual working of God's word examined in Part 1. In particular it examines the effectual working of some specific doctrines given to us in I Corinthians designed by God to materially change the way we think about, and respond to, four of the hallmark features to this world's value system.

Video tape.....\$15US \$20CAN

### ESSENTIAL DOCTRINES

A six-part study dealing with each of the doctrines described by the Apostle Paul as essential: • *Pauline Authority & Godly Edification* • *Israel and the Mystery* • *Godly Sanctification* • *Spiritual Gifts* • *Sufferings and* • *Death, the Rapture, & the Lord's Day*. 30 hour study

Video tape.....\$47US \$63CAN

Audio tapes:

- Introduction - A survey of the six essential doctrines; 2hours..... \$4US \$6CAN
- Part 1 - Pauline Authority & Godly Edification; 4 hours..... \$8US \$11CAN
- Part 2 - Israel and the Mystery; 4 hours ..... \$8US \$11CAN
- Part 3 - Godly Sanctification; 4hours ..... \$8US \$11CAN
- Part 4 - Spiritual Gifts; 8 hours ..... \$16US \$22CAN
- Part 5 - Sufferings; 4 hours ..... \$8US \$11CAN
- Part 6 - Death, the Rapture, & the Lord's Day; 4 hour study... \$8US \$11CAN

(All videos are VHS only;SLP)

(Audio cassettes are housed in individual soft hinged boxes, expect for Radio Ministry tapes.)

## GODLINESS

Godliness – the objective of the edification process – is the subject of this 3-hour study taught by Pastor Blades at the 1997 Northern Rocky Mountain Berean Bible Camp. The fundamentals of godliness are examined, including: • *What Godliness Is* • *The Mystery of Godliness* • *The Evolution of Man's Ungodliness* • *Christian Ungodliness* 3 hour study

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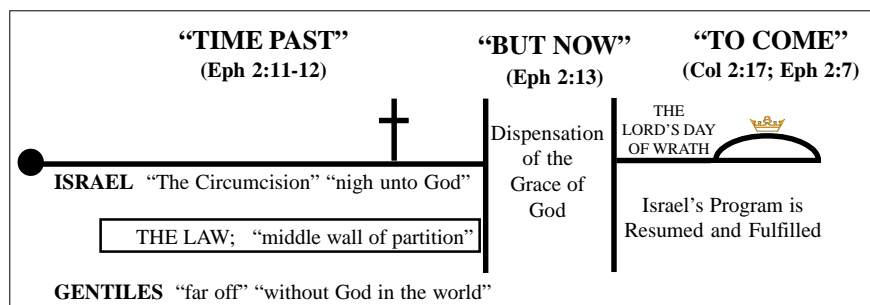
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