

Essential Doctrines

Part 1 — Pauline Authority & Godly Edification

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

Expanded Study Guide & Lesson Summaries

About This Part

Part 1 of Essential Doctrines examines the first and most foundational of the six essential doctrines: Pauline Authority and Godly Edification (Romans 1:13). Spanning four lessons, this section establishes why Paul's unique apostleship as the apostle to the Gentiles is the indispensable gateway to everything God wants to accomplish in members of the Body of Christ today. It defines what godly edification actually is — the building of a house of doctrine within the inner man — and why the goal of that edification is God-likeness itself. Without firm grounding in this first essential doctrine, none of the remaining five can be properly understood or appropriated.



www.enjoythebible.org

Lessons at a Glance

Lesson	Core Focus
Lesson 3	Introducing the first essential doctrine from Romans 1:1–15 — Paul's Gentile apostleship, his purpose to produce godly edification, and the dispensational framework that makes his ministry distinctive
Lesson 4	Examining Paul as "chief" (1 Timothy 1:15–16), defending his office against attack, and establishing that submission to his authority is the prerequisite for godly edification
Lesson 5	Establishing the explicit claim of authority for edification (2 Corinthians 10:8) and defining what edification means — the building of a house of doctrine within the believer's inner man
Lesson 6	Defining godliness as God-likeness, tracing its origin in Genesis 1:26, its loss in the fall, its restoration in this dispensation, and the full provision God has made for its accomplishment

Lesson Summaries

L3

Lesson 3 — Paul's Gentile Apostleship and the Purpose of Edification

Romans 1:1–15 | The First Essential Doctrine Introduced

Lesson 3 begins the detailed examination of Essential Doctrine #1. Starting in Romans 1:1–15, Keith establishes Paul's unique Gentile apostleship, his purposing to produce edification among the saints, and the dispensational framework that makes his ministry both distinct and indispensable for members of the Body of Christ today.

The Foundational Nature of the First Essential Doctrine

- Of the six essential doctrines, Pauline authority and godly edification stands first — both in order and in foundational importance; without it, none of the remaining five can be properly understood or received
- The five of the six essential doctrines contained in Romans and 1 & 2 Corinthians are identified as "fundamental establishment doctrines" — the ground floor upon which later details in Ephesians, Philippians, and Colossians are built
- Without firm establishment in Pauline authority, the believer does not know where to go in the Bible for their direct curriculum — they have no grid for right division and will inevitably misapply Scripture
- Satan's attack on this doctrine is therefore his most strategic: undermine the foundation and the entire structure of edification is compromised

The Three-Part Structure of Romans 1:1–15

- Romans 1:1–6: Paul declares his special Gentile apostleship in the very first verses of the first foundational epistle — this is not coincidental; it is the designed starting point of all our edification
- Romans 1:6–12: Paul sets forth the designed purpose of God with saints today — edification; verse 11, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established"
- Romans 1:13–15: The "I would not have you ignorant, brethren" expression is introduced; Paul says he has "often purposed" to come — the word "purposed" signals a definite objective, not mere desire
 - "When you purpose to come unto someone, you don't just determine to come — you determine to come recognizing there's a definite purpose in your coming"
- Paul's being "let hitherto" — hindered from reaching Rome — is immediately identified as satanic opposition (as confirmed in 1 Thessalonians 2:18): the Adversary saw the value of preventing establishment
- The wisdom of God in this: Paul not reaching Rome in person meant the doctrine was committed to writing — producing Romans, which accomplishes that same edifying purpose for every member of the Body of Christ for as long as this dispensation continues

The Thessalonian Example — Mutual Faith as the Goal

- 1 Thessalonians 2:4–13 is cited as a detailed description of the edification process Paul sets in motion wherever he ministers
- 1 Thessalonians 2:8 — "so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls" — imparting his "soul" means communicating the entire body of doctrine deposited within him
- "Mutual faith" (Romans 1:12) is defined as the goal of edification: believers coming to have "the same understanding and appreciation of things going on in the plan and purpose of God today" as the apostle Paul himself had

- 1 Thessalonians 2:13 is the mark of a proper response: receiving Paul's teaching "not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe"
- The Thessalonians are set forth as examples of positive, proper response to the provision God made for their edification through Paul's ministry

Paul's Unique Gentile Apostleship — The Dispensational Framework

- A critical distinction must be maintained: Paul is not one of the twelve apostles; his apostleship is separate and distinct — "not the same and they don't go on at the same time"
- Ephesians 3:1–9 — the mystery was "not made known unto the sons of men" in previous ages; it was "hid in God from ages and generations past"; Paul's ministry is the vehicle of its revelation
- Acts 9 is the historic turning point: the appearance of the risen, glorified Christ to Saul of Tarsus establishes a "distinctive apostleship" unlike anything that preceded it
- Romans 15:8 — "Jesus Christ was (past tense) a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" — establishes the "times past" framework; Christ came to Israel, not to Gentiles, during his earthly ministry
 - Matthew 10, Matthew 15, Matthew 24, and John 1:11 all confirm that Christ's earthly ministry was directed to Israel exclusively
- The dispensation of Gentile grace is the key: "The dispensation of the grace of God which is given to me to you-ward" (Ephesians 3:2) — God has a program specifically for Gentiles today, separate from and outside of Israel's program
- Galatians 2 records that the other apostles — Peter, James, and John — recognized Paul's distinctive apostleship; the majority of Christianity today fails to recognize what Paul's own contemporaries clearly acknowledged

The Prerequisite — Right Division as Non-Negotiable

- If Paul's unique Gentile apostleship is not a settled conviction, the student must first establish that before proceeding — all other edification depends upon it
- Right division of the word of truth is not optional — it is the essential grid through which all of Scripture must be handled: "Not everything in Genesis through the Book of Revelation is talking about us today"
- Two programs are distinguished and must be kept separate: (1) God's program with Israel — Genesis through the Gospels, Acts 1–8; (2) God's program with the Body of Christ — Acts 9 forward, Romans through Philemon
- Knowing where to go in the Bible for what God says directly "to you and about you" is the practical fruit of recognizing Paul's apostleship — without it, the believer applies the wrong program to their life

L4

Lesson 4 — Paul as Chief: Authority for Edification and the Attacks Against It

Romans 11:13; 1 Timothy 1:3–20; 2 Timothy 1:15 | Defending and Submitting to the

Office

Lesson 4 examines Paul's declaration of his office in Romans 11:13, then works through 1 Timothy 1 to show both the charge against "other doctrine" and the pattern Paul establishes as "chief" for believers in this dispensation. The lesson also identifies the widespread departure from Paul's authority and the positive model Timothy provides.

Magnifying the Office, Not the Man — Romans 11:13

- Romans 11:13 — "For I speak to you Gentiles, inasmuch as I am an apostle to the Gentiles, I magnify mine office" — Paul is not promoting himself but his divinely commissioned office
- The distinction is essential: "We're not making an issue out of the man, we're making issue out of his office" — the same principle by which Israel could speak of "the law of Moses" without elevating Moses personally
- Paul was accused of being "an egotistical braggart" in his own day; Keith observes: "In blatant stupidity a lot of Christians say the very same thing today" — missing that all his self-referential language serves to magnify the office God gave him
- The practical consequence of not recognizing the office: "Godly edification will not take place unless that is recognized and submitted to" — this is not a secondary matter but the condition for all subsequent growth

The Dispensational Contrast — Romans 15:8–17

- Romans 15:8 — "Jesus Christ was (past tense) a minister of the circumcision" — Paul is "putting you in mind" of the dispensational change so believers never import "times past" material into the dispensation of grace
- Romans 15:9–12 cites four Old Testament passages (Psalm 18; Deuteronomy 32; Psalm 117; Isaiah 11) showing that Gentiles in Israel's program would only receive blessing through Israel in the kingdom — "that's not what's going on now"
- Romans 15:16 — "that I should be the minister of Jesus Christ to the Gentiles" — Paul's present-tense ministerial role for this dispensation; this is his unique assignment
- The danger of misapplication stated plainly: "If you don't understand it you don't know where to go in the word of God to get what God's saying directly to you and about you and you'll start following things and trying to do things that God's not doing today"

The Charge Against Other Doctrine — 1 Timothy 1:3–11

- 1 Timothy 1:3–4 — Paul charges Timothy: "charge some that they teach no other doctrine... rather than godly edifying which is in faith" — other doctrine is defined by its failure to produce godly edifying
- The "other doctrine" in Ephesus was the law: "These guys are coming along and... handling the Bible, but the issue is that they aren't rightly dividing that Bible"
- A critical and counter-intuitive principle: "You can be scriptural and be wrong. You can be scriptural and teach things God doesn't want to be taught. You can be scriptural and cooperate with the policy of evil. You can be scriptural and not produce godly edifying"
- 1 Timothy 1:7 — the teachers of the law in Ephesus "understand neither what they say, nor whereof they affirm" — they were not referencing the law

historically but imposing it upon believers in this dispensation

- 1 Timothy 1:11 — the touchstone for sound doctrine: alignment with "the glorious gospel of the blessed God which was committed to my trust" — Paul's deposited gospel is the standard by which all doctrine is measured
 - Hymenaeus and Alexander (1 Timothy 1:20) had "blasphemed" by denying Paul's authority; his response: delivering them "unto Satan, that they may learn not to blaspheme"

Paul as "Chief" — The Pattern for Believers (1 Timothy 1:12–16)

- 1 Timothy 1:15 — "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" — the word "chief" is positional, not confessional
- Paul is not saying he is the worst sinner in a moral sense: "He doesn't say of whom I was chief" — it is a present-tense declaration of a positional role, not a past spiritual condition
- "Chief" signifies headship and authority — the one through whose office the instructions and information for operating in this dispensation come; Mark 10:42–44 provides background for the concept of positional authority
- 1 Timothy 1:16 — "that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" — Paul is the divinely appointed pattern for every believer in the dispensation of grace
- The pattern concept is critical: "The program is different in the dispensation of grace. The pattern that operated in Israel's program is not designed to work in the dispensation of grace... you need a grace pattern"
 - The personal details Paul shares in his epistles — his sufferings, his responses to opposition, his conduct — are not incidental; they are the pattern working itself out in visible form for our learning

Submission to the Office — The Prerequisite for Edification

- John 13:20 — "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" — the principle of receiving the sent one applies to Paul for the Body of Christ just as it applied to the twelve for Israel
- 1 Timothy 1:18–20 — the charge is doubled because the policy of evil had made inroads; Timothy is charged to "war a good warfare" — the language of combat is appropriate
- The shipwreck metaphor: the satanic policy of evil (Ephesians 4:14) is like a storm designed to produce shipwreck "so you don't get to the destination of the perfect man"
- 2 Timothy 1:15 — "all they which are in Asia be turned away from me" — by the end of Paul's life, widespread departure from his authority had already taken root; this pattern has only accelerated since
- 2 Timothy 3:14 — "continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" — Timothy is the positive counter-example: one who recognized the authority and benefited from the doctrine
- 1 Timothy 4:6 — Timothy is described as "nourished up in the words of faith and of good doctrine" — this is the visible fruit of properly receiving Paul's apostleship

L5

Lesson 5 — The Authority for Edification Established and Edification Defined

2 Corinthians 10:1–10; 1 Corinthians 3:10; Proverbs 9:1 | *The Claim, the Meaning, and the Design*

Lesson 5 turns to 2 Corinthians 10 for the most explicit statement of Paul's authority for edification, then defines what edification actually means — using the building metaphor of the house of doctrine — and lays out the progressive design of Romans through Philemon as God's ordered curriculum for the believer's growth.

Satan's Contemporary Attack on Doctrine

- A pervasive and persistent movement exists against making doctrine central: "Service unifies but doctrine divides; let's not deal with statements of faith — let's just get together and love Jesus"
- This slogan is identified as a satanic strategy: "The last thing he wants you to be concerned with is godly edifying, the last thing he wants you to make a big issue out of is doctrine"
- The Lord Jesus Christ's death is presented as providing not only salvation but the basis for godly edification: "The Lord Jesus Christ died upon the cross in order to save you from the debt and penalty of your sins but to provide for your godly edification"
- The carnal response — leaving the Bible on the coffee table all week, treating doctrine as optional — is described as playing directly into the Adversary's hands: "If you got that kind of attitude you just play into his hands — that's exactly what he wants"

The Authority for Edification — 2 Corinthians 10:1–10

- 2 Corinthians 10 is selected as the passage where Paul's authority for edification is "plain and clear" — the context of false apostles attacking his character makes his defense of the office especially pointed
- 2 Corinthians 10:3–5 — the warfare metaphor: "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"
 - A "stronghold" is defined as "a fortress of opposition the Adversary has set up to thwart something God wants to get accomplished" — specifically, godly edification in the believer's soul
- 2 Corinthians 10:5 — "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" — the goal of edification: thinking like God, doing things God's way, laboring with Him
- 2 Corinthians 10:8 — the key verse: "For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed" — Paul's authority is explicitly for edification
- 2 Corinthians 13:10 confirms: "the power which the Lord hath given me to edification, and not to destruction" — two direct citations of authority given specifically for edification
- The Corinthians' error: they interpreted Paul's authority as destructive — a symptom of being "so carnal in their thinking... influenced by the policy of evil... satanic in their thinking"

Paul's Distinctive Apostleship Distinguished from the Twelve

- Common modern errors in understanding Paul's apostleship: thinking he replaced Judas as one of the twelve; calling him "the thirteenth apostle"; describing him merely as "a great missionary"
- The key distinction is not whether Paul was an apostle but the distinctiveness of his apostleship: "It's the distinctiveness of it and the specialness of the message that was committed to him"
- Galatians 2 — Peter, James, and John recognized that "the gospel of the circumcision was committed to Peter" and "the gospel of the Uncircumcision" to Paul — two distinct commissions, two distinct programs
- "It's amazing how they understood and appreciated that and recognized that, but the majority of the people in Christianity today don't" — the apostles of Israel recognized what many believers today miss

What Edification Means — The House of Doctrine

- The etymology of edification: "edification, edifying, edifice — they all come from the same concept, which literally means to build up, to construct, and to build a building"
- The building is not physical — it is "a building of knowledge that's built up within your inner man, built up within your soul and spirit"
- Proverbs 9:1 — "Wisdom hath builded her house, she hath hewn out her seven pillars" — cited as a parallel from Israel's program; seven pillars in Wisdom's house correspond to the foundational doctrines in Paul's ministry
 - "Come eat of my bread... Forsake the foolish, and live; and go in the way of understanding" — the concept of living in and living out of the house of doctrine
- 1 Corinthians 3:10 — "According to the grace of God which is given to me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon" — Paul is the masterbuilder; his blueprint is Romans through Philemon
- Two metaphors run in parallel throughout Paul's epistles: (1) the building metaphor — foundation to roof; (2) the growth/nourishment metaphor — milk to meat, babe to perfect man
- Both metaphors point to the same progressive, ordered process: you begin with establishment and build from there; you do not skip to the superstructure without laying the foundation

The Design of Edification — Romans Through Philemon as an Ordered Curriculum

- God has not arranged Paul's epistles randomly: "He's used epistles for communication and he's arranged that doctrine in a particular order" — the order itself is part of the divine design
- The progressive design: Romans = foundation, establishment, milk; 1 Corinthians = basic milk issues for those still in an early stage; Ephesians–Colossians = superstructure, meat, the perfect man
 - "Don't try to reorganize Paul's epistles into the time in which they were written... God organized them in the order he wants you to study them"
- Local assemblies exist to produce godly edifying: "A local assembly that doesn't produce godly edifying isn't a local assembly in God's eyes... it's just a form of godliness that denies the power thereof"
- Practical warning: "You really ought not to be spending time in the Pastoral Epistles if you don't understand Romans cause you won't understand the Pastoral epistles and worse than that you'll end up misunderstanding them"

L6

Lesson 6 — Godly Edification Defined: God-likeness and the Full Provision

Genesis 1:26; 1 Timothy 3:16; 1 Corinthians 2:9–3:3; Ephesians 4:11–13 | *What Is God-likeness and How Is It Achieved?*

Lesson 6 completes the first essential doctrine by defining the goal of godly edification: God-likeness itself. Keith traces godliness from its origin in Genesis 1:26, through its loss in the fall and absence among the Gentiles, to its restoration in the mystery of godliness in this dispensation, examining the Holy Spirit's role and the ordered design of the curriculum.

Defining Godliness — The Word Itself

- "Godliness" is unpacked carefully: God + "ly" (abbreviated form of "like") + "ness" (the characteristic ending) = God-like-ness
- The definition stated plainly: "Godliness means to be God-like" — not a vague spiritual quality but a specific, definable state
- What God-likeness does NOT mean: not omniscience, omnipotence, or omnipresence — these are incommunicable attributes of God's divine nature
- Three components of godliness: "(1) thinking like God does from the knowledge God gives you; (2) doing things God's way on the basis of discernment from that knowledge; (3) laboring with God in what he's doing"
- "The means to godliness is edification" — this is why the first essential doctrine is titled "godly edification": the edification process exists to produce God-likeness in the believer

The Origin of God-likeness — Genesis 1:26

- Genesis 1:26 — "Let us make man in our image, after our likeness... and let them have dominion" — God-likeness traces back to creation itself; man was originally designed to be God-like
- "The fundamental issue in God-like-ness is the issue of working with God in what he's doing, being a helpmeet for God in what he's doing" — the dominion mandate is the context for God-likeness
- Genesis 3:1–5 — Satan's deception of Eve: suggesting there was an aspect of God-likeness she lacked — "ye shall be as gods, knowing good and evil"
 - Keith's observation: "God already said they were created after our likeness... Satan came along and deceived the woman into thinking there was an aspect of God-like-ness that she didn't have and needed and ought to want"
- Satan's own ambition — "I will be like the most High" (Isaiah 14:14) — is identified as the background to his temptation of Eve; he tempted her with what he himself lusted after
- Romans 1:18 — "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" — ungodliness is the foundational issue, with unrighteousness as its fruit

The Mystery of Godliness — God's Program for Gentiles in This Dispensation

- 1 Timothy 3:16 — "Without controversy great is the mystery of godliness" — the mystery is not what the word means but the fact that God has opened the privilege of godliness to twice-dead Gentiles
- Historical progression: By Genesis 11, the nations were consigned over to

ungodliness; Israel was separated and given the Law as the means of edification toward godliness, but rebelled

- The Messiah's coming was "the first installment" of the mystery of godliness: "God was manifest in the flesh" — provision made initially for Israel
- The dispensation of Gentile grace brings the full revelation of the mystery: God has taken "twice-dead Gentiles" and given them the privilege of being godly as members of the new creation, the Body of Christ
 - "Twice dead" = dead in trespasses and sins (Ephesians 2:1) AND in the uncircumcision of the flesh (Ephesians 2:11) — doubly separated from God and His program
- Ephesians 2:1–2 — "ye walked according to the course of this world, according to the prince of the power of the air" — the pre-salvation condition: "You weren't godly, you were Satanly, you were devilish"
- Titus 1:1 — "the acknowledging of the truth which is after godliness" — the body of truth Paul carries has godliness as its deliberate target; everything he deposits moves the believer toward God-likeness

The Doctrine According to Godliness — What Is at Stake

- 1 Timothy 6:3 — "if any man teach otherwise and consent not to wholesome words... and to the doctrine which is according to godliness" — those who reject Paul's doctrine reject the doctrine that produces godliness
- "Wholesome words" defined: "If something is wholesome it's for your health, it's for your goodness, it's for your prosperity, it's for your benefit, it's for your life" — the Word of God in Paul's epistles is the wholesome diet for the inner man
- A sobering warning: "You can be Biblical and be ungodly... you can be Biblical all you want and you'll think differently than God wants you to think in this dispensation of grace"
- 1 Timothy 6:5 — those teaching other doctrine "suppose that gain is godliness" — the prosperity gospel error: applying Israel's law-based blessing promises to members of the Body of Christ
 - The genius of the Adversary's deception: by teaching from the Bible without right division, the policy of evil produces ungodliness while believers think they are pursuing godliness

The Provision for Godly Edification — The Holy Spirit

- 1 Corinthians 2:9–10 — "God hath revealed them unto us by his Spirit" — the Holy Spirit's role is to illuminate the believer's mind with the things "freely given to us of God"
- One of the primary reasons the Holy Spirit was given: "that we might know the things that are freely given to us of God" (1 Corinthians 2:12) — not merely to seal unto redemption but to actively illuminate and teach
- "The Holy Spirit wants to illuminate your mind, he wants to take the words that he teaches and take you down through the word there and he wants to produce that mutual faith"
- 1 Corinthians 2:13 — "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" — the edification process is supernatural in its dynamic, not merely academic
- 1 Corinthians 2:14–16 — "he that is spiritual judgeth all things... we have the mind of Christ" — the spiritually minded believer has been given the very mind of Christ and is zealous to think accordingly

- The Corinthians are the negative example: they possessed the Holy Spirit but were carnal — "you can possess him and, like the Corinthians, be carnal; they were in tune with the flesh"

The Ordered Curriculum — Romans Through Philemon

- The curriculum is deliberately ordered: "You start out with edification 101 in Romans and you proceed on from there" — the order reflects God's wisdom in progressive revelation
- Romans = establishment and foundation (milk); 1 & 2 Corinthians = intermediate milk issues; Ephesians, Philippians, Colossians = superstructure and meat; Pastoral Epistles = mature application
- Ephesians 4:11–13 — the provision for edification: apostles, prophets, evangelists, pastors and teachers given "for the perfecting of the saints... unto a perfect man, unto the measure of the stature of the fulness of Christ"
- Ephesians 3:19 is the pinnacle and goal: "that ye might be filled with all the fulness of God" — "Can you have any more than that?"
- 1 Corinthians 15:33–34 is the closing exhortation: "Awake to righteousness... for some have not the knowledge of God: I speak this to your shame" — ignorance of what God wants us to know is a matter of shame, not merely inconvenience
 - "It's a downright outright shame when a member of the body of Christ doesn't know what God wants them to know... it's to his shame" — the urgency of godly edification cannot be overstated

Key Doctrinal Distinctions

Paul's Apostleship vs. the Twelve — Two Distinct Programs

Paul is not the thirteenth apostle, nor did he replace Judas. The twelve apostles belong to Israel's prophetic program — they are apostles to the circumcision, connected with the kingdom promises made to Israel. Paul's apostleship is entirely separate: he is the apostle to the Gentiles, commissioned by the risen, glorified Christ after Israel's program was set aside. These two apostleships do not overlap or operate simultaneously. Confusing them is one of the most fundamental errors in Christianity today and directly prevents believers from knowing where to go in the Bible for what God says directly to them.

Being "Biblical" vs. Being Dispensationally Correct

One of the most provocative insights of Part 1 is that a person can be entirely biblical — quoting chapter and verse, referencing genuine Scripture — and still be wrong, still cooperate with the policy of evil, and still fail to produce godly edification. The issue is not whether one uses the Bible but whether one rightly divides it. The teachers in Ephesus (1 Timothy 1:3–7) were handling the Bible but imposing the law on believers in the dispensation of grace. Right division — knowing who is being addressed, in what program, in what dispensation — is the non-negotiable grid for all biblical instruction.

Edification vs. Salvation — Two Distinct Benefits

Salvation and edification must be carefully distinguished. Salvation is the instantaneous work of God the moment a person trusts Christ — it cannot be added to, earned, or lost. Edification is the progressive, ongoing work of doctrine within the inner man — it can be neglected, resisted, or disrupted. God's goal for every member of the Body of Christ extends beyond getting them saved; He desires them to grow to "a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13). The first essential doctrine is essential precisely because most of Christianity stops at salvation and never pursues the edification God has provided.

Godliness = God-likeness — Not Piety, Not Morality

The word "godliness" is routinely misunderstood in Christianity as a synonym for piety, devotion, or moral rectitude. Keith establishes from the word itself — God + like + ness — that godliness means God-likeness: thinking like God on the basis of the knowledge He gives, doing things God's way on the basis of discernment from that knowledge, and laboring with God in what He is doing. It is not an emotional state, a spiritual atmosphere, or a moral standard. It is a relational and intellectual alignment with God's own perspective — and the mechanism for achieving it is godly edification through Paul's epistles, by the Holy Spirit.

Key Scripture References

Romans 1:1–6	Paul declares his special Gentile apostleship at the very opening of the foundational epistle
Romans 1:11–13	The "I would not have you ignorant" signal — Paul's purpose to produce establishment among the Romans
Romans 11:13	"I magnify mine office" — magnifying the apostolic office, not the man
Romans 15:8–9	"Jesus Christ was a minister of the circumcision" — the dispensational contrast established
1 Corinthians 2:9–13	God reveals hidden things by His Spirit — the Holy Spirit's role in edification
1 Corinthians 3:10	Paul as the "wise masterbuilder" who laid the foundation
2 Corinthians 10:8	"Authority which the Lord hath given us for edification" — the explicit claim
2 Corinthians 13:10	"Power which the Lord hath given me to edification, and not to destruction"
Galatians 1:11–12	Paul's gospel received by revelation — not from men
Galatians 2:7–8	Peter and Paul's distinct commissions recognized by the Jerusalem apostles
Ephesians 3:1–9	The mystery hid in God — Paul's unique stewardship of the dispensation of grace
Ephesians 4:11–13	The provision for edification and the goal: the perfect man
1 Timothy 1:3–4	The charge against other doctrine — edification as the standard

1 Timothy 1:15–16	Paul as "chief" — the pattern for all who believe in this dispensation
1 Timothy 3:16	"Without controversy great is the mystery of godliness"
Titus 1:1	"The truth which is after godliness" — the deposited doctrine targets God-likeness

For further study visit www.enjoythebible.org