

9. **“unloving.”** **“ἄστοργος, (ástorgos):** One who is lacking in good feelings for others, thereby jeopardizing the maintenance of relationships that are essential to a well-ordered society; hardhearted, unfeeling, without regard for others.”<sup>1</sup>
  10. **“irreconcilable.”** **“ἄσπονδος (áspondos),** one who is unwilling to negotiate a solution to a problem involving a second party.”<sup>2</sup>
  11. **“malicious gossips.”** One who falsely accuses and divides people without any reason; an accuser, slanderer.
  12. **“without self-control.”** Unable to govern one’s appetites; “incontinent: failure to restrain sexual appetite; not being under control; without moral restraint.”<sup>3</sup>
  13. **“brutal.”** Untamed, savage, brutal, fierce.
  14. **“haters of good.”** **“ἀφιλάγαθος (aphilágathos):** a lack of general interest in the public good. ... the word is found only here, but this is probably due to the fact that the affirmative φιλάγαθος is frequently in honorary inscriptions and the unfavorable term ἀφιλάγαθος would not suggest itself in such a medium, whereas 2 Timothy 3:3 projects a satirical sketch of persons who are the opposite of public expectation.”<sup>4</sup>
- 2 Timothy 3:4 - treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, (NASB)**
15. **“treacherous.”** A traitor; betrayer; apostates.
  16. **“reckless.”** Rash, careless. The character of someone who rushes headlong or out of control into matters.

<sup>1</sup> Walter Bauer, “ἄστοργος,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: University of Chicago Press, 2000), 145–46.

<sup>2</sup> Ibid., “ἄσπονδος,” 144.

<sup>3</sup> *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.vv. “incontinence,” “incontinent,” “incontinently.”

<sup>4</sup> Bauer, “ἀφιλάγαθος,” in *A Greek-English Lexicon of the New Testament*, 157.

17. **“conceited.”** To inflate with pride; to be high-minded, pretentious, to exalt self; haughty; puffed up; to hold oneself above others.
18. **“lovers of pleasure rather than lovers of God.”** The distractions of the world rob time from the study of the Word of God. The problem of misplaced priorities.

**2 Timothy 3:5** - holding to a form of godliness, although they have denied its power; avoid such men as these. (NASB)

19. “holding a form of godliness.” The word “godliness” is the noun **εὐσέβεια (eusébeia)** and is defined as:

Well-directed reverence, but does not imply an inward, inherent holiness. It is used only in the pastoral epistles. 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 both an attitude and a manner of life.<sup>5</sup>

What these definitions indicate is that godliness is measured by one’s inventory of biblical ideas which increases with one’s spiritual growth.

As the believer advances toward spiritual maturity, there is a simultaneous orientation to his duty and responsibility toward God and His Word.

The process by which godliness becomes a major part of the believer’s spiritual function is dependent upon his extended periods of residence inside the bubble.

As a believer’s spiritual growth advances he approaches experiential sanctification. He is imputed positional sanctification at the moment of salvation. Experiential sanctification occurs in the sophisticated spiritual life. Ultimate sanctification follows at the Rapture with the resurrection body.

<sup>5</sup> Spiros Zodhiates, ed., “εὐσέβεια,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 683.

There are a number of verses in the pastoral epistles that relate to “godliness” or the advance in the process that moves toward spiritual maturity.

Godliness, regardless of how it is defined, remains a nebulous term due to its implication of an “inward, inherent holiness.”

What it should imply is an inner inventory of biblical thought by which the believer grows in his capacity to serve God by learning and applying His Word.

In 2 Timothy 3:5 the term used to define a reversionist is that he is “holding to a form of godliness.”

This defines those charlatans who peddle their colportage from pulpits, television and radio shows, Web sites, and brush arbors for only \$19.95 plus shipping and handling.

True godliness is what occurs when a person grows in grace and advances to the high ground. Here are some supportive passages:

**Titus 1:1** - From Paul, a slave of God and apostle of Jesus Christ, to further **(1) the faith** of God’s chosen ones and **(2) the knowledge of the truth that is in keeping with godliness.** (NET)

Faith in the Word and knowledge of doctrine results in experiential sanctification.

**1 Timothy 6:6** - Godliness combined with **contentment** brings great profit. (NET)

The word “contentment” is the noun **αὐτάρκεια (autárkeia)** and means “a satisfied mind or disposition.” Thus “godliness” refers to the mature believer who functions at Problem-Solving Device number 9 which is the copacetic spiritual life.

Also in 1 Timothy, Paul compares “godliness” with physical exercise:

**1 Timothy 4:8** - For physical exercise has some value, but godliness is valuable in every way. It holds promise for the present life and for the life to come. (NET)

Physical exercise is good for one's physical health and has value in our earthly life. Godliness—experiential sanctification, the sophisticated spiritual life, the copacetic spiritual life—holds promise for our eternal life in heaven.

**2 Peter 3:10** - The day of the Lord [ **His destruction of the universe** ] will come like a thief; when it comes, the heavens will disappear with a horrific noise, and the celestial bodies will melt away in a blaze, and the earth and every deed done on it will be laid bare.

**v. 11** - Since all these things are to melt away in this manner, what sort of people must we be, conducting our lives in holiness and godliness. (NET)

Regardless of the research done by present-day cosmologists, this universe, whether expanding, or enlarging, or shrinking, or staying put, its destiny is revealed in this verse: it will die in a fire!

With this sad denouement in store for this whole kit and caboodle called the universe, Peter asks, "what sort of people must we be."

His answer is "holiness and godliness." Divine holiness speaks of divine integrity: righteousness, justice, grace, and omniscience. These components come together to establish the love of God.

"Holiness" of the believer is achieved on a much rudimentary level, but it aspires for personal integrity based on spiritual growth. The greater the believer's "integrity quotient" the more he imitates the thinking of God or the concept of "godliness." Taken together, these two words speak of the spiritual advance of the believer.