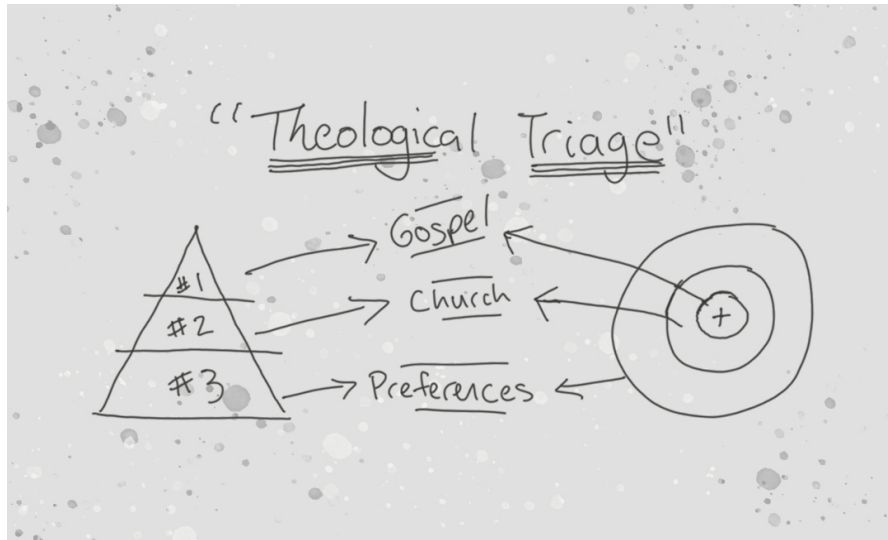


Selected Scriptures

July 21, 2024

Theological Triage Protects and Unites Christ's Church; But Can Also Be Abused (pt. 9)

Theological Triage: 1) *Primary* biblical truths; 2) *Secondary* church doctrinal distinctives; and 3) *Tertiary* matters.



8 Guiding Principles to Help us Apply Theological Triage

- 1) Be _____! Understand the difference between primary and secondary doctrines.
- 2) Be _____! Don't throw the Christian baby out with the bath water (or needlessly die on the wrong hill)!
- 3) Be discerning! Swallow the biblical meat and spit out the fatty gristle and _____.
- 4) Beware! While all errors are bad, certain errors are far more _____.
- 5) Be balanced! Just because *no one* has perfect theology this side of eternity, does not excuse biblical illiteracy, laziness in sanctification, or indifference towards unbiblical teaching!
- 6) Be diligent! We need to *work hard* and be *very careful* when interpreting and applying the perfect Word of Truth! (2 Tim. 2:15; Ezra 7:10; Joshua 1:8; James 1:21-25)

8 Guiding Principles to Help us Apply Theological Triage (continued)

7) Be prayerful! Church Leaders must wisely determine to *what* _____ an interpretive/applicational error harms the unity, mission, and/or testimony of their respective flock.

(1 Cor. 11:1-16; 1 Tim. 2:9-15; 3:1-2)

Just because something isn't heretical doesn't necessarily mean that it's not a big deal or unimportant!

8) Be careful! Secondary errors can lead to major errors and even outright heresies.

To help apply God's Word to your daily walk, spend some time going over the devotional on pp 3-4.

For Further Reflection: *Lord help us to be doers of the Word and not just sermon connoisseurs*

How did the Scriptures and today's sermon encourage, challenge, and/or convict you today? What do you want to study further as a result of the message?

What is a simple definition of theological triage? If properly applied, how can it help protect a local church? How can it foster unity in the truth? How can it be abused or misapplied?

Christians must agree not to disagree on primary doctrines. Explain. When it comes to primary, first tier, essential biblical truths (note 1 Cor. 15:3-4), what beliefs do all Christians share? See Acts 16:31; 17:30-32; John 3:16; 36; 20:31; Rom. 10:9f, etc. See also 1 John 1:6-2:3; 2:21-23.

What are some the secondary doctrinal distinctives of Lake Country Bible Church?

Since no two believers agree on every single secondary doctrine, how do you maintain unity while not compromising truth? How does LCBC handle different personal convictions within our growing body of believers? We have a diverse flock with brand new Christians; mature saints; and those in between. We have members who have been well taught, as well as some wonderful new members, who come from churches where they were malnourished and fed milk/not meat (Heb. 5:12-14). Additionally, quite a few LCBC'ers have different theological upbringings. Must one understand and believe everything that is taught from the pulpit in order to become a member of this church? (No) What percentage of doctrinal agreement is needed to join here? Serve here? Become a deacon; a lay elder; or a pastor here? When is it appropriate to simply "agree to disagree" and go separate ways? Finally, when is it necessary to discipline someone who's promoting different beliefs and therein creating waves of dissension within a united church?

All errors have consequences, not all error however is heresy! List some examples of unbiblical teaching that is not heresy? What are some false teachings promoted by various false religions or by a true cult?

One author noted, Wisely "handled, theological triage does not justify indifference to doctrines below the first tier. All Scripture carries God's breath (2 Timothy 3:16), and so, when Jesus prayed that we would be sanctified "in the truth," he meant all of it — every iota (Matt. 5:18). Nevertheless, Scripture itself treats some doctrines as more foundational than others, and theological triage seeks to follow suit. As Jesus spoke of "weightier matters of the law" (Matt 23:23), and as Paul spoke of the gospel as "of first importance" (1 Cor. 15:3), so theological triage seeks to differentiate the weightiest, most important doctrines. (ER doctors treat gunshot wounds differently from sprained ankles.)The main benefit is balance and wisdom in our pursuit of unity. We don't minimize mountains, and we don't magnify molehills."

Theological Liberalism attracts unbelieving religious people and is a deadly cancer. "A key characteristic of theological Liberalism was that it defined itself over against the core doctrines of the Christian faith. This involved 6 negations: the universal need for salvation, original sin, the virgin birth, the deity and resurrection of Christ, the mandate to 'go (and preach the gospel) and make disciples,' and the authority/ inspiration/inerrancy of Scripture. Liberalism often spoke of a "non-incarnational Christology," which Machen and other evangelicals realized was a completely different Christology. It was as if nineteen centuries of Christian tradition were being put aside for a totally new understanding of Jesus." Within the United Methodist Church, Sloan brought a petition to the 1928 General Conference with 10,000 signatures from 522 churches in 41 states! This was a massive grass-roots effort that charged growing disloyalty in doctrinal standards in Methodist seminaries, pulpits, and literature. Sadly, delegates refused to give it serious consideration. Later the bishops responded to Sloan's urgings, saying "We exhort ourselves and all of our brethren to avoid controversial agitation." J. Gresham Machen, a Presbyterian professor of New Testamen was convinced that the liberal attempt to reconcile Christianity with modern "science" had 'really relinquished everything distinctive of Christianity' (Christianity and Liberalism, Grand Rapids: Eerdmans, 1923)." "Theological liberalism cast a long shadow and resulted in the trivialization of doctrine in the UMC, relegating it to a marginal place in the life of the church." Page 4 highlights some of the key points from a brand-new summer series.

3 Biblical Principles of Progressive Sanctification (Overview of 7/7/24 sermon)

- 1) God's meticulous sovereignty doesn't eliminate moral culpability or lessen human responsibility.
- 2) God sovereignly ordains both the means and the end.
- 3) "Believers ought to rest in the indicatives of Scripture while insisting on the imperatives!"

Overview of the 6/2/24 sermon exposition of Philippians 2:12-13

3 Practical Implications from the book of Philippians. Before throwing in the towel or giving in, remember: 1) *Progressive Sanctification is spiritual and supernatural!* 2) *Progressive Sanctification is possible because the Helper is Not Only with Us, He's also Powerfully Working In Us.* (The Spirit sanctifies/renews our desires and empowers us!) 3) *Progressive Sanctification is possible because the Helper is Mightily Working In and Through Us for God's good pleasure.* (See Phil. 2:12-13; Phil 4:13; Col. 1:28-29; 1 Cor. 15:10) .

The Gospel A, B, C's: A) The sole *ground* of our justification is the person and work of Christ. (Phil. 3:9; 1 Cor. 1:30). B) The sole *instrumental cause* of our justification is faith alone. (Romans 3-5; Galatians 3). C) The *chief evidence* of a justified believer is Spirit-wrought obedience. (Galatians. 5:22f; Romans 6-8; James 2; Titus 2:10-14; Listen again to Pastor Josh's 1 John msg. and Pastor K's 2 Peter 1 msg.)

6/23/24 outline. Selected Scriptures; *Sanctification: Then. Now. and One Day, For All Eternity!* (pt. 5)

Romans 6-8 establishes 3 vitally important & immensely practical doctrines: 1) The *penalty* of sin has been paid in full! Full atonement can it be! Hallelujah! What a Savior! 2) The *power* of sin is broken. Christians are now "free to be holy! See Jerry Wragg's book, "Free to be Holy." 3) The *presence* of indwelling sin, and the ensuing holy war with the flesh, is ongoing! (see Rom. 6-8)

I) **The past tense aspect of sanctification is called: Positional Sanctification** (Initial sanctification). Believers have been set apart by God, for God! This is how the Father views us in Christ. We are saints in and through Christ, the Son (1 Cor. 6:9-11; 1 Cor. 1:30-31; Heb. 10:14a). Christ for pardon and power

II) **The present tense aspect of sanctification: Progressive Sanctification.** The present, continuous, process of becoming increasingly Christ-like. Note Pastor Caleb's Philippians 2:12-13 sermon (Note Heb. 10:14b; 2 Cor. 7:1; Eph. 5:25-27; Rom. 6-7). Positional sanctification is the basis of *progressive* sanctification and always yields spiritual fruit (Luke 6:46; Gal. 2:20; Rom. 6:1-11).

III) **The future tense aspect of sanctification: Perfected Sanctification.** Philippians 1:6; 1 John 3:1-3. "Be saved to sin no more!" "On that day when freed from sinning, I shall see my Savior's face!"

The mystery and wonder of sanctification is two-fold

a) *The believer is commanded in the Bible to be now- what he/she already is in Christ; (you are a saint in and through Christ; See Col. 1:2; 3:14; 2 Cor. 7:1; 1 Pet. 1:15-16; Heb. 10:14)*

b) *The believer is commanded to be now what they cannot fully be until glorification and eternity future; (one day we will be perfectly obedient saints; see 1 John 3:1-3; Jude 24-25; Rev. 21-22)*

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