

# The Pastoral Epistles

THE MAN OF GOD & HIS MINISTRY

APRIL 10-13

TWIN LAKES CONFERENCE CENTER

 TWIN  
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fellowship



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# LETTER FROM THE CONVENER

Dear Twin Lakes Fellow,

Our annual gathering is not a church-political caucus, nor is it an echo-chamber for people to have their prejudices confirmed and their sins left undisturbed. Neither is it an academic conference providing continuing education. It is not meant to facilitate escapism from the challenges of ministry. TLF is a Fellowship of gospel ministers gathered under the Word for the nurture of their souls. We come together in the shared conviction that our most urgent need is to know God better, to have our priorities and convictions recalibrated by the exposition of the Holy Scriptures, and to have our hearts strengthened by the mutual encouragement of brothers in arms.

Some of us come bearing fresh scars. Others are running on fumes. Not a few carry the weight of personal tragedy or the burdens of intractable pastoral need. In all this, our priority this week needs to be to look up and away from ourselves to the Triune God, to wait upon his Word, and to pray and praise his glorious name together. It is the simple commitment to modelling as well as promoting the ministry of the ordinary means of grace that has made the Twin Lakes Fellowship an oasis of encouragement and renewal for gospel ministers for more than two decades.

So, brothers, come and lay aside the cut and thrust of (sometimes necessary!) denominational politics for a few days. Put away the frustrations and failures of a hard season of ministry. Resist the urge to vent and complain. Instead, come and do what ministers rarely get the chance to do: come and be fed, be challenged, be searched by the Spirit of Christ in the Word. Come and worship. And go back to your sphere of labor reminded that the promises of God are true, and the ordinary, plodding work of preaching and praying and pastoring will bear fruit in God's time by God's grace. To help in this, TLF '23 will focus on the pastoral epistles, and their vital help in shaping and renewing faithful ministry.

Brothers, I can't tell you how much I am looking forward to renewing our fellowship. Would you pray with me that our few days under the Word together would bear much fruit in our lives and ministries to the glory of God?

In Christ,

A handwritten signature in black ink, appearing to read 'David Strain', written over a horizontal line.

David Strain, TLF Convener

## KEYNOTE SPEAKER



### DR. J. LIGON DUNCAN III

**Chancellor & CEO • John E. Richards  
Professor of Systematic and Historical  
Theology • President, RTS Jackson  
Jackson, Mississippi**

Dr. J. Ligon Duncan III is the Chancellor & CEO of Reformed Theological Seminary and the John E. Richards Professor of Systematic and Historical Theology. He is also currently serving as President of RTS Jackson. He served as Senior Minister of the historic First Presbyterian Church (1837) in Jackson, MS, for 17 years (1996-2013). He is co-founder of Together for the Gospel, Senior Fellow of the Council on Biblical Manhood and Womanhood (having served as both Chairman of the Board and President), and was President of the Alliance of Confessing Evangelicals from 2004-2012. Duncan served as the Moderator of the General Assembly of the Presbyterian Church in America (2004-2005). He studied at Furman University, Greenville, SC (BA); Covenant Theological Seminary, St. Louis (MDiv, MA, cum laude); and the University of Edinburgh, Scotland (Ph.D.). Dr. Duncan has written, edited, and contributed to several books including *Preaching the Cross*, *Women's Ministry in the Local Church*, *Should We Leave Our Churches?*, and *Fear Not!* Ligon and his wife, Anne, reside in Jackson, MS. They have two adult children.

## ADDITIONAL SPEAKERS



### JONATHAN CRUSE

**Community Presbyterian Church (OPC)**  
Kalamazoo, MI

Jonathan Landry Cruse is the pastor of Community Presbyterian Church (OPC) in Kalamazoo, MI, where he lives with his wife and children. He also serves as an editor for *Modern Reformation* magazine and is the author of several books, including *What Happens When We Worship* and *The Character of Christ* (forthcoming, Banner of Truth).



### JONATHAN MASTER

**Greenville Presbyterian Theological Seminary,**  
Greer, SC

Jonathan Master is a Teaching Elder in Calvary Presbytery, serving as president of Greenville Presbyterian Theological Seminary. He has edited or authored several books including *The God We Worship*, *On Reforming Worship*, and *Growing in Grace*. He lives with his family in Greer, SC.

## ADDITIONAL SPEAKERS



**JORDAN STONE**  
**Redeemer PCA**  
McKinney, TX

Jordan Stone is married to Emily, and they are the parents of six children. He serves as Senior Pastor of Redeemer PCA in McKinney, TX, and Assistant Professor of Pastoral Theology at Reformed Theological Seminary, Dallas. He is the author, most recently, of *A Holy Minister: The Life and Spiritual Legacy of Robert Murray M'Cheyne*.



**DAVID STRAIN**  
**First Presbyterian Church**  
Jackson, MS

Dr. David Strain is the Senior Minister of the First Presbyterian Church in Jackson, MS, and Convener of the Twin Lakes Fellowship. He is the author of commentaries on Philippians, Ruth and Esther, and a volume on how to listen to preaching entitled *Hearing the Word*. He is a native of Glasgow, Scotland, and over the last 18 years he has pastored churches in London, England, and Mississippi. He and his wife, Sheena, have two sons.

# WORSHIP SERVICE I

The Tenth Day of April  
Two Thousand Twenty-Three  
7:00 PM

- The Greetings and Announcement
- The Prelude
- The Call to Worship
- \* The Psalm of Praise No. 2 — “O Worship the King” . . . . . (from Psalm 104)
- The Invocation
- \* The Doxology . . . . . (page 7)
- \* The Law of God
  - 1. You shall have no other gods before Me.
  - 2. You shall not make for yourself an idol. You shall not worship them or serve them.
  - 3. You shall not take the name of the LORD your God in vain.
  - 4. Remember the Sabbath day, to keep it holy
  - 5. Honor your father and your mother.
  - 6. You shall not murder.
  - 7. You shall not commit adultery.
  - 8. You shall not steal.
  - 9. You shall not bear false witness against your neighbor.
  - 10. You shall not covet.
- The Prayer of Adoration and Confession
- The Assurance of Pardon
- \* The Hymn No. 647 — “How Sweet the Name of Jesus Sounds”
- The Old Testament Reading — Malachi 1
- The Pastoral Prayer
- \* The Hymn — “Speak O Lord” . . . . . (page 8)
- The Prayer of Illumination
- The New Testament Reading — Titus 1
- The Sermon — Elders, for a Reason . . . . . Dr. Duncan
- \* The Psalm of Response — “God Is Our Refuge and Our Strength” . . . . . (page 9)
- \* The Benediction
- The Postlude

\* Standing



## Trinitarian Doxology

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in 4/4 time. The melody is in the soprano part, with the alto, tenor, and bass parts providing harmonic support. The lyrics are: "All praise we give to God, the Ho-ly Trin-i - ty. We praise the Fa-ther, Son, and Spir-it joy - ful - ly. Cre - a - tor God, our Shep-herd, Sav - ior, Lord, and King; To Thee we sing." The score consists of two systems of staves. The first system covers the first two lines of lyrics, and the second system covers the last two lines. The music is in a simple, hymn-like style with a key signature of one sharp (F#).

All praise we give to God, the Ho-ly Trin-i - ty. We praise the Fa-ther, Son, and Spir-it joy - ful - ly.

Cre - a - tor God, our Shep-herd, Sav - ior, Lord, and King; To Thee we sing.

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DARWALL 6.6.6.6.8.8  
John Darwall, 1770

## Speak, O Lord

1. Speak, O Lord, as we come to You To re - ceive the food of Your Ho - ly Word.  
 2. Teach us, Lord, full o - be - di - ence, Ho - ly rev - er - ence, true hu - mil - i - ty;  
 3. Speak, O Lord, and re - new our minds; Help us grasp the heights of Your plans for us

Take Your truth, plant it deep in us; Shape and fash - ion us in Your like - ness,  
 Test our thoughts and our at - ti - tudes In the ra - di - ance of Your pu - ri - ty.  
 Truths un - changed from the dawn of time That will ech - o down through e - ter - ni - ty.

That the light of Christ might be seen to - day In our acts of love and our deeds of faith.  
 Cause our faith to rise; cause our eyes to see Your ma - jes - tic love and au - thor - i - ty.  
 And by grace we'll stand on Your prom - is - es, And by faith we'll walk as You walk with us.

Speak, O Lord, and ful - fill in us All Your pur - pos - es for Your glo - ry.  
 Words of pow'r that can nev - er fail Let their truth pre - vail o - ver un - be - lief.  
 Speak, O Lord, till Your church is built And the earth is filled with Your glo - ry.

Words: Keith Getty and Stuart Townend  
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SPEAK, O LORD 8.10.8.10.10.8.10.  
 Music: Keith Getty and Stuart Townend

# Psalm 46

*God is Our Refuge and Our Strength! - Psalm 46:1*

(v.1) 1. God is our ref - uge and our strength, Our ev - er - pre - sent aid;  
 (v.3) 2. Though moun - tains fall in - to the sea, Though wa - ters foam and roar,  
 (v.4) 3. A riv - er flows, whose streams de - light The cit - y of our God—  
 (v.5) 4. God is with - in his ho - ly place; The cit - y will not yield,

(v.2) And there - fore, though the earth gives way, We will not be a - fraid.  
 We will not fear, though moun - tains quake As waves en - gulf the shore.  
 The ho - ly place, in which the LORD Most High has his a - bode.  
 For God will come at break of day To be her help and shield.

(v.6) 5. The nations are in disarray;  
 The kingdoms disappear.  
 God speaks, and at his mighty voice  
 The whole earth melts with fear.

(v.7) 6. The LORD Almighty is with us  
 To strengthen and sustain;  
 For Jacob's God our strong defence  
 And fortress will remain.

# WORSHIP SERVICE II

The Eleventh Day of April  
Two Thousand Twenty-Three  
7:00 PM

- The Greetings and Announcement
- The Prelude
- The Call to Worship
- \* The Hymn of Praise No. 358 — “For All the Saints”
- The Prayer of Adoration and Confession
- The Assurance of Pardon
- The Apostles’ Creed
  - I believe in God the Father, Almighty, Maker of Heaven and Earth:
  - And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost,
  - Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried;
  - He descended into hell; the third day he arose again from the dead;
  - He ascended into heaven, and sitteth on the right hand of God the Father Almighty;
  - From thence he shall come to judge the quick and the dead.
  - I believe in the Holy Ghost; the holy catholic church; the communion of saints;
  - The forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.
- \* The Doxology — Psalm 117 . . . . . (page 11)
- The Old Testament Reading — Malachi 2:1-3:4
- The Pastoral Prayer
- \* The Hymn No. 347 — “The Church’s One Foundation”
- The Prayer of Illumination
- The New Testament Reading — Titus 2
- The Sermon — Grace, Has a Purpose . . . . . Dr. Duncan
- \* The Hymn of Response No. 508 — “Jesus, Lover of My Soul”
- \* The Benediction
- The Postlude

\* Standing

# Psalm 117

*Praise the LORD, all nations! Extol him, all peoples! - Psalm 117:1*

1. From all that dwell be-low the skies, O let Je-ho-vah's praise a-rise!  
 2. Great are the mer-cies of the LORD, And truth e-ter-nal is His Word;

Al-le-lu-ia! Al-le-lu-ia! And let His glo-rious name be sung  
 Al-le-lu-ia! Al-le-lu-ia! Ye na-tions, sound from shore to shore

In ev'-ry land, by ev'-ry tongue! Al-le-lu-ia! Al-le-lu-ia!  
 Je-ho-vah's praise for ev-er-more! Al-le-lu-ia! Al-le-lu-ia!

Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!  
 Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

Isaac Watts, *The Psalms of David Imitated*, 1719  
 as altered in *Irish Psalter*, 1880  
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LASST UNS ERFREUEN. L.M. with *Alleluia*  
*Geistliche Kirchengesänge*, Cologne, 1623

# WORSHIP SERVICE III

The Twelfth Day of April  
Two Thousand Twenty-Three  
7:00 PM

The Greetings and Announcement  
The Prelude  
The Call to Worship

- \* The Hymn of Praise No. 101 — “Come, Thou Almighty King”  
The Invocation
- \* The Doxology . . . . . (page 13)
- \* The Prayer of Confession

O most great, most just and gracious God; you are of purer eyes than to behold iniquity; but you have promised mercy through Jesus Christ to all who repent and believe in him. Therefore we confess that we are sinful by nature and that we have all sinned and come short of the glory of God. We have neglected and abused your holy worship and your holy name. We have dealt unjustly and uncharitably with our neighbors. We have not sought first your kingdom and righteousness. We have not been content with our daily bread. You have revealed your wonderful love to us in Christ and offered us pardon and salvation in him; but we have turned away. We have run into temptation; and the sin that we should have hated, we have committed. Have mercy upon us, most merciful Father! We confess you alone are our hope. Make us your children and give us the Spirit of your Son, our only Savior. Amen.

Richard Baxter (1615-1691)

- \* The Assurance of Pardon
- \* The Hymn No. 499 — “Rock of Ages, Cleft for Me”  
The Old Testament Reading — Malachi 3:5-4:6  
The Pastoral Prayer
- \* The Hymn No. 345 — “Glorious Things of Thee are Spoken”  
The Prayer of Illumination  
The New Testament Reading — Titus 3  
The Sermon — Saved, for Good Deeds . . . . . Dr. Duncan
- \* The Hymn of Response No. 521 — “My Hope Is Built on Nothing Less”
- \* The Benediction  
The Postlude

\* Standing

## Praise God from Whom All Blessings Flow

The musical score is written for two voices, Treble and Bass, in 2/4 time with a key signature of one flat (B-flat). The melody is simple and hymn-like, featuring a mix of quarter and half notes, with some measures containing rests. The lyrics are printed below the notes, with hyphens indicating syllables that span across notes. The score is divided into two systems, each with a Treble and Bass staff. The first system covers the first two lines of the lyrics, and the second system covers the remaining lines, ending with a double bar line. The lyrics are: 'Praise God from whom all blessings flow; Praise him all creatures here be - low; Praise him a - bove, ye heav'n - ly host: Praise Fa - ther, Son, and Ho - ly Ghost. A - men.'

Praise God from whom all bless - ings flow; Praise him all crea - tures here be - low;

Praise him a - bove, ye heav'n - ly host: Praise Fa - ther, Son, and Ho - ly Ghost. A - men.

Thomas Ken, 1709  
CCL# 2891132. All rights reserved.

OLD 100<sup>th</sup> LM  
Louis Bourgeois's *Genevan Psalter*, 1551

## NOTES

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



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# TWIN LAKES FELLOWSHIP VISION

This vision for the future comes right out of the Bible and right out of the past of Presbyterianism. It is consistent with the best of our historic church life and with our Christ-mandated mission. But a new generation will have to be introduced to and embrace this vision if we are to remain a living witness for Christ and grow in vitality as a body of believers.

We seek (by brotherly persuasion, helpful publication, friendly discussion, and compelling example) to build a church that will be faithful to the following commitments: expository preaching, biblical worship, biblical and confessional theology, a biblical understanding of the Gospel, a biblical understanding of conversion, a biblical understanding of evangelism, a biblical understanding of church membership, a biblical understanding of mutual accountability in the church, a biblical understanding of church government, and a biblical view of Christian discipleship – and thus a church with a shared vision of ministry.

## **Expository Bible Preaching**

Expository Bible Preaching is not a style but a principle. Its controlling concern is to expound what Scripture says in a particular passage, carefully explaining its meaning and applying it to the congregation. It is a commitment to hear God's Word and recover the centrality of the Word in our worship. The next generation of preachers must be trained to appreciate the difference between preaching that is Bible-based and preaching that merely uses the Bible as a starting point to discuss the matter at hand. **2 Timothy 4:1**

## **Biblical Worship**

The Psalmist tells us that worship is giving unto the Lord the glory due His name (Psalm 29:1-2). But where do we find the substance of and our direction for our gathered, corporate worship? The Bible. Much that is amiss in modern worship practice would be corrected if we took for our principle of direction: "Sing the Bible, Pray the Bible, Read the Bible, Preach the Bible." We ought to strive to be sure that all that we sing is scriptural, that our prayers are saturated with scripture, that much of the Word of God is read in each public service, and that

the preaching here is based on the Bible. We need churches, church plants and church planters committed to a high view of public worship. This will have to be deliberately inculcated and fostered if the generations to come are going to follow in the good way. **John 4:23-24; 1 Corinthians 14:33-40**

## **Inclusive Psalmody**

We need deliberately to re-include the psalms in our worship. "Exclusive psalmody" is the view that we should only sing psalms in our congregational praise. It is a time-honored position held by many in the Reformed and Presbyterian tradition, and we esteem those who do so highly. However, we also believe there is ample and important biblical reason to also sing biblically sound hymns and songs of human composition (not the least of which is the biblical imperative that the redeemed praise the Redeemer for the redemption [see Psalm 98 and Revelation 5], and that explicitly and not merely implicitly and typologically). Nevertheless, the big problem in the PCA is not advocacy for exclusive psalmody, but rather the practice of exclusive hymnody (or as one chap has wryly put it, "exclusive chorusody"!)). What is being excluded and ignored in our circles is the psalms – which are at the heart of the worship tradition of every major historical branch of Christianity. Hence, the book of Psalms, as God's divinely inspired hymnbook, should be amply and regularly sung from, along with scripturally sound hymns, in our services. **Colossians 3:16**

## **Morning and Evening Worship**

If we believe, with the majority of Christians in all ages (and with the Westminster Divines!), that the Old Testament Sabbath command has a weekly new covenant fulfillment in the Christian Lord's Day (and we'll argue for this under our next point), then we will believe that the whole of that day (following the explicit one day in seven pattern of the old covenant of grace) is to be spent in worship, deeds of mercy, necessity and witness, and rest. If that is the case, then both prudential factors and the testimony of history indicate that the best way to help the Lord's people keep the Lord's Day (as opposed to the Lord's hour or the Lord's morning, or even

the Lord's Saturday night!) is to frame the first day of the week with gathered praise: morning and evening. And such is not without Biblical precedent. Sinclair Ferguson once said that those who wished to do away with the Lord's Day evening service "betrayed a fundamental misunderstanding of the theology of Lord's Day experience." **Exodus 20:8-10**

### **Theology of Lord's Day Experience**

We need to resuscitate a high view of the Lord's Day in our circles. We understand that there will be differences in our specific practice, but the big picture and the central message needs to be displayed and trumpeted again. As J.C. Ryle bluntly put it: "As a rule there is a general flight of steps down from 'no sabbath' to 'no God.'" Protestantism cannot survive without the Lord's Day, but some of our own brethren are working for its extinction with all good intentions, and our culture is obstructing and tempting our people at every turn. We want to recapture the Spirit of M'Cheyne: "A well-spent sabbath we feel to be a day of heaven upon earth . . . we love to rise early on that morning, and to sit up late, that we may have a long day with God," and Baxter: "What fitter day to ascend to heaven, than that on which He arose from earth, and fully triumphed over death and hell. Use your Sabbaths as steps to glory, till you have passed them all, and are there arrived." **Mark 2:27-28; Revelation 1:10**

### **Family Worship**

We use the designation "Family Worship" as synecdoche for the whole of family religion, and we recognize that the church today needs a revival of older principles and practice in this area, too. We need to encourage family worship (including singing, Scripture reading and prayer), along with family attendance of the corporate worship of the church. The catechisms, too, are almost lost tools that would supply antidotes to many of our current problems. A sense of the strategic role of parents in the Christian nurture of their children needs to be freshly pressed home. If the prime and main focus of our promotion of spiritual life in covenant children is on Sunday School, Youth Programs, retreats and conferences, VBS, and various other special Christian Educational emphases (as wonderful and helpful as these can be), then we will neglect the plan that God Himself established for the discipleship of covenant children: godly parents living, talking and teaching the faith in the home. **Deuteronomy 6:4-7**

### **Biblical Theology (or Westminster Calvinism)**

Have you noticed that the PCA is balkanized into sub-groups that identify themselves theologically as, respectively, "Old School," or "Broadly Reformed," or "TR – Truly or Thoroughly or Totally Reformed," or "reformed with a little 'r,'" or "Gospel-driven," or "Sonship," or "Liturgical Reformed," or "Reconstructionist," and the list goes on. Whatever happened to good old vanilla Westminster Calvinism – a warm-hearted and whole-hearted embrace of the theology, ethos and praxis of our Confession? One of the grand ironies of many of these sub-groups, left and right, is that they often have some significant arguments with the theology of the Confession that are part of the heart of their agenda (whether it is paedocommunion, baptismal regeneration, "Shepherdism" [justification by the twin instruments of faith and works], theonomy, anti-regulative principle, anti-federal theology, anti-Sabbatarianism, anti-WCF ethics and more). We need men who have a spirit of respect and energy for the Confession. As long as we merely acquiesce to the Standards, without personally embracing them as a compelling summary of biblical truth, a strengthening destructive diversity will continue to emerge.

**2 Timothy 1:13-14**

### **Shared Vision for Evangelism, Church Planting, and Missions**

We need a body of men who love God's Word, who embrace sound Reformed theology and who have a zeal for souls. We need men who have heard and are endeavoring to respond faithfully to Paul's call to Timothy, who have Paul's twin attributes of heat and light, and share his energy for the work of evangelism and church establishment. Men who have as a genuine aim in their ministry the drawing in and building up of the Lord's people in response to Jesus' commission and promise. Bonar said, "We take for granted that the object of the Christian ministry is to convert sinners and edify the body of Christ." Durham adds: "This is the great design of all preaching, to bring them within the covenant who are without, and to make those who are within the covenant to walk suitably to it. And as these are never separated on the Lord's side, so should they never be separated on our side." **2 Timothy 4:5; 1 Corinthians 1:17-18; Matthew 28:18-20; Acts 1:8**

## **Ministerial Piety**

Piety is “the life of God in the soul of man” (to borrow Scougal’s phrase). This does not mean that true spirituality is merely soulish or disembodied, James 1-2 will correct that misunderstanding quickly, as will Romans 12:1-2. But in the Bible, true religion flows from the heart. Evangelicals used to understand that. But one does not have to be a sleuth to detect a marked deficiency of piety in the ministry of the church in our own time. We can remember giants in the land, and we feel ourselves midgets. Indeed, for some, the very word “piety” is held in great suspicion as the vestigia of a kind of pietistic revivalism that we are better off without. And yet Calvin himself viewed the Institutes, the Institutes mind you, as a “sum of piety” rather than a summa theologia. We need to foster personal piety in the ministry. We need to recognize our own spiritual poverty and challenge one another to strive for devotion in love to God and experience of the love of Christ. **Ephesians 3:14-19**

## **Biblical Understanding of the Gospel and Evangelism**

The Gospel is the heart of Christianity. Yet many today are confused about what it is! Some view the Gospel as something that makes people’s lives better (only partially true), some think the Gospel is “God loves you,” (again, only partially true), but the Biblical Gospel is that God loves sinners at the cost of his Son. Anything less than this rich, full, biblical presentation of the Gospel will produce spurious conversions. The whole truth is that we are dead in sin and in need of spiritual life, and God graciously grants that life by His Son - that is Good News! We must tell the next generation this wonderful truth and pray that they imbibe it.

How someone shares the Gospel is closely related to how he understands the Gospel. We need to be more concerned to know and teach the Gospel itself than to teach people methods and strategies to share it. Indeed, what we want our people to be excited about is the Gospel itself. Biblically, evangelism is presenting the Good News freely and trusting God to convert people. We must cultivate a Gospel-embracing and Gospel-sharing people, if we are to be faithful in the days to come. **1 Corinthians 15:1-4; 2 Timothy 4:5**

## **Biblical Understanding of the Law and Sanctification**

It is essential to healthy discipleship that a Christian understand something of the ongoing role of the law in the Christian life (the third use of the law) and the grace dynamic of the Holy Spirit’s uniting of us to Christ by faith. Neither of these things should be set over against one another or de-emphasized in the balance of our instruction on Christian growth. Sanctification is both active and passive, both monergistic and (asymmetrically) synergistic, both by the standard of the law and by the power of the Spirit, both responsive to biblical imperatives and dependent on the grand indicative of union with Christ, both inward and outward, both individual and corporate. Evangelicalism still tends to present theories of sanctification in one of two equally erroneous camps: legalism and passivism. Neither does justice to the richness of New Testament teaching on the subject. Neither is Confessionally sound. “Trust and obey, for there’s no other way to be happy in Jesus but to trust and obey” is still a good summarization of the emphases of a life that flows out of union and communion with Christ. **Romans 3:31; Philippians 2:12-13**

## **Biblical Understanding of Conversion and Discipleship**

The spiritual change each person needs is so radical, so near the root of us, that only God can do it. We need God to convert us. Conversion should not be equated with or stereotyped as an emotionally heated experience, but it must evidence itself by its fruit if it is to be what the Bible regards as a true conversion. Our people must have experienced such a real conversion and have started down the road of understanding it biblically, if we are to be a healthy church.

A pervasive concern with church growth exists today - not simply with growing numbers, but with growing members. Though many Christians measure other things, the only certain observable sign of growth is a life of increasing holiness, rooted in Christian self-denial. These concepts are nearly extinct in the modern church. Recovered for today, true discipleship would build the church and promote a clearer witness to the world. But again, this radical concept must be taught and propagated to another generation if a vital church life is to flourish in PCA churches in the third millennium. **1 Timothy 1:5**

## **Biblical Understanding of Church Membership and Discipline**

Membership must be the reflection of a living commitment to a local church in attendance, giving, prayer and service, or it is worthless. To be a member is knowingly to be traveling together as aliens and strangers in this world as we head to our heavenly home. But we live and minister in a day of unparalleled lack of commitment, so we must restore a high view of what it means to be a church member.

When we are united to Christ by faith, we are united to all who are united to Christ by faith. This mutual accountability is visibly manifested in the way we care for, look after, encourage and challenge one another to the life of godliness in the local church. The whole church has an interest in the spiritual health of every individual member. Especially church officers, and especially elders as shepherds should seek to promote true Christian discipleship and mutual accountability among the flock. We should long to be a godly and close spiritual family in the PCA, but this will not happen unless we work at it. **Hebrews 13:17; Matthew 28:19-20; Acts 2:42-45**

## **Biblical Understanding of Church Government**

Luke and Paul both thought church government mattered. Luke, three times in the book of Acts, connects biblical church government and discipline with church growth and health. Paul tells us that Jesus gave officers (and therefore church government) to the church as a gift necessary for our edification. Yet many are indifferent to the matter of church government and order. We need unapologetic Presbyterians planting churches and training officers, if we are going to see church health and growth the way the New Testament anticipates. But we live in a place and time that doesn't know or care much about church government. Furthermore, most of our members are totally unfamiliar with historic Presbyterian polity. We ignore commitment in this area at our peril. **Ephesians 4:8-13**

## **A Reformed Worldview**

We need ministers and members who think Christianly about all of life. Unfortunately, many who talk about worldview today are fuzzy about what its contents might be. The following sorts of elements are essential components to an authentically Reformed worldview: an unequivocal commitment to the authority of Scripture (including affirmation of the biblical concept of revelation, and of inspiration, inerrancy, authority, perspicuity, and sufficiency); the sovereign, Triune God as creator and providential ruler of the World (including affirmation of the creator/creature distinction, implications of the doctrine of the Trinity, all the loci of theology, especially philosophical theology, theology proper, Christology, soteriology and ecclesiology, special creation, God's continuing involvement with His creation, a Theocentric perspective on all life, space and time, non-neutrality, Kingdom of God); the historical reality of the Fall and the sinfulness of man (including affirmation of the noetic effects of sin, the reality of Satan and the forces of evil, and mankind's need for reconciliation and redemption); the sovereign Grace of God in salvation (including affirmation of the priority and supremacy of Grace in redemption, consequent humility and gratitude of the redeemed, and resultant assurance of salvation); and the nature of the Church (including affirmation of its unity and diversity, and visibility and invisibility).

**Acts 17:28; 2 Corinthians 10:5; 2 Peter 3:15**



# TWIN LAKES CAMP & CONFERENCE CENTER

We are so excited to host you at the 2023 Twin Lakes Fellowship. This is one of the highlights of the year for us as we provide a location for you to rest, connect with other partners in ministry, and be encouraged. We are praying that this event would be a treasured time for each of you. If there are any ways we can be of assistance during or after your stay, please let us know.

Each year we appreciate the opportunity to share how your church can be involved with the ministry of Twin Lakes Camp & Conference Center. One way is through our paid summer staff positions during Twin Lakes Summer Camp. Every summer we hire 90+ high school and college students to help share the good news of the Gospel with nearly 2000 campers and leaders in training. These summer staff are godly, mission-minded young people who grow tremendously throughout their experience. We are currently accepting applications for males (ages 16+) and females (ages 18+) this summer and would greatly appreciate your help in spreading the word about this worthwhile opportunity. Applications are available online at [www.twinlakescamp.org](http://www.twinlakescamp.org). Feel free to pass this email/information along to your youth or college minister or the most appropriate person.





**SAVE THE DATE**

April 1-4, 2024

# SCHEDULE

## MONDAY, APRIL 10, 2023

2:00 p.m.	Check-in begins
5:30 p.m.	Dinner
6:30 – 7:15 p.m.	Welcome/TLF Lecture ..... David Strain
7:20 – 8:30 p.m.	Worship Service I — Elders, for a Reason (Titus 1) ..... Ligon Duncan

## TUESDAY, APRIL 11, 2023

8:00 a.m.	Breakfast
9:00 – 9:30 a.m.	Church Planter/Missionary Interviews ..... Jason Helopoulos
9:30 – 10:45 a.m.	The Pastor's Public Ministry (I Timothy 4:6-15) ..... David Strain
10:45 – 11:00 a.m.	Break
11:00 a.m. – 12:00 p.m.	The Pastor's Piety ..... Jonathan Master
12:00 p.m.	Lunch
1:00 – 2:00 p.m.	The Pastor's Message (I Timothy 1:15) ..... Jonathan Cruse
2:00 – 6:00 p.m.	Free Time
6:00 p.m.	Dinner
7:00 – 8:30 p.m.	Worship Service II — Grace, Has a Purpose (Titus 2) ..... Ligon Duncan

## WEDNESDAY, APRIL 12, 2023

8:00 a.m.	Breakfast
9:00 – 9:30 a.m.	Church Planter/Missionary Interviews ..... Jason Helopoulos
9:30 – 10:30 a.m.	Prayer Meeting
10:30 – 10:45 a.m.	Break
10:45 – 12:15 p.m.	The Pastor's Company: Lessons from the M'Cheyne's Circle .... Jordan Stone
12:15 p.m.	Lunch
1:15 – 2:15 p.m.	Interview ..... Jason Helopoulos
2:15 – 2:30 p.m.	Break
2:30 – 3:30 p.m.	The Pastor's Personal Walk (I Timothy 4:16) ..... David Strain
3:30 – 6:00 p.m.	Free Time
6:00 p.m.	Dinner
7:00 – 8:30 p.m.	Worship Service III — Saved, for Good Deeds (Titus 3) ..... Ligon Duncan

## THURSDAY, APRIL 13, 2023

7:30 a.m.	Breakfast and Depart
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