

Titus 1:6-11; 2:15; 2 Timothy 2:15; 4:1-5
The Church Shaping Influence of Sound Exegesis and Biblical Exposition
(pt. 11)

August 4, 2024

INTRO: “The only true Reformation is that which emanates from the Word of God.”

“As the preaching goes, so goes the Lord’s church.” 2 Timothy 2:15; 4:1-5.

Titus 1:5-11; 1 Timothy 3:1-17 highlights the non-negotiable, biblical qualifications of church officers.

Titus 1:6- Pistos Teknon

Does Titus 1:6 teach that pastors and elders must have “FAITHFUL children?”

OR does the H.S. require that all pastors and elders have children who “BELIEVE?” (saved children)

What difference does it make? How does this message tie into our current series on Theological Triage?

Biblical Berean Fact Checking; 1 Timothy 1:18-20; 3:4-5; 4:1; 6-7; 4:16; 5:17;

2 Timothy 2:14-15; 4:1-5;

Titus 2:1-15; 3:9-11.

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

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

How today's biblical exposition encourage, challenge, and/or convict you?

Read 1-2 Timothy & Titus AKA "the Pastoral Epistles." Based on Ezra 7:10; 1 Tim. 5:17-18; 2 Timothy 2:15/4:1-5; John 21:15b, 16b, 17b LCBC's Sr. Pastor has two chief duties: Leading and Feeding.

Lead Pastors need help from qualified, willing, gifted, godly, trustworthy men (see Titus 1:5; 2 Tim. 2:2)

What are some of the practical implications if your church's Sr. Pastor interprets Titus 1:6 that church officers must have "believing" children? What are some of the practical implications if he interprets the text that elders/pastors must have "faithful" children (review your notes)? I seek to ground my exegetical conclusions in the biblical text/context, the grammar of the inspired text, and in relevant, cross-references; ("Scripture is the best interpreter of Scripture" so long as we do not flatten out the unique nuances of the Text).

Sound biblical interpretation (via the grammatical-historical hermeneutic) and exegetical precision is the foundation of preaching that protects and edifies God's people & honors the ultimate Author of Scripture.

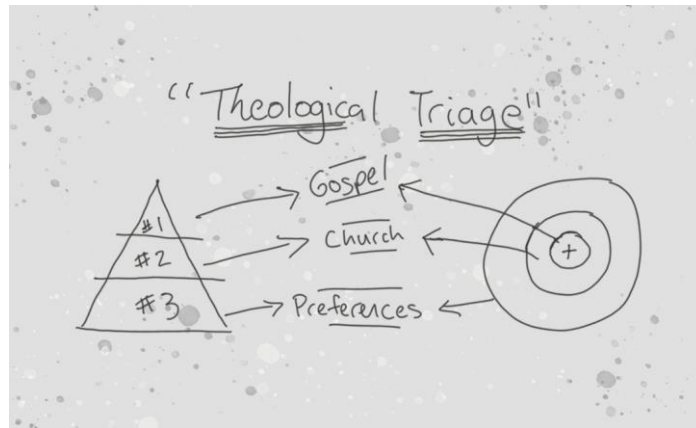
If done properly, biblical theology, systematic theology, and historical theology can serve as doctrinal guard-rails. Explain what this means and does not mean.

"Minor" differences can have massive implications, just as minor errors sometimes have massive consequences. Provide some non-theological examples of this. What was the main example from church history used in last Sunday's message to underscore this point? Why do ancient heresies and unbiblical teachings (hyper-grace sanctification) come back (often with new names)? (Note 2 Cor, 11:1f; Gal. 1)

What is a simple definition/explanation of theological triage? Theological Triage: 1) *Primary* biblical truths; 2) *Secondary* church doctrinal distinctives; and 3) *Tertiary* matters. 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?

8 Guiding Principles to Help us Apply Theological Triage

- 1) Be wise! Understand the difference between primary and secondary doctrines.
- 2) Be humble! Don't throw the Christian baby out with the bath water; (or die on the wrong hill)!
- 3) Be discerning! Swallow the biblical meat and spit out the fatty gristle and bones.
- 4) Beware! While all errors are bad, certain errors are far more harmful/dangerous.
- 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 (especially pastors and teachers) 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)
- 7) Be prayerful! Church Leaders must wisely determine to *what degree* interpretive or applicational error harms the unity, mission, and/or testimony of their flock. (1 Cor. 11:1-16; 1 Tim. 2:9-3:1-2; Heb. 13:17)
- 8) Be careful! Secondary errors can lead to major errors and even outright heresies. (note 7/21 sermon)



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."

Titus 1:6- Additional Biblical commentary by a respected author, "Not all unsaved children of Christian parents are open to the charge of insubordination and debauchery. Most are not. One's child could be a disciplined, orderly person, and in good standing with the parents, but not be a born-again Christian, or at least not yet a true believer. Such a child could still be described as "faithful" in relation to the father's authority and household management, even if not spiritually saved. The term *pistos* needs to be understood in contrast to the terms 'debaucher' and 'insubordination.'"

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