

The noun “godliness” sounds as if it means “god likeness,” however that simplification demands some analysis:

Although *eusébeia* in the New Testament is translated “godliness”, the word “God” is not in it. The word *eusébeia* literally means well-directed reverence, but does not imply an inward, inherent holiness. (p. 683)

When *eusébeia* is applied to the Christian life, it denotes a life that is acceptable to Christ, indicating the proper attitude of the believer toward Christ Who has saved him. It is in this manner that 1 Timothy 4:7 says, “Exercise thyself rather unto godliness.” It does not come automatically but is something into which we must put effort.

In 1 Timothy 3:16, we are told that *eusébeia* is a mystery. This refers to a holy life resulting from God’s incarnation in the person of Jesus Christ when that incarnation and all that it entails is truly believed. This is *eusébeia*, a holiness initiated in the life of the believer by Christ Himself through the Spirit.³ (p. 684)

7. The Indwelling of the Trinity.

Church-Age believers enjoy the unique spiritual life related to the fact that all three persons of the Trinity actually indwell them.

God the Father:

Ephesians 4:6 One God and Father of all who is over all and through all and in all.

The final phrase, “in all,” refers to the indwelling of the Father.

God the Son:

Colossians 1:27 God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

The phrase “in you” refers to Matthew 13:11 where the doctrine of the mysteries is introduced by the Lord which includes the indwelling of Jesus Christ:

³ Ibid., “εὐσέβεια,” 683–84.

A “mystery” or “secret” in Scripture is a previously hidden truth now divinely revealed. This chapter [Matthew 13] shows clearly for the first time that there will be an interval between Christ’s first and second advents.⁴

In this paragraph, the *mystery* cited is, “the mystery of the indwelling Christ” (Galatians 2:20; Colossians 1:26–27).

God the Holy Spirit:

Romans 8:11 If the Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit Who dwells in you.

There is a difference between the indwelling and filling ministries of the Holy Spirit. The former emphasizes the believer’s body while the latter emphasizes the believer’s soul. Indwelling is irrevocable while the filling is revocable through carnality but restored through rebound.

8. Infinite energy and power belong to God.

2 Peter 1:3 His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him Who called us by His Own glory and excellence.

God has made His divine power available to every Church Age believer for the execution of the unique spiritual life: **(1)** the power of the Word of God circulating in our souls, **(2)** the unique assets of the Church Age, **(3)** the filling of the Holy Spirit, and **(4)** the function of the spiritual gifts.⁵

This divine power in the soul of believers is unique to the Church Age:

The omnipotence of the Father is related to our invisible assets some of which are noted in the preceding paragraph.

The omnipotence of Jesus Christ is related to the perpetuation of history and preservation of the universe:

⁴ Scofield, “Mysteries in Scripture,” *The Scofield Study Bible*, 1330fn13:11.

⁵ R. B. Thieme, Jr., *The Integrity of God*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2005), 289.



Colossians 1:16 For by means of Him all things were created, both in the heavens and on earth, the visible things and invisible things, whether human governments or constituted authorities, or angelic rulers and authorities: all things through Him and for His purpose stand created.

v. 17 He eternally existed before all things, and by means of Him all things hold together [**gravity**]. (EXT)

Jesus Christ will “hold all things together” until the end of human history, at which point His hold will be released and gravity will cease:

2 Peter 3:10 But the day of the Lord [**destruction of the universe**] will come like a thief, in which the heavens will disappear with a roar and the elements will be dissolved with intense heat, and the earth and its works [**human good and evil**] will be incinerated [**no gravity**].

v. 11 Since in this way all things must be destroyed, what sort of person must you become in your spiritual life,

v. 12 while looking forward with confidence and the hastening of the coming of the day of God, in which the heavens will be destroyed by burning, and the elements will melt with intense heat?

v. 13 But on the basis of His promise [**of better things in the eternal state**] we are looking forward with confidence to new heavens and a new earth [**the Eternal State**] in which perfect righteousness dwells.

v. 14 Therefore, beloved, since we are looking forward with confidence for these things, be self-motivated to be found in Him in a state of tranquility, spotless and blameless. (EXT)

The omniscience of the Holy Spirit is related to the operational divine power system.



9. The Church Age is the only dispensation in history without prophecy.

There are only two prophecies related to the Church Age and they relate to its termini.

The inauguration of the Church Age was the baptism of the Holy Spirit which occurred in Acts 2:1–4, prophesied by our Lord in:

Acts 1:8 “But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.

The termination of the Church Age is prophesied several times and is commonly known as the Rapture of the church.

The English word “rapture” is derived from the Latin *raptus*: “carrying off.” The definition of the English word “rapture” includes:

The act of seizing and carrying off. The act of conveying a person from one place to another, especially to heaven; the fact of being so conveyed.⁶

The word that refers to the *raptus*, or the Rapture, in the Koine Greek text of the New Testament is **ἁρπάζω** (*harpázō*):

1 Thessalonians 4:17 Then we who are alive and remain will be caught up [**predictive future passive indicative of ἁρπάζω** (*harpázō*): **snatch away**] together with them [**the “dead in Christ”** (v. 16)] **in the clouds to meet the Lord in the air, and so we shall always be with the Lord.**

10. The only dispensation of both visible and invisible heroes.

The Church Age is a dispensation of visible heroes whose historical impact functions in harmony with the laws of divine establishment. Invisible heroes are those believers who advance to spiritual maturity.

(End JAS3-04. See JAS3-05 for continuation of study at p. 41.)

⁶ *The Oxford English Dictionary* (1971), s.v. “rapture.”

