Essential Doctrines

A 30-Lesson Series · Keith Blades · Enjoy the Bible Ministries®

Complete Overview & Layered Outline

Seven sections — 30 lessons — essential truths for the Body of Christ in the Dispensation of Grace

Section	Lessons	Key Text
Introduction	Lessons 1–2	*"I Would Not Have You Ignorant"*
Part 1 — Pauline Authority & Godly Edification	Lessons 3–6	*The First and Most Fundamental Essential Doctrine*
Part 2 — Israel & the Mystery	Lessons 7–10	*The Second Essential Doctrine*
Part 3 — Godly Sanctification	Lessons 11–14	*The Third Essential Doctrine*
Part 4 — Spiritual Gifts	Lessons 15–22	*The Fourth Essential Doctrine*
Part 5 — Sufferings	Lessons 23–26	*The Fifth Essential Doctrine*
Part 6 — Death, Rapture & the Lord's Day	Lessons 27–30	*The Sixth and Final Essential Doctrine*

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Introduction · Lessons 1–2

"I Would Not Have You Ignorant" · Survey of All Six Essential Doctrines

P1

The Six Essential Doctrines Introduced

L1 · Essential Nature from God's Perspective and Satan's

- Paul marks six major doctrines across Romans through 1 Thessalonians with "I would not have you ignorant, brethren" or an expression similar to it — doctrines essential for members of the Body of Christ in this dispensation of grace.
- These are not the cardinal doctrines found on a statement of faith — those certainly are important — they are essential because they're particular pet doctrines of the satanic policy of evil against us in this dispensation of grace.
- Lesson 1 surveys all six doctrines so the believer understands and appreciates the doctrines the series will go through in some detail.
- From God's perspective, five of them are foundational doctrines to your edification — ignorance of them will hinder your growth; from Satan's, they are six things he would rather believers have no knowledge of, or else distort and pervert.

P2

Satan's Attacks on Each Essential Doctrine

L2 · Ephesians 4:14 — The Adversary's Overarching Goal

- Lesson 2 takes another look at each of the six essential doctrines and notes the Satanic warning with each — the adversary wants believers kept ignorant or corrupted, tossed to and fro by every wind.
- Ephesians 4:14 frames the Adversary's overarching strategy: to keep members of the Body of Christ as children, tossed to and fro, susceptible to sleight of men and cunning craftiness.
- Each of the six doctrines carries a Satanic warning — a warning from Paul about Satanic desires: God says they're essential, and Satan doesn't want you to have them because they're essential.
- Together the two introductory lessons provide a solid introduction — a frame of reference upon which value can immediately be seen for the things the series will examine.

Part 1 — Pauline Authority & Godly Edification · Lessons 3–6

The First and Most Fundamental Essential Doctrine · Romans 1:13

P1

Paul's Gentile Apostleship and the Purpose of Edification

L3 · Romans 1:1–15 — Beginning the First Essential Doctrine

- Of the six essential doctrines, Pauline authority and godly edification stands first — Romans 1 starts you right off with the fundamental doctrines for the Body of Christ today.
- Romans 1:1–5 sets forth, in a very succinct and fundamental manner, Paul's special Gentile apostleship — Paul is our apostle in this dispensation of Gentile grace.
- Verses 6–12 set forth God's designed purpose with saints today: edification — the word itself isn't used here, but kin terminology is, such as establishment and mutual faith.
- Ignorance of this plays marvelously into the Adversary's hands, because the one thing he wants to stop is your edification.

P2

Paul as "Chief" — Defending the Office Against Attack

L4 · 1 Timothy 1:15–16 — Submission to Paul's Authority

- In "of whom I am chief" (1 Timothy 1:15) Paul speaks in the present tense — not as chief of sinners but as chief of the ones saved by Christ: our chief, to be submitted to.
- Christ Jesus put Paul into the ministry (1 Timothy 1:12); through him, the chief, comes a new pattern — Israel's pattern, through Moses and the twelve, doesn't work in the dispensation of grace.
- Recognition of and submission to the office of Paul's apostleship is necessary for godly edification — you've got to know to whom you go in Scripture to find out through whom God's talking directly to you today.
- Lesson 4 shows Paul writing 1 Timothy in view of the satanic policy of evil's attacks against the reality of his unique and special apostleship and against doctrine for godly edifying.

P3

The Authority for Edification Defined

L5 · 2 Corinthians 10:8 — Building a House of Doctrine

- 2 Corinthians 10:8: the Lord gave Paul authority for edification, and not for your destruction — authority that needs to be recognized and submitted to, or edification won't take place.
- Edification is defined: the building of the house of the knowledge of God within your inner man — a building that gives you capacity to live in it and live out of it in the details of your life.
- Foundation to the roof, the babe to the perfect man, the milk to the meat — edification, described as a building and as a growth process, is set before you in that very progressive order from Romans to Philemon.

P4

Godliness Defined as God-Likeness

L6 · Genesis 1:26, Man's Sin, and the Provisions for Godly Edifying

- Godliness is God-likeness — devotion or living righteously can be components of it but are not godliness itself; it is thinking like God does, doing things God's way, and laboring with God.
- Genesis 1:26 gives the origin: God created man after his likeness, to be a godly creature; when man sinned, he became ungodly.
- In this dispensation God has given the twice-dead Gentiles, consigned over to ungodliness, the privilege of being godly as members of the Body of Christ — and the means to godliness is edification.
- Lesson 6 concludes the first essential doctrine, Pauline authority and godly edification: edification is what produces godliness — the means to godliness is edification.

Part 2 — Israel & the Mystery · Lessons 7–10

The Second Essential Doctrine · Romans 11:25

P1

Why Ignorance of This Doctrine Causes a Lot of Problems

L7 · Romans 11:25 — Every Ism and Schism in Christianity

- "I would not, brethren, that ye should be ignorant of this mystery" (Romans 11:25) — Paul signals the essential nature of understanding what God has done dispensationally with Israel.
- Failure to understand this doctrine is a keystone to just about every ism and schism out there — covenant theology, amillennialism, and kingdom now theology among them.
- The doctrine is identified right within the verse itself: the aspect focused upon is that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in."
- The satanic policy of evil sees great value in attacking the truth regarding Israel and the mystery: the goal is to have you be biblical, but not dispensational — all wrapped up in Israel's program.

P2

The Danger of Being "Wise in Your Own Conceits"

L8 · Proverbs 3 and 26 — High-Minded as Gentiles

- Being "wise in your own conceits" (Romans 11:25) is a common potential fleshly problem dealt with a lot in Proverbs (chapter 26: three times in 16 verses) — and in Romans 11:20 Paul is talking about us Gentiles not becoming high-minded.
- This lesson shows what God designed us to benefit from in Israel's program — things written aforetime for our learning, not our obedience (Romans 15:4): the character and essence of God, patience, comfort, and hope.
- Being wise in your own conceits produces divisions, offenses, intoleration of weaker brothers and of Israel — even a tendency to go back and take things in Israel's program.
- The answer: not high-minded, but a healthy, proper fear that pertains to the time and to the fact that Israel's program will be resumed — and there is a zeal for God to do that very thing.

P3

Romans 9–10 Survey: Israel's Possessions and Her Own Stumbling

L9 · Romans 9:4–5, Three Honest Opportunities, and Israel's Stumbling

- Romans 9:4–5 sets forth what pertains to Israelites — the adoption, the glory, the covenants, the giving of the law, the service of God, the promises, the fathers, and Christ as concerning the flesh: Israel's possessions.
- Following the rejection of Christ, an extension of mercy and forbearance gave Israel three honest opportunities in the opening seven chapters of Acts to change their mind — the third and final in Acts 7.
- Israel is responsible for her own stumbling — they heard, and they knew; the issue is they refused to believe.
- Romans 10: "So then faith *cometh* by hearing, and hearing by the word of God" (10:17) — since they heard, they could have believed; their failure to believe is their own responsibility.

P4

Romans 11 — Israel's Fulness Is Yet to Come

L10 · The Remnant, the Olive Tree, and Redeeming the Time

- God hath not cast away his people (Romans 11:2) — there is a remnant according to the election of grace; he has blinded them, far different from casting them away, and Israel's fulness is yet to come.
- The olive tree illustration (Romans 11:17–24) looks at us Gentiles as a whole, not at anybody's personal salvation — to produce the proper attitude of not being high-minded but fearing.
- "All Israel shall be saved" (Romans 11:26) — the program salvation: the promised salvation of the nation of Israel, so they can function in that kingdom as a kingdom of priests.
- The practical result: the proper attitude of not being high-minded but fearing, and a zeal for the time and the privilege of the gracious position we're in — redeeming the time.

Part 3 — Godly Sanctification · Lessons 11–14

The Third Essential Doctrine · 1 Corinthians 10:1–6

P1

Position in Christ and the Liberty Problem at Corinth

L11 · Justification, Sanctification, and Exaltation

- 1 Corinthians 10:1–6 introduces essential doctrine #3 — Paul makes an example of Israel, who had a poor appreciation for their sanctification when God brought them out of Egypt.
- The three-part framework of the believer's full position in Christ is established: justification (made the righteousness of God in him), sanctification (set apart unto God), and exaltation (exalted with Christ in heavenly places).
- The Corinthians' liberty problem in 1 Corinthians 8–10 traces back to ignorance of what their sanctification is for — they had position but lacked understanding of its purpose.
- Godly sanctification is part of the believer's position in Christ, received the moment he trusted Christ — set apart unto God so he can live unto him as Christ lives unto him.

P2

Romans 6 and 7 — The Mechanics of Sanctification

L12 · Freedom from Sin's Dominion and the Law's Contrary System

- Romans 6 establishes that the Spirit's baptism into Christ's death, burial, and resurrection broke the mastership of sin's dominion over us in our mortal bodies, so we don't have to serve it.
- Romans 7 establishes freedom from the Law's contrary system — the law is a manifester of sin and of the impotency of the flesh; the believer is become dead to the law, under grace.
- The angelic audience: "we are made a spectacle unto the world, and to angels, and to men" (1 Corinthians 4:9) — not just men but angels are watching and are supposed to see something.
- The resulting capacity: fruit unto holiness — the real jewel in the crown of sanctification, a capacity the believer never possessed before but now possesses.

P3

The Attitude Issue — Zeal, Abhorrence, and God-Likeness

L13 · Ephesians 4–5, Titus 2, and Philippians 1

- Appreciation of our sanctified position ought to produce zeal and enthusiasm for who we are in Christ — and the grandeur of that position, put together with the horror of what we used to be, produces an abhorrence for evil.
- Ephesians 4 provides the practical outworking: putting off the old man, being renewed in the spirit of your mind, putting on the new man — conduct and behavior to be Christ-like, godly.
- Titus 2 and Philippians 1 reinforce the same truth: we should live godly in this present world — God-likeness — bringing forth fruits of righteousness unto the glory and praise of God.
- The goal of Lesson 13 is the right attitude: zeal, ambition, and enthusiasm for who we are in Christ and our sanctification.

P4

1 Corinthians 10 — Israel's Failure as Our Example

L14 · Liberty's Two Objectives and the Call to Flee Idolatry

- An overall survey of 1 Corinthians 10:1–14 uses Israel's sanctification and failure as an example of failing to appreciate godly sanctification.
- Israel was sanctified, set apart unto God — all passed through the sea, were under the cloud, did all eat the same spiritual meat and drink the same spiritual drink — yet with many of them God was not well pleased.
- The two objectives of liberty are established: by love serve one another and put the divine nature on display, and repudiate participation in what we came out of (flee from idolatry).
- The call to flee from idolatry follows from a zeal for godly sanctification and an abhorrence for the unfruitful works of darkness — we ought to love our godly sanctification.

Part 4 — Spiritual Gifts · Lessons 15–22

The Fourth Essential Doctrine · 1 Corinthians 12:1

P1

Three Things to Understand and the Covenantal Nature of Signs

L15 · Why Ignorance of This Doctrine Is Dangerous

- 1 Corinthians 12:1 — "Now concerning spiritual *gifts*, brethren, I would not have you ignorant" — if you are ignorant, you will be deceived by the satanic policy of evil; three things must be understood.
- Signs, wonders, and miracles naturally belong in God's program with Israel — by the covenant of Exodus 34:10 God would do marvels among them; Israel had a right to expect spiritual phenomena.
- The dispensational contrast: walking by sight was appropriate, natural, and expected in God's program with Israel; in this dispensation of grace "we walk by faith, not by sight" (2 Corinthians 5:7).
- Understanding the naturalness of signs to Israel should make you think it very possible they don't naturally belong in this dispensation of grace — though they did occur for a very short time at its beginning.

P2

The Mechanics of Satanic Counterfeiting

L16 · Dumb Idols, Spiritual Phenomena, and Counterfeit Tongues

- Dumb idols could not talk — worshipers were given to understand God spoke through the idol by means of its attendant; the satanic policy of evil produced genuine spiritual phenomena in their midst.
- Satan can successfully produce signs, wonders, and miracles with such deceptiveness that you cannot tell the difference by what you see — the only way to tell the difference is sound doctrine.
- The gift of tongues is the pet spiritual gift the Adversary counterfeits, even after God is out of the spiritual gift business — it easily tantalizes and fascinates people and carries them away.
- Lesson 16 establishes the reality of the satanic power to counterfeit the power of God — identified not by what you see but on the basis of sound doctrine.

P3

The Threefold Role of the Godhead in Spiritual Gifts

L17 · 1 Corinthians 12:4–6 — Gifts, Administrations, and Operations

- 1 Corinthians 12:4–6 sets forth the role of each member of the Godhead: gifts — the same Spirit; administrations — the same Lord; operations — God the Father, who drew up the master plan.
- All of it is subservient to the operations God the Father wants accomplished — the most important piece of information is understanding the diversities of operations.
- Lacking an understanding of verses 4–6, things got all topsy-turvy at Corinth — it's important not to be deceived into going for the less excellent way, but to stick with the more excellent way God's provided.
- In Lesson 17, verses 4–6 are the first piece of corrective doctrine — a foundation upon which everything else gets built.

P4

At Least Five Operations of God — Ranking the Gifts

L18 · 1 Corinthians 12:28–31 and the More Excellent Way

- 1 Corinthians 12:28–31 ranks the gifts according to what each was designed to accomplish — apostles first, prophets second, teachers third, then miracles, healings, helps, governments, tongues.
- At least five operations of God are identified — the operations these gifts were designed to accomplish; Paul lines the gifts up in accordance with them.
- The ranking exposes the Corinthian error: the gift ranked number five, a final sign to unbelieving Israel with nothing to do with the local assembly, was considered the best one — they had it backwards.
- "A more excellent way" is introduced at the end of 1 Corinthians 12 — more excellent than possessing any or all of these gifts for accomplishing God's diverse operations: the completed written Word of God.

P5

"That Which Is Perfect" — The Completed Word of God

L19 · The Most Excellent Ministry and the Superior Means

- The "more excellent way" of 1 Corinthians 12:31 is the completed written Word of God; in 13:1–7 Paul sets forth the most excellent ministry of the Holy Ghost — to teach the agape, the charity of God.
- "That which is perfect" (1 Corinthians 13:10) is the completed revelation from God in written form — then that which is in part, both the partial knowledge and the gifts that service it, shall be done away.
- The completed written Word of God accomplishes the operations of God in a superior manner — a more excellent way that could never be replaced by anything better.
- Lesson 19 shows from 1 Corinthians 13 that the gifts had a common denominator — they'd all be done away — and the more excellent way would be far superior to them.

P6

That Which Is Perfect Has Come — In the Very Lifetime of Paul

L20 · Ephesians, Colossians, and 2 Timothy — Its Arrival Declared

- Ephesians, Colossians, and 2 Timothy declare that "that which is perfect" arrived — in the very lifetime of the Apostle Paul and of the Corinthians.
- Paul talks about the gifts in the past tense — Ephesians 4:11 "he gave some," not gives; God wasn't giving them anymore when Paul was writing Ephesians.
- Faith, hope, charity abide (1 Corinthians 13:13) — not a single spiritual gift is mentioned there; the spiritual gifts are done away.
- Lesson 20 concludes: Paul didn't die until that which is perfect had come; God has not given a single spiritual gift since.

P7

The Spiritual Gift Was Gone — Timothy's Medicine and Trophimus

L21 · 1 Corinthians 14 — The Author of Confusion

- Paul prescribes medicine for Timothy — a little wine for his stomach (1 Timothy 5:23); Paul no longer had the gift of healings, and no one could come to Timothy and do it — the gift was gone.
- Trophimus was left at Miletum sick (2 Timothy 4:20) — not because Paul or Trophimus lacked faith; Paul couldn't heal him because the spiritual gift was gone.
- Luke, the beloved physician (Colossians 4:14) — for a while Paul never would have needed Luke's doctoring skills, but now he needs them, and values and esteems them.
- A survey of 1 Corinthians 14 begins: God is not the author of confusion (verse 33) — the devil is; at Corinth counterfeits, fakers, and those who could speak foreign languages were among those speaking in tongues.

P8

The Satanic Counterfeit Continues Today

L22 · False Apostles, Profane Vain Babblings, and the Practical Response

- The Satanic counterfeiting operation that existed in Paul's day continues today — false apostles (2 Corinthians 11:13) and the sleight of men and cunning craftiness (Ephesians 4:14) describe the ongoing deception.
- "Profane *and* vain babblings" (2 Timothy 2:16) — vain babblings are the continuation of the counterfeit gift of tongues produced by the satanic policy of evil; Paul says, shun them.
- The practical response: all the spiritual phenomena is profane — you shun it, you refuse it, you avoid it, and you stick with that which is perfect, the more excellent way.
- Lesson 22 is the final lesson on essential doctrine number four — shun the counterfeit and continue in the things given you as a member of the Body of Christ.

Part 5 — Sufferings · Lessons 23–26

The Fifth Essential Doctrine · 2 Corinthians 1:8

P1

Introduction to the Doctrine of Sufferings

L23 · Two Categories and the Fundamental Difference from Israel's Program

- "For we would not, brethren, have you ignorant of our trouble which came to us in Asia" (2 Corinthians 1:8) — Paul introduces the fifth essential doctrine from his most extreme experience of suffering.
- Sufferings are to be looked at differently by us in this dispensation of grace than in God's program with Israel — a fundamental difference.
- Sufferings are broken down into two categories: the sufferings of this present time, which are common to man (Romans 8:18), and the sufferings of Christ (2 Corinthians 1:5).
- God's provision in this dispensation isn't deliverance from sufferings but the capacity to endure them — fortification of your inner man to handle the outer man falling apart.

P2

Two Categories, a Third, and Israel's Law Contract

L24 · Deuteronomy 28 and the Dispensational Difference

- The sufferings of this present time (Romans 8:18–23): common to the sin-cursed creation — the bondage of corruption produces them; sufferings you have in common with all men.
- The sufferings of Christ: a special category produced by the satanic policy of evil and directed against the members of the Body of Christ — suffering for Jesus' sake.
- A third category, not dealt with by Paul so much as a separate category: you can suffer because of your own stupidity — a byproduct of failing to appreciate what you're taught about both.
- Under the law contract (Deuteronomy 28), comply and Israel avoided both categories; don't comply and they got both and more. That's not how things operate in this dispensation of grace — no promise that we can avoid them.

P3

Israel's Prophetic Program — Removal in the Kingdom

L25 · Isaiah 11, 25, 33, 65; Revelation 21 — Endurance of the Sufferings

- Isaiah 11, 25, 33, and 65 with Revelation 21: only through the fulfillment of God's program with Israel are the two categories of sufferings banished — not in this dispensation of grace.
- This present time is not God's program with Israel — this present time has suspended God's program with Israel.
- God's provision for the Body of Christ is not deliverance but the excellency of the power of His Word operating in our souls — to have those things work for us, to be more than conquerors.
- Lesson 25: all the doctrines relevant to the sufferings are designed to effectually work within your soul and spirit and produce endurance of the sufferings to the honor and glory of the Lord Jesus Christ.

P4

More Than Conquerors — God's Love and the Treasure in Earthen Vessels

L26 · Romans 8:37; 2 Corinthians 4:7–18; 12:9

- "Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:37) — far better than being delivered: you take what the adversary throws at you and have it work for your benefit.
- God's love towards you is not tied to the circumstances of your life — behind tribulation, distress, persecution, famine, nakedness, peril, sword (Romans 8:35) there's usually hatred against you because of who you are; the Lord allows the adversary to deal with us.
- 2 Corinthians 4:7–18 establishes the treasure in earthen vessels: the very weakness of the vessel ensures that the excellency of the power is seen to be of God, not of us.
- "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Corinthians 12:9) — not just enduring: "I take pleasure in infirmities" (12:10).

Part 6 — Death, Rapture & the Lord's Day · Lessons 27–30

The Sixth and Final Essential Doctrine · 1 Thessalonians 4:13

P1

Three Interconnected Issues — Death, Rapture, and the Lord's Day

L27 · 1 Thessalonians 4–5 — Why This Doctrine Is Essential

- "But I would not have you to be ignorant, brethren, concerning them which are asleep" (1 Thessalonians 4:13) — the sixth occurrence of the expression Paul uses to introduce an essential doctrine.
- Three issues are wrapped up into one package, so to speak: physical death (them which are asleep), the Rapture (our blessed hope), and the Lord's Day (the resumption of God's program with Israel).
- The Lord's coming for us, the Rapture, is often confused with the Lord's Day — a pet doctrine of the satanic policy of evil to attack, to produce that confusion; the goal is to get Christians back in Israel's program.
- The doctrine's essential nature starts with physical death: "that ye sorrow not, even as others which have no hope" — not no sorrow, but sorrow mitigated by joy that actually overcomes it.

P2

Physical Death Examined — Absent from the Body, Present with the Lord

L28 · Paradise in the Third Heaven and the Fivefold Changes

- What happens when a member of the Body of Christ dies: absent from the body, present with the Lord (2 Corinthians 5:8) — an immediate benefit: the soul and spirit departs from this body and goes present with the Lord.
- Paradise is not just another name for the third heaven but a particular locale in it — where Paul was caught up to (2 Corinthians 12), and where a member of the Body of Christ goes at death.
- The resurrection body: a glorified immortal body — raised a spiritual body, a body fit for the spirit — with all the fivefold changes described in 1 Corinthians 15.
- "To die *is* gain" (Philippians 1:21) — Paul, knowing his course is just about over, talks about the gain of death to him.

P3

The Rapture Detailed — The Mystery Resurrection

L29 · 1 Corinthians 15:51; 1 Thessalonians 4:15–17

- The prescribed order of resurrections (1 Corinthians 15:20–28) is surveyed — Paul first proves from the Davidic Covenant that the resurrection must take place, before setting forth our mystery resurrection.
- "Behold, I shew you a mystery" (1 Corinthians 15:51) — not according to the prophetic program, but according to what God has kept secret, only now revealed in the mystery of Christ given to Paul.
- 1 Thessalonians 4:15–17 details the Rapture sequence: the Lord descends with a shout, the dead in Christ rise first, then living saints are caught up together to meet the Lord in the air.
- The dispensational context is essential: this coming of the Lord and this resurrection are not found in God's program with Israel in the prophetic scriptures — they are part of the revelation of the mystery.

P4

No Need of Times and Seasons — Delivered from the Wrath to Come

L30 · 1 Thessalonians 5; 2 Thessalonians 2 — What Withholdeth

- The Body of Christ has no need of the times and seasons of Israel's prophetic calendar (1 Thessalonians 5:1–2) — those belong to Israel's program, not to the dispensation of grace.
- "For God hath not appointed us to wrath" (1 Thessalonians 5:9) — we're not appointed to go through the Lord's day of wrath; the end of this dispensation and the Lord's day are simultaneous events.
- 2 Thessalonians 2: God is the one withholding, by forming the one new man, the Body of Christ; only when the one new man is taken out of the way at the rapture will the man of sin be revealed.
- 1 Thessalonians 5:11 completes the package of comfort begun in 4:13: "Wherefore comfort yourselves together, and edify one another" — the series ends hoping you will not be victimized by the satanic policy of evil.