

# What Are We Doing Here?

## Part 3



## The Ologies

# Introduction

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How many of you have had the joy of moving to another state? Our moving adventures. What are some of the things you have to do? Drivers license, car plates, tax structures. Cultural elements like accents/figures of speech, climate which influences hobbies, spiritual culture, etc. While you have moved to a different state, you are still an American. Your nationality remains the same. Generally, the language, the customs, the laws, the history, is basically the same. There are some notable local differences, but you get used to those.

How many of you have moved to another country and become a citizen of that country? I have not, but I have visited. MX 2x, UK 4x, CA 3x, GE 1x, AU 2x. My language and my accent always gave away my citizenship. What do you have to do to become a citizen of another country? Depends on the country. But generally you have to learn the language, the history, how the government works, presumably agree with their ways, and take a loyalty oath. Oh, and actually move and live there.

## Ingression

This picture of state vs. national boundaries is a great picture to work with in light of our topic today, which is faith and doctrine. What is it that brings us here together, that unites us as a body, as The Exchange Church? What is it that separates us from other local churches, from the larger body of Christ? These are state border questions. What is it that should unite the larger body of Christ, but separates us from everything else? Those are national border questions. We are going to focus on state-level stuff. Stuff the church needs to know about you and what you need to know about the church, so that we can truly be a body; interconnected and interdependent.

## Inspiration

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Review series title and purpose. This is a “what are we” study. Still big picture stuff.

While we are attempting to answer the question, “what are we doing here” we are also defining what it means to be a part/member of TEC, this local body. “I want to be a part of you, I want you to be a part of me.”

## Ingression

To be in this together, we clearly need to be within the same national border. We also need to be in the same state border. How do we define these things? How do we classify these things? What is essential and what isn't? Is it all just head knowledge or does any of this apply to how I live my life? Does it even really matter? Let's start with that.

## Why is this important?

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## Ideation

To borrow from last week, [2] the degree to which we believe something will determine the degree to which we act. We need to know what it is we believe. Otherwise, how are we going to live it out. And more importantly, how are we going to share it with others? Sin, separation, salvation, sanctification, what do these mean?

## Instruction

Some ppl want to know how little they need to believe because they want to see how far away they can get and still be “in”. Others want to have every possible thing worked out so that they can feel safe from those outside (control issues). Both extremes are wrong.

Having a clear understanding of faith and doctrine as it relates to yourself and a church is like having a clear understanding of what it means to be married as it relates to you and your spouse. In both cases it should be motivated by your love for the other and their love for you, not to see how much you can get away with, not to see how shielded you can be from every potential threat.

## Interconnection

While theology does help us know how far is too far in terms of our freedoms in Jesus, and while it does protect us from things that would dilute what it means to follow Jesus to the point that we aren't following Him anymore, how do we determine what is out of bounds, or what is a threat? We need some kind of framework.

## Framework

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### Ideation

There are levels of essentiality. Not everything has to be held at the same level. The divinity of Jesus and whether or not someone should drink beer are not on the same level. Driscoll's open hand, closed hand. State or national border. Discussion has been around since the beginning. Acts 15. This is at the heart of all of church history. [3] Christian History Made Easy.

### Instruction

Taken from Dr. Gerry Breshears at Western Seminary, and Pastor Steve Walker, Redeemer Fellowship, Roseburg, OR

#### **Levels of Essentiality grid**

[4] **Die for / Certain** / salvation is in peril. Salvation level.

[5] **Divide for / Convinced** / A. issues so central to life and worship that we cannot be in the same church. B. Separate as churches, affirm our unity as evangelicals and believers. C. In scripture, Saul and Barney. Leadership level.

[6] **Debate for / Confused** / A. Issues where we disagree and growl at each other but work positively and laugh together in the same fellowship. Worship style. Date of creation. B.

[7] **Decide for / Clueless** / A. Romans 14 stuff, places for freedom. Who cares stuff.

#### **Another way to look at it**

Bible prescribes/teaches/commands. Baptism, both to do and to be.

Bible describes, our guide to practice. Mode of baptism, day of the week to meet.

Bible is silent, encouraging to be wise and spirit-led in our decisions. What time should church begin? Number of meetings?

## Interconnection

Granted that there can be debate over which things should go where, but there are some basics that define what it means to be a disciple of Jesus.

## The Ologies

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### Ideation

When it comes to a believer being a body part/member, and a body being a part of the believer, we are concerned with die for and divide for. Debate and decide are up for grabs and don't need to be reasons to not be together. What are the die and divide for Ologies that TEC looks for in a believer? What are the things that every believer should be able to say with a full understanding and without hesitation?

### Instruction

[8] I am a Christian saved from the eternal wrath of God by faith in Jesus Christ, my Lord and Savior, through His death and resurrection, by which I am assured eternal life (John 3:16-18, Romans 3:21-26, 10:9-10).

[9] I believe Jesus Christ is exactly who He claimed to be, the Son of God, the promised Messiah (Luke 22:67-70; John 4:25-26, 6:28-29, 8:58, 11:25-27, 14:6-7, 15:5).

[10] I have repented of my sins and have been made a new creation in Christ (Acts 2:38-39, 1 John 1:9; 2 Corinthians 5:17).

[11] In obedience to Scripture, I have been baptized in order to personally identify with the death, burial, and resurrection of Jesus, and to publicly demonstrate my commitment as a disciple of Jesus (Matthew 28:19-20, Colossians 2:12, 1 Peter 3:21, Romans 6).

[12] I agree that the sixty-six books of the Bible are the ultimate doctrinal authority on all matters (Isaiah 55:11; 1 Corinthians 15:3-4, 2 Timothy 3:16-17; Hebrews 4:12).

[13] I agree with the core beliefs of The Exchange Church which are expressed in The Exchange Church beliefs statement. Not a pressure statement, but a statement of Biblical principle; unity. The underlying point and purpose of all of the prophets of the OT and epistles of the NT.

## Interconnection

These are the die for/certain, divide for/convicted, national and state borders. These are the things I, as a pastor, look for when it come to people who want to be parts/members of this body we call TEC. Next week we'll look at the die and divide fors of the church.

## Imploration

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The degree to which we believe something will determine the degree to which we act. Can people tell what nation and which state you are from? Does your language or accent give you away? Do your customs, clothing, and character reflect your citizenship? [Philippians 3:17 - 4:1](#).