Essential Doctrines

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

A 4-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

Lessons 3–6 examine the first of the six essential doctrines — essential doctrine number one, which Keith entitles, out of Romans 1:13, Pauline Authority and Godly Edification, and calls the most fundamental one of them all. Keith shows that God vested the authority for edification in the office of the Apostle Paul; the doctrine is set before us in progressive order from Romans to Philemon, and edification is what produces godliness.

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Lessons at a Glance

Lesson	Core Focus
L3	Mutual Faith with Our Apostle — Romans 1:1–15; I Thessalonians 2; Ephesians 3:1–9: Paul's Special Gentile Apostleship
L4	The Office, Not the Man: Our Chief — Romans 11:13; Romans 15:8–17; I Timothy 1:3–20: The Authority for Edification
L5	Authority for Edification and the House of Doctrine — II Corinthians 10:1–8; 13:10; I Timothy 1:3; Proverbs 9: What Edification Is
L6	Godliness Is God-Likeness, Produced by Edification — Genesis 1; I Timothy 1, 6; Titus 1; I Corinthians 2–3, 15: Godly Edifying

Lesson Summaries

L3

Mutual Faith with Our Apostle *Romans 1:1–15; I Thessalonians 2; Ephesians 3:1–9: Paul's Special Gentile Apostleship*

The First of the Six Essential Doctrines

- Keith begins examining the first of the six essential doctrines identified in the first two lessons, which he calls Pauline Authority and Godly Edification
- Becoming that perfect man, that fully educated man, demands firm establishment in these essential doctrines; each one is a pet doctrine that Satan attacks
- The doctrine is recognizing Paul's authority as the apostle of the Gentiles, our

apostle, so we know where to go in the Bible to find God talking expressly to us and about us today

- The one thing the Adversary wants to stop is your edification; if he can't stop it, he wants to corrupt it, so that you don't honor and please the Lord in the details of your life

Romans 1:1–12: Paul's Apostleship and God's Purpose

- In the first five verses Paul sets forth his special Gentile apostleship; from verse 6 down to verse 12 he sets forth God's designed purpose with saints today
- God's purpose, of which Paul is the means, is edification; the word isn't used here, but kin-type terminology is — establishment and mutual faith
- Paul sees that the issue is not simply the salvation of their soul; the issue is edification — educating the saints in the things God wants them to know
- Establishment lays a doctrinal foundation so you understand who you are in the plan and purpose of God; that is where the edification process begins
- The whole big picture is mutual faith between yourself and Paul — understanding and appreciating things as the apostle of the Gentiles himself did; that is what godly edifying comes down to

Romans 1:13–15: Paul's Obligation for Edification

- Paul's "but was let hitherto" is Satanic opposition; Paul purposed to come because he valued and esteemed their edification as God does
- Paul has an obligation to fulfill, and it is not just to preach the gospel: it is to give believers the doctrine to grow and mature by

I Thessalonians 2: Not the Gospel of God Only

- Imparting "our own souls" means imparting the body of doctrine resident in Paul's soul, the knowledge God committed to him — so they had the mutual faith
- Keith is not calling the gospel second rate: it is the beginning, and you have to have it to begin; it takes godly edifying to walk worthy of God who has called you

Our Apostle, Sent to the Gentiles

- Edification in this dispensation of grace comes through the ministry of the apostle of the Gentiles and the body of doctrine set forth in his epistles, Romans through Philemon
- The Bible contains two plans and purposes of God — one with the nation Israel and one with the Body of Christ; they aren't the same and don't go on at the same time
- The real big distinctive separation was that Paul was sent out to the Gentiles in spite of Israel; God had set His program with Israel temporarily aside

L4

The Office, Not the Man: Our Chief *Romans 11:13; Romans 15:8–17; I Timothy 1:3–20: The Authority for Edification*

The Most Fundamental Essential Doctrine

- This first of the six essential doctrines is the most fundamental one of them all; growth to the perfect man status doesn't fully take place without it
- Vested in Paul and his ministry is the ability to accomplish what God has purposed with the members of the Body of Christ — godly edification — so

that we can honor and glorify Him, especially now in the heavenly places

- Keith is not saying no edification takes place without this, but godly edification is not simply learning something from the Bible: it is learning what God says pertains to us, is about us and for us today

Romans 11:13 — The Office, Not the Man

- In "I magnify mine office" Paul declares who he is in the plan and purpose of God; the issue is the office, not the man — God put Paul in an office of apostleship for us, as He had done with Moses to Israel
- The body of truth for our edification was deposited with Paul and comes out in his epistles, Romans to Philemon; if you are a Gentile, he is your apostle

Romans 15:8–17 — The Great Dispensational Change

- Paul says Jesus Christ was — not is — a minister of the circumcision, confirming the promises made unto the fathers; Paul is looking at time past
- Since He did not go to the Gentiles, a dispensation of Gentile grace wasn't in effect; the four passages Paul quotes describe Gentiles being dealt with by God once the kingdom is established
- Jesus Christ is not a minister of the circumcision now; He has brought in a dispensation of Gentile grace. Without understanding this you won't rightly divide the word of truth, and you'll misapply Scripture
- Paul is not boasting about himself for attention but magnifying his office; the offering up of the Gentiles is what is going on now, and acceptable means acceptable not to God, but to you

I Timothy 1:3–11 — Other Doctrine vs. Sound Doctrine

- Producing godly edifying was in jeopardy: other doctrines were being taught by those who did not rightly divide the Bible, teaching the law as if it were part of God's program for today
- You can be scriptural and be wrong; we are not under the law but under grace, and a member of the Body of Christ is a righteous man, the one for whom the law is not made
- The touchstone for sound doctrine is its alignment with the glorious gospel of the blessed God committed to the Apostle Paul

Our Chief and Pattern; Timothy's Example

- In "of whom I am chief" Paul speaks in the present tense: he is not saying he was the chief of sinners but is the chief of the ones saved by Christ — our chief, to be submitted to because of what comes through him
- The pattern that operated in Israel's program isn't designed to work in the dispensation of grace; the new pattern comes through Paul's ministry
- The Satanic policy of evil aims to produce shipwreck — not reaching the destination port, the perfect man; Hymenaeus and Alexander became propagators of it, and Paul by his authority delivered them unto Satan
- Timothy's godly edification came through acknowledging and submitting to Pauline authority and gaining the benefits of the doctrine committed to Paul

L5

Authority for Edification and the House of Doctrine *II Corinthians 10:1–8; 13:10; I Timothy 1:3; Proverbs 9: What Edification Is*

Why This Doctrine Is Attacked

- The body of truth with the instructions, promises and doctrines God wants us to understand for our edification was deposited with Paul, who is resident in

his epistles to us, Romans through Philemon

- God has not put His word to us today in a random manner; He used an epistolatory style of communication and arranged the doctrine in a particular order from Romans to Philemon
- Satan sees the primary value in this first essential doctrine, so it is greatly attacked; the last thing he wants you concerned with is godly edifying or making a big issue of doctrine
- The Lord Jesus Christ died on the cross not only to save you from the penalty of your sins but to provide for your godly edification

II Corinthians 10:3–7 — The War for Your Thinking

- Paul lets the Corinthians know they are involved in a war and have been taken prisoners of war; a stronghold is a fortress of opposition the adversary sets up against your edification
- The weapons are doctrinal — sound doctrine coming out of Paul's mouth; the battle is for what you are thinking, and the body of doctrine designed to bring "every thought to the obedience of Christ" was deposited with Paul

II Corinthians 10:8; 13:10 — Authority for Edification

- Verse 8 is the verse Keith is after: Paul is not trying to tear them down but to build them up — "authority, which the Lord hath given us for edification"
- The Lord gave Paul the authority to produce edification in the members of the Body of Christ; it needs to be recognized and submitted to or it won't take place
- II Corinthians 13:10 states it again — the power the Lord gave Paul to edification; Romans 1 expresses the same issue, but not in stern, sharp terms, because the Romans weren't resisting it

Godly Edifying Which Is in Faith (I Timothy 1:3–4)

- The other doctrines in I Timothy 1 came from God's time-past program with Israel and weren't going to produce godly edifying
- Godly edifying describes God's goal for members of the Body of Christ; the reason you have Romans to Philemon is to produce godly edifying
- A local assembly that doesn't produce godly edifying isn't a local assembly in God's eyes

What Edification Is: A Building

- Edification, edifying and edifice come from the same concept — to build up, to construct, to build a building; not a physical building, but a building of knowledge within your inner man, your soul and spirit
- In Proverbs 9, in God's program with Israel, wisdom builds her house; edification isn't unique to this dispensation of grace, and though it is Israel talking, there are principles there of what edification is about
- The building materials are the words which the Holy Ghost teacheth, deposited for this dispensation with Paul; the blueprint and materials are in Romans through Philemon, to build the house of doctrine and live in it and out of it
- Paul is called the master builder; this is Pauline authority for godly edification

L6 Godliness Is God-Likeness, Produced by Edification *Genesis 1; I Timothy 1, 6; Titus 1; I Corinthians 2–3, 15: Godly Edifying*

Godliness: A Self-Defining Word

- This is the last lesson on essential doctrine number one, which Keith entitles, out of Romans 1:13, Pauline Authority and Godly Edification; he wants an appreciation for the word godliness
- There is a mystery aspect to godliness in this dispensation of grace, but no mystery to what godliness itself is: the ending of godly is the abbreviated form of the word like — godly means to be God-like
- We can't be God-like in the sense of being the creator, or omniscient, omnipotent, omnipresent; it is being like God in accordance with the purpose God created man for

Genesis 1: Man Created a Godly Creature

- The word comes from Genesis 1: God created man to be a godly creature; when man sinned, he became ungodly
- The issue described first in God-likeness — not the only issue — is working with God in what He is doing, being a help meet for God
- Satan deceived the woman into thinking there was an aspect of God-likeness she didn't have and ought to want, though God had created them godly to begin with

Three Components, Produced by Edification

- Godliness is comprised of three components: thinking like God does from the knowledge God gives you, doing things God's way on the base of discernment from that knowledge, and laboring with God in what He is doing
- God began to edify Adam; the means to godliness is edification

Godly in the Dispensation of Gentile Grace

- God separated Abraham and his seed and began to educate Israel to be a godly people; they rebelled, and their opportunity for godliness would not come again until the Messiah came and a new covenant was established
- God has given the twice dead Gentiles, consigned over to ungodliness, the privilege of being godly as members of the Body of Christ — in a manner not even offered to Israel
- The truth deposited with Paul is the truth "which is after godliness"; you become godly by the edification process, and the adversary hates doctrine because godliness gets accomplished by doctrine
- You can be biblical and be ungodly; God doesn't want you thinking like He wanted Israel to think

Provisions and God's Order

- The hands-on provision is the word of truth as a whole and, in particular, its right division, acknowledging Romans to Philemon as the containment of the body of truth for your godliness
- The Holy Spirit took up residence within your body to illuminate your mind; being spiritual is being in tune with Him, not just possessing Him — the Corinthians possessed Him and were carnal
- At salvation your edification is nil — a babe in Christ; you go from Romans to Philemon: establishment to superstructure, milk to meat, babe to perfect man — and the perfect man is the godly man
- It is a shame when a member of the Body of Christ doesn't know what God wants them to know; this concludes the first essential doctrine in the series of six

Key Doctrinal Distinctions

The Office, Not the Man

Keith says the issue is not the man but the office: God put Paul in an office of apostleship for us, just as He had done with Moses to Israel in time past. Paul boasts about himself in connection with the office God put him in; recognizing his authority is so you can get from him what God has for you in him.

Time Past vs. the Dispensation of Gentile Grace

The Bible contains two plans and purposes of God, one with Israel and one with the Body of Christ; while this dispensation of Gentile grace is in effect, Israel's program is in abeyance. Jesus Christ was a minister of the circumcision in time past; He is not that now — He has brought in a dispensation of Gentile grace. We're not under the law but under grace; the pattern that operated in Israel's program isn't designed to work in the dispensation of grace.

Being Scriptural vs. Godly Edifying

You can be scriptural and not produce godly edifying; you have to rightly divide the word of truth and recognize that not everything in the Bible is about us today. Without acknowledging Paul's distinctive apostleship and authority, you can be biblical all you want; you can be biblical and be ungodly. Understanding things like the creation account in Genesis is not the godly edification Paul is talking about.

Spiritual vs. Carnal; Milk vs. Meat

Being spiritual is being in tune with the Holy Spirit, not just possessing Him; the Corinthians possessed Him and were carnal, in tune with the flesh. I Corinthians is second in the order because it deals with milk and has no meat doctrine; in Ephesians you are dealing with the advanced doctrines for the perfect man.

Key Scripture References

Genesis 1:26	Man created a godly creature, after God's likeness; "let them have dominion"
Proverbs 9:1	Wisdom's house in God's program with Israel; principles of what edification is about
Romans 1:1–5	Paul's special Gentile apostleship; sent out to the Gentiles in spite of Israel
Romans 1:11–15	Establishment, where edification begins; mutual faith with Paul; an obligation not just to preach the gospel

Romans 11:13	“I magnify mine office” — the office, not the man
Romans 15:8	Jesus Christ was a minister of the circumcision — Paul looking at time past
I Corinthians 3:1–3	Milk, not meat; envying, strife and divisions produced by a negative response to sound doctrine
I Corinthians 3:10	Paul the “wise masterbuilder” — Pauline authority for godly edification
II Corinthians 10:4–5	The weapons are sound doctrine; strongholds oppose your edification; the battle is for what you are thinking
II Corinthians 10:8	Paul’s “authority, which the Lord hath given us for edification” — the verse Keith is after
II Corinthians 13:10	The power the Lord gave Paul to edification, stated again
I Thessalonians 2:8	Imparting “our own souls” — the body of doctrine resident in Paul’s soul
I Timothy 1:3–4	Other doctrine vs. “godly edifying which is in faith”
I Timothy 1:15–16	Paul’s “of whom I am chief” is present tense; our chief, and the pattern
Titus 1:1	The truth “which is after godliness” — deposited with Paul for us today