**The Household of God**

*by Kyle Campbell*

*“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth”* (1 Timothy 3:15).

The word *“house”* is used to designate families (Acts 10:2; Hebrews 11:7; Luke 1:27), and this term means the church is a family (Ephesians 2:19; 3:15; Hebrews 3:6). We are going to see that there are a lot of elements in this relationship.

The scriptures prove in several ways that the church is a family. First, God is the Father (Matthew 23:9; 1 Corinthians 8:6; Ephesians 3:16; 4:6). Second, Christ is a son over the house of God (Hebrews 3:6). Third, Christians are His brethren (Matthew 23:8; 25:40; Hebrews 2:12). Fourth, all Christians are children of God. On one hand, we are sons and heirs in Christ (Romans 8:15-16; Galatians 4:7; Galatians 3:26), and on the other, we are in opposition to the children of the devil (1 John 3:10).

The blessings of the relationship are wonderful. We have an approach to God as our Father (Matthew 6:6-9; Ephesians 3:14), we have Christ as our High Priest and advocate (Hebrews 4:14; 10:21; 1 John 2:1), and we have the Holy Spirit to lead and guide us (Romans 8:14). We also have God’s fatherly provision (Matthew 6:8, 33-34; 7:7-11; Romans 8:32; James 1:17), and His fatherly correction (Hebrews 12:4-11). Christians also have God’s ever-present love (Romans 8:38-39; 1 John 3:1).

The demands of the relationship are that we must be separated from the world (2 Corinthians 6:17-18; 7:1; 1 John 2:15-16), and we must be obedient as children (Romans 8:12-17; Ephesians 5:6; 1 Peter 1:14; 1 John 3:10). Practically, this means that we negatively do not walk after the flesh (1 John 1:6-7), and positively love our brethren (1 John 3:13-19; 4:7, 20-21). There is much to do as a part of God’s household, but the benefits are truly life-changing. Based on that knowledge, all should want to be part of God’s house, the church!

**Is the Pope Humble?**

*by Stan Cox*

I am sure some who read this would object to the question. They might first object to any question of his humility as absurd. It has, after all, been his most commonly acknowledged attribute, proclaimed by the media which has covered each of his appearances in America. Others might object to the idea we might “judge” the heart of another. Who are we to deem the Pope as being anything other than what he “appears” or “claims” to be.

Of course, the judging of hearts is not appropriate. And, I freely admit that despite the adulation supplied him, his cloistered lifestyle, and his privileged existence, he continues to speak to and show compassion toward those who are poor and destitute.

However, regarding the judging of humility, there is another public figure that is almost universally judged to be lacking in the attribute. He is a candidate for the Republican nomination for President, Donald Trump. Trump’s detractors find him insufferably arrogant. Even his defenders acknowledge his braggadocio, considering it either indicative of leadership, or at least tolerable because of his populist message. No one considers it a judgment of heart to contend he lacks humility. It is obvious by his actions.

So, considering the actions of Pope Francis, we find reason to question his humility. This is especially germane as we consider both the influence his recent visit has had upon millions of people, and the spiritual consequence of self-exaltation as noted by our Lord in his parable in Luke 18:14, *“for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”*

**First,** the Pope takes a name (Father) that when used as a spiritual title, is reserved only for God Himself, *“Do not call anyone on earth your father; for One is your Father, He who is in heaven”* (Matthew 23:9).

**Second,** he accepts the adulation of millions of followers, rather than properly redirecting such misplaced veneration to God. This is in great contrast to the apostles. Consider Paul’s response to the efforts of the people of Lystra, who sought to bow down before Barnabas and him. When he heard of their plans, he tore his clothes and ran in among them saying, *“Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God”* (Acts 14:15).

**Finally,** he is the head of a religious organization that has rejected the sufficiency of scripture to equip man (cf. 2 Timothy 3:16-17), and has raised up his own teaching and that of the denomination he heads to the same standing as the words of God Himself (cf. Matthew 15:9). This is not denied by Catholics, who proclaim church tradition and Papal edict to be on par with scripture in establishing God’s will.

This, perhaps, is the most egregious example of a lack of humility on his part, **and on the part of any man who departs from God’s will.** Regardless of men’s protests of sincerity and humility, God describes such departures as prideful. Concerning such men, Peter said, *“They are presumptuous, self-willed”* (2 Peter 2:10); (cf. Jude 8-13). It is always an exhibition of pride when one departs from truth and lives according to the dictates of his own heart.

God’s response to those who are prideful? As James quotes the proverb, *“God resists the proud, But gives grace to the humble”* (James 2:6). So, our call is to *“Humble yourselves in the sight of the Lord, and He will lift you up”* (James 2:10).