



The ENJOY THE BIBLE

Quarterly

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Second Quarter 2001

“Effectual” versus “Effective”

Many people would probably be hard pressed to describe the difference in meaning between the two words in the above title. By their appearance it seems natural that they would be close in meaning, for there is not much difference in either spelling or sound. And clearly both words are built upon the root word “effect.” Hence it is common to think of them as basically just two forms of the same concept, with “effectual” simply being an older, less common form of the term “effective.” Thinking such, people frequently fail to detect or acknowledge any real distinction in meaning between the two words. They, therefore, treat “effectual” as merely equivalent in meaning to “effective” when they encounter it. And this they also do when they encounter it in God’s word, in places like the following:

⁶ And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. (II Corinthians 1:6)

⁸ (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) (Galatians 1:8)

¹⁶ From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:16)

¹³ For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received *it not as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. (I Thessalonians 2:13)

⁶ That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. (Philemon 6)

There is, however, a distinct difference in meaning between “effectual” and “effective,” and it is not an insignificant or an unimportant one. On the contrary. In fact the difference is significant enough so that the word “effec-

(see *Effectual* page 2)

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Gospel Clichés

This is the second of four articles dealing with the issue of perverting “the gospel of Christ” by means of misleading and erroneous Gospel clichés. For a fuller examination of this matter, see the author’s booklet, *The Gospel of God’s Grace: Make It Clear! Make It Plain!* from which these articles are taken. For a proper introduction to these articles, see the previous issue of the *Enjoy The Bible Quarterly*.

Perverting The Gospel Of Christ by Telling Someone to “Turn From Your Sins And Receive Jesus Christ Into Your Life”

First of all, note God’s clear declaration of the fact that faith, and faith alone, is His requirement for justification in His sight.

²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

²² Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

²³ For all have sinned, and come short of the glory of God;

²⁴ Being justified freely by his grace through the redemption that is in Christ Jesus:

²⁵ Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

²⁶ To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

(see *Clichés* page 5)

From EBM To You

Dear Friends of EBM,


As was announced in last quarter's issue, our Lending Library is now up and running. Just about all of our materials are now available for loan through the Library, and we are quite pleased with the initial response.

If you would like to make use of the Lending Library, contact...

Enjoy The Bible Lending Library

c/o Bob & Linda Stack
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 Our *Matthew Survey: Section III (16:21-23:39)* is now complete. This particular section of the survey is 36 hours long and is available in both video and audio.

During the latter portion of the Lord's earthly ministry covered by this section, He prepared His disciples for the final aspect to the climactic stage in Israel's program. In doing so, the Lord dealt with a number of vital issues for the remnant of Israel's edification during that time.

Though we know that God suspended His program with Israel when He brought in this present dispensation of His grace,

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(Effectual from page 1)

“tive” was not used by the King James translators of God's word. They neither used it in the previous citations, nor in any place. Instead they only used the words “effectual” and “effectually,” knowing that in these places God is not referring to or describing something that is merely effective.

The Difference In Meaning

Both words are built upon the root word “effect.” And as such both denote the issue of bringing something to pass; bringing something about; producing a result; accomplishing something. However the distinct difference between “effectual” and “effective” lies in the nature of the effect being described. In particular, in the qualitative nature of the effect.

“Effective” is the more basic of the two words. For it simply denotes the issue of something having a desired effect, producing a result, without necessarily conveying anything about the quality of the effect.

With “effectual,” however, the quality of the effect is the very thing that is being stressed. When something is “effectual” it is more than just “effective.” It brings something about or accomplishes something decisively. It does it in a superior manner, and often with finality. “Effectual” can even denote the only legitimate or acceptable way of doing something.

Wherefore when something is “effectual,” or “effectually” works, it truly is more than just “effective.” It is to be understood and appreciated to be the best at accomplishing something; at producing the desired result. It either exceeds the ability of other ways or methods in bringing something to pass, or it alone possesses the ability, or is the only right and acceptable way to bring something to pass.

In view of this being the case we have the saying, ‘Many ways may be effective, but only one will be found to be effectual.’ Likewise in view of the fact that not every effective means is as good as another, or even as legitimate as another, we have the negative adage, ‘The ends do not justify the means.’ (That is, just because the means employed effectively produced some desired “ends” does not justify those means as being right, legitimate, or proper.)

Simply put, therefore, when something is “effectual,” or works “effectually,” it is better than something that is merely “effective.” In fact, it stands in contrast to other “effective” means or methods because of its superiority. And since it does, something that is “effectual” should not be replaced by some other means or method of accomplishing something. Other means or methods touted as being “effective” should not be sought, or accepted, as substitutes for that which is “effectual.”

The Importance of the Distinction

Now it is important to take note of this distinction in meaning every time God uses the words “effectual” and “effectually.” However it is especially important that we take note of it when God declares the issue of the “effectual” working of His word within us, (as for example in I Thessalonians 2:13 and II Corinthians 1:6), and not the mere ‘effective’ working of it.

The “Effectual” Working of God's Word

God has not purposed and designed that His word be simply thought of by us as one of a number of ‘effective’ things that can work within us to shape our thinking and influence how we live. God clearly does not want us to look at His word that way. In fact it is downright impossible for us to look at God's word that way, if we have even a measure of understanding and appreciation for what “godly edifying” is all about, along with “the mystery of godliness” that we are the privileged participants in in this present dispensation of God's grace.

Indeed in accordance with what “godliness” is all about, God is privileging us with the opportunity to ‘live by every word that proceedeth out of the mouth of God.’ He is privileging us with the opportunity to have the living words of the living God live in us. As such God has provided for His living words to be directly written by the Spirit of God upon the fleshy tables of our hearts, making us “the epistle of Christ,” and so having His living words materially affecting and shaping our thinking, the way we live, and how we spend our time.

In view of this God has purposed and designed that His word exclusively operates

within us when it comes to the functions and operations of our inner man. He has designed that His word is to work within us in an unrivaled manner; as the sole and undisputed shaper of our thinking and that which influences how we live. Therefore God has designed His word to “effectually” work within us, and not merely ‘effectively’ do so.

Naturally, therefore, we should not replace the “effectual” working of God’s word, or substitute for it, with any other means that we might think to be “effective.” In fact, by God declaring His word’s working within us to be “effectual,” He makes it plain that He does not want us to do so.

However when it comes to the issue of what God says His word is designed to “effectually” do for us, both the world and the Satanic policy of evil against us offer to us a number of their own “effective” substitutes for us to make use of instead. And it is indeed easy for us to accept and operate upon one of these substitutes, rather than the “effectual” working of God’s word. In fact, the policy of evil is actually counting on us doing so.

God’s Word vs. Substitutes and Imitations

Even a cursory examination of this issue will show that for just about every identifiable effectual working of God’s word within us, there is a substitute or poor imitation provided by this world and/or the policy of evil. Briefly consider the following, as just a sample of this:

“Peace” for the inner man in times of trouble.

Even during the climactic stage in God’s program with Israel the Lord made sure that His disciples knew the difference between the peace that He was providing for them to have, and which He expected them to operate upon, from that which the world offered to them.

²⁷ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27)

The world indeed does offer its own brand of peace. And it can be found in many different forms ranging from various psychological therapies to humanistic philosophies of optimism and positive-thinking to mood-altering drugs, alcohol, and the like.

However none of these are God’s means or method of providing for and producing peace for His people, whether it be in Israel’s program or with us today in this present dispensation.

In particular with us today God has provided specific doctrines designed by Him to effectually work within us to produce His peace for our inner man. For example, for any of “the sufferings of this present time” we have the comforting, peace producing doctrines of Romans 8:18-39. For the additional issue of “the sufferings of Christ,” we have the comforting doctrines set forth in II Corinthians. Which, as Paul declares, God gives to us being “the Father of mercies, and the God of all comfort.”

“Godly sorrow.”

In II Corinthians 7, the apostle Paul makes a clear and sharp distinction between “godly sorrow” and its effectual working in a Christian’s life, and “the sorrow of the world” and what it produces.

¹⁰ For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. (II Corinthians 7:10)

“Godly sorrow” is the result of the effectual working of God’s word within us when it reproves us and corrects us for ungodly thinking or conduct. And it itself effectually works to produce the following fruits of repentance:

¹¹ For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. (II Corinthians 7:11)

However “the sorrow of the world,” though effective at producing “sorrow,” only “worketh death.”

“Zeal of God.”


Can there be an unacceptable “zeal of God,” or an imitation of true zeal? There sure can be. And it can easily be operated upon, both by ones in God’s program with Israel and by us in this present dispensation.

From EBM To You


(continued)

these same vital issues will be learned again by the remnant of Israel when God resumes Israel’s program upon the conclusion of this dispensation.



See the back page for ordering information.

 Our *Enjoy The Bible Ministries Gospel Tracts* project is now entering the production stage. The writing is finished, along with the basic layout for each tract. In addition, a booklet that will accompany the tracts has been completed.

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² For I bear them (Israel) record that they have a zeal of God, but not according to knowledge. (Romans 10:2)

¹⁷ They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

¹⁸ But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you. (Galatians 4:17-18)

True “zeal of God” is the product of the effectual working of God’s word within. It is not the issue of trumped up emotions or passions, nor any performance of the flesh. Instead it is the product of the operating of specifically identifiable “knowledge” that God gives to us concerning something that He Himself is zealous about. And through the effectual working of that knowledge it produces godly zeal in us for being involved in what God Himself is zealous for.

Unfortunately fleshly zeal is not only easily produced, it is also easy to cater to it. For this cause we can have such things as:

— a zeal for evangelism, but without the proper grace motivation for it as set forth in II Corinthians 5:17-6:2.
— a zeal for good works, but not as the result of the effectual working of the doctrine of our sanctified position “in Christ” as set forth in Romans 6-8.
— a zeal for the ministry of, and involvement in, a local church; but not because of the provision for, and the effectual working of, “godly edifying” as set forth, for example, in Ephesians 4:7-16.

“Godliness” itself.

Can even “godliness” itself be counterfeited? Can there be an imitation of the true that operates on an entirely different power and principle

from what genuine “godliness” operates upon?

⁵ Having a form of godliness, but denying the power thereof: from such turn away. (II Timothy 3:5)

Obviously an imitation does exist: a highly deceptive “form of godliness” posing as the real thing, but not the real thing at all. And not only so, but as Paul makes clear in II Timothy the imitation will actually predominate throughout the duration of this present dispensation of God’s grace.

In “denying the power thereof,” the “form of godliness” rejects the power that God says produces true “godliness” and it substitutes for it another

power, which it claims to be the power of God.

These are but a few of the many substitutes and imitations that there are for the “effectual” working of God’s word in our lives. Each of them is effective, as well as attractive, and often

even very popular. But none of them are “effectual” to God.

Accept No Substitutes or Imitations

When it comes to the “effectual” working of God’s word within us, the ends do not justify the means. In giving to us His word and in providing for it to live and work within us, God has not simply given to us another just-as-good or acceptable thing to operate in our inner man. Rather He has given to us the only thing that is “effectual” in His sight. And we ought to understand and appreciate it to be so, just as He does. In fact, “godliness” demands that we do.

Hence for the sake of “godliness,” we should accept no substitutes for, or imitations of, “the word of God, which effectually worketh also in you that believe.” — K. R. Blades

...but as Paul makes clear in II Timothy [of godliness] will actually predominate throughout the duration of this present dispensation of God's grace.

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(Clichés from page 1)

²⁷ Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. (Romans 3:21-27)

⁴ Now to him that worketh is the reward not reckoned of grace, but of debt.

⁵ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (Romans 4:4-5)

⁸ For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

⁹ Not of works, lest any man should boast. (Ephesians 2:8-9)

As these verses (along with upwards of 150 others) clearly state, God's requirement for justification unto eternal life; for salvation from the debt and penalty of one's sins; is the sole issue of placing one's faith in the Lord Jesus Christ as one's all-sufficient Savior.

Faith by nature is non-meritorious and excludes the issue of one's works. Faith in someone is the issue of placing your trust, confidence, or reliance in that person and not in yourself. Believing in someone is the issue of being fully persuaded regarding the sufficiency of that person's merits and strength, and depending upon him and his merits instead of yourself and your own merits.

Therefore in believing in someone, you trust that person and depend upon him and his doings for what you need, and you don't offer any efforts of your own. Hence, having faith in someone by its very nature excludes one's own works in any manner or form. Faith places full confidence and dependence upon the works of another for you.

Wherefore, when God declares in the gospel of Christ that He is "the justifier of him which believeth in Jesus," this is what He is talking about. "Believing in Jesus" is the issue of placing one's complete trust, confidence, or dependence upon Jesus Christ and His redemptive work on the cross for

one's salvation, and not trusting in any works one can do. It is the issue of having "faith in his blood." That is, having complete confidence and dependence upon the merits of Christ's shed blood to provide for and effectually produce your salvation. It is the issue of being fully persuaded that when He died for you as your substitute Redeemer He did all the work necessary to accomplish your salvation. This is what "believing in Jesus" means. This is what faith in the Lord Jesus Christ as one's Savior means.

Unfortunately, though, this issue of faith in Jesus Christ as God's sole requirement for salvation all too often is

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(Romans 4:5)

not made plain and clear. Rather, it is muddled up by terminology and phraseology that not only does not accurately convey what faith in Christ is, but that actually perverts the issue and turns faith into works.

The following example falls into this category. By using such an expression God's requirement for salvation is misstated, and "another gospel" is preached instead of the gospel of justification by grace through faith without works.

"TURN FROM YOUR SINS AND RECEIVE JESUS CHRIST INTO YOUR LIFE" — This is a very common distortion of God's requirement. Like so many other perversions of "the gospel of Christ," it takes an issue that God only urges upon ones whom He has already justified and sanctified, and makes it a requirement for becoming justified in His sight.

Turning from one's sins is something that God urges us as Christians to do. In Romans 6 God teaches us how that when He justified us He also sanctified us by baptizing us into Christ's death, burial, and resurrection. In so doing, He gave us a sanctified position "in Christ" whereby we are "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." As such we are no longer "servants of sin" with sin's mastership reigning over us. But "in Christ" we are "servants of righteousness" and have our "fruit unto holiness." Therefore, being so sanctified we are urged to turn from sin, and "not let sin reign in our mortal bodies, that we should obey it in the lusts thereof." We are urged to live consistent with who we are "in Christ" and to not "yield our members as instruments of unrighteousness unto sin: but yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God."

It is, therefore, only a justified and sanctified Christian who can turn from sin, and even has any God-given capacity to do so. An unsaved man has no capacity to do this, no matter how strong his desire may be. It isn't until God justifies him and sanctifies him that he is "created in Christ Jesus unto good works" and puts off "the former conversation" of "the old man, which is corrupt according to the deceitful lusts." It isn't until God justifies and sanctifies a person that he puts on "the new man, which after God is created in righteousness and true holiness."

Foolishly, therefore, this Gospel cliché tells an unsaved person to do something that he has absolutely no capacity to do. And it tells him that he has to do it if he wants to be saved.

It is sometimes said in connection with exposing this misstatement of God's requirement that "Sin is the reason for why we need to be saved, and a person must face up to their sins and do something about them." It is perfectly true that sin is the reason for why

people need to be saved. All men are sinners and unrighteous in God's sight. Also it is perfectly true that a person must face up to the issue of their sinfulness in God's sight. However, it is not true that a person must do something about their sins. Instead it is God Himself that has done something about a person's sins. That's what the good news of the gospel is all about.

As "the gospel of Christ" declares, God has set forth His Son Jesus Christ as a propitiation for our sins. God, therefore, declares the good news that He Himself has taken care of the sin issue through Christ's redemptive work. Hence the issue in the gospel isn't 'you do something about sinning and God will save you.' The issue is 'you're a sinner who can't stop sinning, or make up for your sins; but Christ has paid the debt and penalty for your sins Himself; and God will forgive you your sins and justify you in His sight, if you'll trust in Christ as your Savior.' The issue, therefore, isn't 'turn from your sins,' but rather the issue is that a person needs to recognize himself as hopelessly lost in his sins, that he can't turn from them at all, and that his only hope of salvation is in "the redemption that is in Christ Jesus."

It is also commonly said that God tells men to repent and believe the gospel. Repentance, it is said, means to turn from sin; to change the direction of your life from doing evil to doing good. Therefore, it is not only correct to tell a person to turn from his sin, it is necessary that he do so.

Now it is perfectly true that repentance is spoken of in the gospel. However, 'repent' does not mean to turn from sin, or to change the direction of one's life from doing evil things to doing good things. Such things as these can be the fruit of repentance in certain contexts, but to repent itself does not mean anything that has to do with a work, or a matter of one's conduct.

To repent simply means to change one's mind about something; to change one's thinking from one thing to another. God Himself is spoken of a num-

ber of times in the Scriptures as repenting. But God by no means turned from his sin. Such a definition of repentance certainly will not fit with God, yet He is spoken of as repenting. What this ought to indicate is that the definition is wrong, and to define repentance as turning from sin is both erroneous and will produce a misunderstanding of verses and passages in which it is used. And this is just what has happened when repentance is used in connection with the gospel.

As the context of every verse clearly shows in which the word "repent" or "repentance" occurs, the need to change one's thinking is in view. In some of the contexts the "fruits of repentance" are also spoken of. But the

To repent simply means to change one's mind about something; to change one's thinking from one thing to another.

"fruits of repentance" and "repentance" itself are not the same thing. A change of mind about something can often lead to changes in things that one does. But the changes in activity are not repentance themselves. Instead, they are clearly described as the "fruits of repentance" in those contexts.

Now in the context of "the gospel of Christ," to repent means to change one's thinking about how one stands in God's sight, or how one thinks he can be saved. As Romans 1:18ff sets forth, by nature men entertain erroneous thoughts both about themselves and God. By nature men think that they are not that bad, or that God wants them to work for their salvation. By nature men think that Satan's "lie" regarding the acceptability of human righteousness is right. Repentance is therefore necessary in view of what the gospel says. The gospel declares that men are sinners and not righteous at all; not even possessing any commend-

able relative righteousness with others. When men hear this they need to change their minds about themselves and not think that they really aren't that bad off.

In like manner, the gospel declares that men's works are nothing but "dead works" in God's sight. They are nothing but "filthy rags" and "dung" to Him. When men hear this they need to change their minds about their works and realize that they are worthless things when it comes to salvation. As such, therefore, the gospel speaks of "repentance toward God, and faith toward our Lord Jesus Christ." The gospel tells men to change their minds in view of what God says about them, and not think that they aren't guilty and helpless sinners. Then in so doing the gospel tells men to place their faith in the Lord Jesus Christ. He died for them to pay for everything that is wrong with them, and their only hope of salvation is in His redemptive work on the cross.

This, once again, is what repentance and the gospel is all about. Repentance works naturally with faith in Christ. For a person believing the gospel changes his mind about himself and any idea of being saved by his works in any manner or form, and he fully depends upon the redemptive work of Christ on the cross for his salvation. However, the false definition of turning from one's sins, or changing one's conduct from evil to good, makes the work of a changed behavior a requirement for salvation, and perverts "the gospel of Christ."

Have you believed in the Lord Jesus Christ as your all-sufficient Savior? Or have you been depending upon some works that you yourself are doing, or have done, to make you acceptable to God? If you have not honestly believed in Jesus Christ as your all-sufficient Savior, why not do so right now and let God forgive you all of your sins and justify you unto eternal life.

— K. R. Blades

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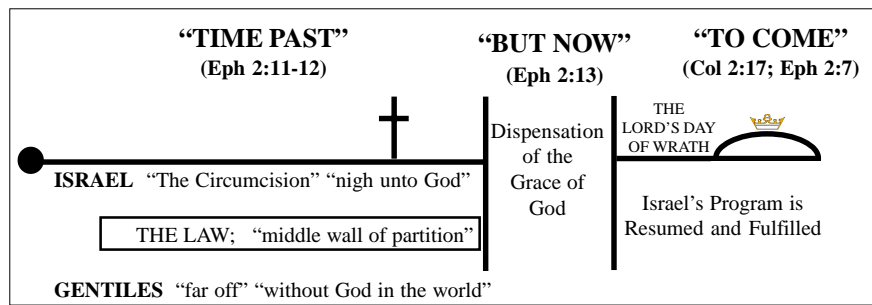
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“rightly dividing the word of truth” II Timothy 2:15

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