

THE HOUSE OF GOD
1TIM.3:14-16
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I. INTRODUCTION

1. Our study has three main divisions as follows, based on our text, 1Tim.3:14-16.
 - a. The house of God is God's spiritual house or God's house in the spiritual realm.
 - b. The house of God is the church of the living God.
 - c. The house of God is the church of the living God, the pillar and ground of the truth.
2. Our plan is to develop these three points in the order given.

II. DISCUSSION

A. THE HOUSE OF GOD IS GOD'S SPIRITUAL HOUSE OR GOD'S HOUSE IN THE SPIRITUAL REALM, v.15a.

1. Some ways in which the term "house" is used.
 - a. A building intended for or used as a habitation or shelter; any place of abode or lodgment; as a home, residence, dwelling, or domicile, Mt.7:24-27; 1Cor.11:22; 2Jno.10.
 - b. Our physical body, the tabernacle of the spirit, 2Cor.5:1.
 - c. "The house of Israel," or God's covenant people under the law of Moses, Mt.15:24.
 - d. The members of a family; a household, sons and daughters, etc., Jno.4:53; Ac.16:15,31,34; 18:8; 1Tim.3:4,5; Heb.11:7.
2. What is the house of God in the spiritual realm?
 - a. Obviously, since it's a spiritual house in the spiritual realm, it can't be:
 - (1) A material building, a residence, a dwelling or a domicile.
 - (2) Our physical body, the tabernacle of the spirit.
 - (3) "The house of Israel," or National Israel, God's covenant people, under the law of Moses, because physical, fleshly, National Israel, is no longer God's house, or the Israel of God under the N.T.
 - b. Therefore it must be his sons and daughters who make up his spiritual house or his spiritual family, in the N.T. dispensation

3. The family concept in the spiritual realm is found throughout the N.T.
 - a. Gal.6:10 speaks of it as “the household of faith.”
 - b. Eph.2:19-22 says of God’s children: “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”
 - c. 1Pet.2:5 says: “Ye also, as lively stones, are built up a spiritual house...”
 - d. Heb.3:6 identifies Jesus Christ as “...a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”
 - (1) The “we” of this verse are identified in V.1 as “holy brethren, partakers of the heavenly calling.”
 - e. Heb.10:19-22 says: “Having therefore, brethren...an high priest over the house of God; Let us draw near with a true heart in full assurance of faith...”
 - f. 1Pet.2:9 says, “But ye are a chosen generation, a royal priest-hood, an holy nation, a *peculiar* people...”
 - (1) “A peculiar people”, i.e.,
 - (a) A people claimed of God for his own.
 - (b) God’s own people.
 - (c) God’s people as no others are.
 - (d) A purchased people. Cf. 1Cor.6:19,20; 1Pet.1:18,19.
 - (2) This house has Jesus Christ:
 - (a) As a Son over it, Heb.3:6.
 - (b) As the chief corner stone, elect, precious, 1Pet.2:6; Eph.2:20.
 - g. In 1Pet.4:17 Christians, the spiritually righteous, are identified as “the house of God.”
4. God is always identified as the Father in this house, with his family being composed of his children, his sons and his daughters, who are brethren and sisters in Christ.

- a. Jesus Christ is even identified with them as their brother, and one who himself likewise took on human nature, or was in all things made like unto his brethren, or like the children which the Father gave him, Heb.2:11-17.
 - b. Thus, it's an expression showing both ownership and relationship and signifies the spiritual family God.
 - c. God, the Father, has no illegitimate children outside his spiritual family.
 - d. Faithful children always honor, reverence and obey the Father submitting to his will, following the example of their elder brother, Jesus Christ, who always did his Father's will.
 - e. His faithful children **remember who they are wherever they are!**
5. How does one become a member of God's house, his spiritual family, a son or daughter of God in the spiritual realm?
- a. By means of the new birth, being born again, or being begotten by the Father, one becomes a child of God, 1Pet.1:22-25; Cf. Jno.3:1-7.
 - b. When one is born again he becomes a "new creature." But one is said to be "a new creature" in Christ, 2Cor.5:17.
 - c. But one is said to be a child of God (therefore in God's family or the house of God) **"by faith in Christ Jesus"**, by virtue of having **"been baptized into Christ,"** Gal.3:26,27; Cf. Rom.6:3-6; 1Jno.5:1; 3:1.

B. THE HOUSE OF GOD IS "THE CHURCH OF THE LIVING GOD," v.15b.

1. It is commonly referred to as:
 - a. "The church of God," 1Cor.10:32; 11:16,22; 159; 2Cor.1:1; Gal.1:13; 2Th.1:4; 1Tim.3:5.
 - b. "The church of God (or "the church of the Lord") which he hath purchased with his own blood," Ac.20:28; Cf. Rom.16:16.
 - c. "The church of God...to them that are sanctified in Christ Jesus," 1Cor.1:2
 - d. "The churches of God which...are in Christ Jesus," 1Th.2:14.
 - e. "The church of the Thessalonians in God our Father and the Lord Jesus Christ," 2Th.1:1.
2. The word "church" in our English translations such as Mt.16:18 is from the Greek term EKKLESIA, meaning "called out."

3. The church of the living God, therefore, is composed of those who have been called out of the world by their faith in Jesus Christ and their obedience to the gospel of Christ, 2Th.2:13,14; Cf. Mk.16:15,16; Rom.1:16,17; 1Cor.1:21; 15:1,2; Heb.3:1; Gal.1:6-9,11,12.
4. Therefore, this designation signifies the relationship which the church must sustain to the world, called out from, separated from the world, a peculiar people of God, 2Cor.6:17-7:1; Tit.2:11-14.
 - a. The church is in the world; but it is not ***OF*** the world.
 - b. Too often, however, the problem is that the world is ***IN*** the church instead of the church being in the world, but not of the world.
 - c. In too many places the local churches are losing their identity because they are not separate from the world.
 - d. Illustrate the danger: Ship in the water, all is well. That's the way it should be. Water in the ship, disaster is imminent.
 - e. This is often evident by the way professed believers refer to the church, or want to identify it, or how local churches pervert the work and worship of the local church.

C. THE HOUSE OF GOD IS THE CHURCH OF THE LIVING GOD, "THE PILLAR AND GROUND OF THE TRUTH," v.15c.

1. This designation indicates that the church is the support, the defender, and the dispenser of God's truth among men.
 - a. It's a post of great responsibility!
 - b. It's both a duty and a privilege.
 - c. It's the "pillar", not "pillow"; the latter is entirely too soft!
 - d. It is not the originator of truth, but the support, defender and dispenser of it.
 - e. It does not determine what truth is, but it supports, defends and dispenses it.
 - f. The church came into existence by virtue of truth preached, believed and obeyed.
 - g. The church lives by being faithful to the truth, thus being faithful to God.
 - h. It is the church's business to maintain, proclaim, support and defend the truth with all her might.
 - i. It's the duty of the ***church***, not just the preachers, or the elders, or the deacons, or the class teachers – but the whole church! Cf. 2Tim.2:1,2; 1Pet.3:15; Ac.8:4; 11:19-21; 18:24-26.
2. What is the truth of which the church is the pillar and ground?
 - a. Jno.17:17; 2Tim.3:16-4:5; Jno.16:13; 17:8 (Deut.18:18,19); 1Cor.2:9-13; Jno.12:48-50; Gal.1:6-12; Ac.20:28-32.

- b. 1Tim.3:16 suggests to us the grandeur of the truth (the faith of Christ, the true system of religion) of which the church is the pillar and ground. The facts particularized as follows:
- (1) "He who was manifest in the flesh"
 - (a) Referring to the Incarnation of Jesus Christ, Jno.1:1,14; 1Jno.4:2,3; Mt.1:23.
 - (b) The Incarnate God a mystery, but a fact. He was both God and man, a real man.
 - (2) "Justified in the Spirit,"
 - (a) Vindicated by the resurrection," Ac.2:21-36, Rom.1:1-4 1Pet.3:18.
 - (b) Mt.17:5; Jno.3:16,17.
 - (3) "Seen of angels"
 - (a) His apostles as his earthly messengers? Ac.10:40,41; 1:1-3; 2:32?
 - (b) Angels (spirit beings) saw him, announced his advent, ministered to his wants, announced his resurrection and attend him in his glorified humanity?
 - (4) "Preached unto the Gentiles, believed on in the world"
 - (a) The Savior, crucified, buried and risen from the dead, is the theme of the gospel and the object of the faith preached to the nations.
 - (b) The gospel preached is the revelation of him who came to seek and to save the lost.
 - (c) As such he was and is accepted by perishing men who are made believers through the preaching, Mt.28:18-20; Mk.16:15,16; Lk.24:47; Ac.1:1-8; Eph.3:1-9; Col.1:3-6,21-23.
 - (d) To believe on him is to be saved here and hereafter.
 - (5) "Received up into glory"
 - (a) This is the exaltation of Jesus Christ, Lk.24:50,51; Ac.1:9; 2:33-36; Cf. Jno.17:5; Phil.2:9-11.
 - (b) The Incarnate God and Savior is now reigning in glory at God's right hand.
 - (c) He is there awaiting his 2nd Coming, the final judgment and delivering up the kingdom to God, the time when the heirs of God, and joint-heirs

with Christ, may be also glorified, with the glory which shall be revealed in us. Cf. Rom.8:16-18.

3. Without a doubt, this passage testifies to the obligation the church has in maintaining, proclaiming, supporting and defending the truth of the gospel, which is God's power to save the believer.
 - a. No other body, as an organization, has been charged with or placed in this position – only the house of God, which is the church of the living God!
 - b. When we get to be too “nice” to boldly proclaim and defend the truth against all enemies of truth – both the “nasty” and the “nice,” we are too nice to be what God wants us to be, or to do the work God requires us to do!!
4. Why is it that we do not have more conflict with the preachers of error, with the world and the religious groups of the world, including the Denom-inations?
 - a. Answer: Because we, as a body, as a whole, are not challenging them as brethren did in time past!
 - b. Answer: Because they ignore our challenges – because they have learned they can't win by a “head-to-head” confrontation with the truth in open, public debate.

III. CONCLUSION

1. What a great privilege to be a child of God by faith in Christ, a member of God's family, his spiritual house, the church!
2. As children of his house, we are “heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together...with the glory that shall be revealed in us,” Rom.8:16-18.
3. We are said to be “joint-heirs with Christ” because God hath appointed him “heir of all things,” Heb.1:1,2.
4. Our inheritance in, by, through and with Jesus Christ is “incorruptible, and undefiled...that fadeth not away, reserved in heaven” for us, “who are kept by the power of God through faith unto salvation ready to be revealed in the last time,” 1Pet.1:3-5.
5. Let us not forget the great responsibility that is ours as the house of God, nor the need to suffer with the Lord while waiting for the end of our faith, “the salvation of our souls,” Rom.8:17,18; 1Pet.1:9; 4:12-19.