

FINDING : EQUIPPING : SUSTAINING LEADERS FOR LIFELONG MINISTRY

Friday Sept 11 to Sunday Sept 13 • Mountain Camp Katoomba

Where do we turn
when serving our churches
seems all too hard?

THE FOUNDATION FOR US
THE FOUNDATION FOR LEADERSHIP
THE FOUNDATION FOR OUR CHURCHES
THE FOUNDATION FOR OUR CITY AND OUR WORLD

ON
SOLID
GROUND

Sydney Asian Leadership Training (SALT) Retreat 2009
September 11-13 2009
Mountain Camp, Katoomba

Program

	Friday	Saturday	Sunday
8:00		Breakfast	Breakfast
8:30			
9:00		Welcome	Welcome
9:30		Talk 2	Talk 3
10:00		Morning Tea	Morning Tea
10:30			
11:00		Hypothetical Case Study	Discussion: Personal Growth
11:30			
12:00		Lunch	Lunch
12:30			
13:00		Lunch	Lunch
13:30			
14:00		Working Groups: Ministry Proposals	Close, pack and leave
14:30			
15:00		Afternoon Tea	
15:30			
16:00		Free Time and Interviews	
16:30			
17:00		Dinner	
17:30			
18:00		Prayer Time & Q&A	
18:30			
19:00		Prayer Time & Q&A	
19:30			
20:00	Welcome		
20:30	Talk 1		
21:00	Understanding Your Church		
21:30			
22:00	Supper and Xbox	Supper	

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Welcome

Ying Yee

Greetings in our Lord Jesus Christ and welcome to the SALT Leaders Retreat. It's great to have you with us.

Churches everywhere need leaders. Biblically solid, gospel centred, spiritually humble and mission minded leaders who will grow God’s kingdom now and into the future.

Our aim is to equip and encourage leaders, like you, to live for Christ and serve His church. We want to cover two broad areas:

1. Your own Christian life
2. Your ministry

There's only so much we can do in a weekend retreat, so our goal is to equip you with the tools and the framework you need for life and ministry, and help you come up with concrete action plans to take with you.

I'm excited, and I hope that you are too.

But lest we get swept up and carried away with our plans and abilities, we want to make sure that all of our ministries - including this retreat - are built ON SOLID GROUND. It's the gospel of Jesus that is the foundation for all of life and ministry, a foundation worth building on.

To Him be the glory.

1. Dry leaders need reformed theology

2. Reformed theology - misunderstood!

John Calvin (1509-1564) ... and Jacobus Arminius (1560-1609)

The Remonstrance (1610) ... and the Synod of Dort (1618-19)

Natural inability	Total depravity
Conditional election	Unconditional election
Universal atonement	Limited atonement
Resistable grace	Irresistible grace
Uncertainty of perseverance	Perseverance of the saints

The so-called Five Points of Calvinism are cast in a negative form and can in some ways be misleading. Nonetheless we cannot change the course of history, and so the Five Points have come down to us and we must learn to live with them. Take the last four points - unconditional election, particular redemption [Christ died to save specific people], the efficacious call of God and the persevering work of God in all whom he has called and joined to his Son: What is the focal point in all of these? The ultimate focal point, of course, is the display of the glory of God’s grace, as we read in Ephesians 1; but as the immediate focal point, how is that glory displayed? By what means? By the taking of totally depraved creatures and making them wholly men and women in whom the very likeness of God’s Son can be seen.

AN Martin

Even today, the popular caricature of Calvin is that he centred his entire system on a fatalistic predestinarianism [...] Calvin’s theology is nothing of the kind. While he did teach the predestining grace of God, it was the furthest thing from fatalism, and the doctrine of predestination was only one element of a much larger vision, centred on the glory of God.

William Edgar

3. Reformed theology and the glory of God

Cardinal Jacopo Sadoletto - Letter to the Genevans (1538)

John Calvin - Reply to Sadoletto (1539)

It is not very sound theology to confine a man's thought so much to himself, and not to set before him, as the prime motive for his existence, zeal to illustrate the glory of God. For we are born first of all for God, and not for ourselves. As all things flowed from him, and subsist in him, so, says Paul, they ought to be referred to him. I acknowledge indeed, that the Lord, the better to recommend the glory of his name to men, has tempered zeal for the promotion and extension of it by uniting it indissolubly with our salvation. But since he has taught that this zeal ought to exceed all thought and care for our own good and advantage, and since natural equity also teaches that God does not receive what is his own, unless he is preferred to all things, it certainly is the part of a Christian man to ascend higher than merely to seek and secure the salvation of his own soul. I am persuaded, therefore, that there is no man imbued with true piety who will not consider as insipid that long and laboured exhortation to zeal for heavenly life, a zeal which keeps a man entirely devoted to himself and does not, even by one expression, arouse him to sanctify the name of God.

John Calvin, Reply to Sadoletto

Assuredly, the thing at which I chiefly aimed, and for which I most diligently laboured, was, that the glory of thy goodness and justice, after dispersing the mists by which it was formerly obscured, might shine forth conspicuous, that the virtue and blessings of thy Christ (all glosses being wiped away) might be fully displayed. For I thought it impious to leave in obscurity things which we were born to ponder and meditate.

John Calvin, Reply to Sadoletto

It lies then, let me repeat, in a profound apprehension of God in his majesty, with the poignant realisation which inevitably accompanies this apprehension, of the relation sustained to God by the creature as such, and particularly by the sinful creature. The Calvinist is the man who has seen God, and who, having seen God in his glory, is filled on the one hand with a sense of his own unworthiness to stand in God's sight as a creature, and much more as a sinner, and on the other hand, with adoring wonder that nevertheless this God is a God who receives sinners. He who believes in God without reserve and is determined that God shall be God to him in all his thinking, feeling and willing - in the entire compass of his life activities, intellectual, moral and spiritual - throughout all his individual social and religious relations is, by force of that strictest of all logic which presides over the outworking of principles into thought and life, by the very necessity of the case, is a Calvinist.

BB Warfield

4. God's zeal for his own glory

4.1. God does all things for his own glory

Psalm 19:1-4
Revelation 4:11
Isaiah 43:6-7

Exodus 14:4, 17-18

Isaiah 60:21, 61:3

Romans 3:23-26
Ephesians 1:11-14

Calvinism emphasises salvation and evangelism but not as ends in themselves. Calvinists believe salvation is a means to an even greater end - the glory of God. The glory of God is the purpose for which God created humanity and for which he saves a great multitude out of humanity.

EC Reisinger and DM Allen

4.2. God is jealous for his own glory

Isaiah 42:8
Romans 3:23

Numbers 20:7-12
2 Samuel 6:6-7

5. Making sense of tough questions

"How can a loving God create people only to send them to hell?"

"No marriage? What's so good about heaven?"

“What should I do with my life?”

6. Cultural blindness to the glory of God

⁴The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God. ⁵For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. ⁶For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.

2 Corinthians 4:4-6 (NIV)

This is how God makes a man a Calvinist. In one way or another he gives him such a sight of his own majesty and sovereignty and holiness as the high and lofty One, that it brings with it a deep, experimental acquaintance with human sinfulness personally and in terms of our own generation. It brings experimental acquaintance with the grace of God, an intimate acquaintance with the voice of God, an utter resignation to the will and the ways of God.

AN Martin

for further reflection

- Am I aware of the pre-eminent place of the glory of God in my Bible reading?
- In what ways have my thinking been skewed because the glory of God is not central to me?
- Does my prayer life reflect the glory of God?

1. Dutiful Chrsitianity

Into the heart of none more than into his did the vision of the glory of God shine, and no one has been more determined than he not to give the glory to another.

BB Warfield

Confucianism and roles

“Look at that man. He has cancer, and yet he is setting up tables for church.”

“Look at that woman. She is in hopsital dying, and yet she is still doing her duty by sharing the gospel.”

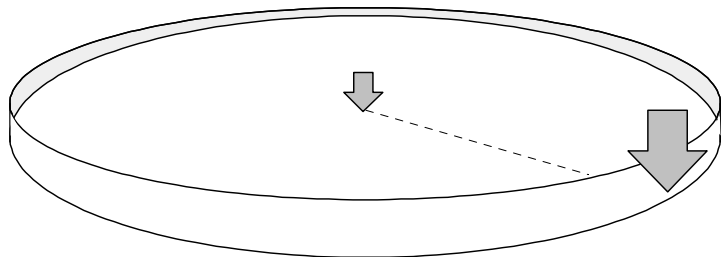
“Look at those missionaries, they give up so much to serve God. I could never be like them.”

2. Boundary and centre

Deuteronomy 5:6-21

Deuteronomy 6:4-5

Matthew 15:1-9



3. What is the glory of God

The excellence and worth of God

Exodus 33:19

Exodus 14:4, 17-18

Physical manifestations of God’s character

1 Kings 8:11

Luke 2:9

The response of worship in creatures

1 Peter 2:12

Revelation 19:7

4. The centrality of the glory of God

4.1. Not seeing the very obvious

Ephesians 1

Romans 11:36

In these expressions Romans 11:36 presents an orientation to life that is radically opposed to the values and pleas of modern culture.

John Hannah

4.2. The glory of God consists of his holiness and mercy

Exodus 33:18-23

Exodus 34:5-8

John 17:1-5

4.3. The danger of robbing God of his glory

Numbers 20:9-12

Romans 1:18-23

Romans 3:23

4.4. The scandal of sharing God's glory!

John 17:22

Romans 8:17-21, 30

Colossians 3:4

1 Thessalonians 2:12

2 Thessalonians 2:14

1 Peter 5:1

5. Two kinds of ministry

Q: What is the chief end of human life?

A: That men should know God by whom they were created.

Q: What reason have you for saying so?

A: Because he created us for this, and placed us in the world, that he might be glorified in us. And it is certainly proper that our life, of which he is the beginning, be directed to his glory.
Catechism of the Church of Geneva (1545)

I suddenly saw that someone could use all the language of evangelical Christianity, and yet the center was fundamentally the self, my need of salvation. And God is auxiliary to that. Whereas for a Christian brought up on the Bible, the figure of God, Yahweh, this formidable, inescapable, masterly figure is so deeply engraved in our minds, that a Christian could never have said that. [...] I also saw that quite a lot of evangelical Christianity can easily slip, can become centred in me and my need of salvation, and not in the glory of God.

Leslie Newbigin

John 10:7-10

1 John 5:3

for further reflection

- Which column best reflects my teaching? the teaching at my church?
- In what ways have my thinking been skewed because the glory of God is not central to me?
- Does my prayer life reflect the glory of God?

	Obedience and duty based Christianity	Christianity captivated by the love and awe of God
Evangelism / missions	Something that we should do. Because it's right for people to become Christians.	Something that comes instinctively, for people who know the loveliness and awesomeness of God.
Edification / church	Something that we must do. We are encouraging others to keep going in the Christian life.	Something that comes instinctively, for people who know the loveliness and awesomeness of God. We are exciting in others a love for God - which also excites us!
Fighting sin	The problem of people is their behaviour. Fighting sin is something that we must do. And we do it by our own strength and willpower.	The problem of people is what they love. Our love for the things of this world is eclipsed by a greater love - our love for God - that gives stamina and power to our fight against sin.
Growth as a Christian	Growth is by knowledge, by continually doing the right thing (eg. coming to church).	We grow to more and more see and appreciate God in all his loveliness and holiness.
Leadership	We lead by telling people what they should do, what they should stop doing.	We lead others by being filled with a love for God - and others see, and are attracted.
Prayer	Something that we must do. We make ourselves ask God for things that we are going to do anyway. We start prayers with asking.	We know we are designed for God's glory - and prayer is one of the chiefest ways we glorify God. We start prayers with adoration.
Bible reading	Something that we must do, even though we know what it says anyway. We read the Bible to learn and be reminded what other things we should do. We skip past passages that speak about the gospel.	We delight in God's word. We read in order to fire up our love for God. We delight in passages that speak about the loveliness and holiness of God.
Forgiveness	Comes painfully - if ever. But we have to force ourselves to do it.	Comes naturally, for people who are immersed in the gospel and know how profoundly forgiven they are.
Singing	Singing is directed towards each other, to instruct each other.	It is also okay to sing songs addressed to God that praise him.
Human ability	God commands us. And we respond by doing what it is that God commands.	God is the one who commands a love for him, but also creates in us what he commands - to his glory!
The gospel	From God's right in creation, to rebellion, to coming under his rule.	From being created for the glory of God, to spurning God's glory, to becoming servants of his glory.

1. Made for God's glory

You have made us for yourself, O Lord, and our hearts are restless until they rest in you.

Augustine, Confessions 1.1

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him forever.

Westminster Shorter Catechism (1648)

1 Peter 2:9-10

Isaiah 43:6-7

Ephesians 1:3-14

1 Kings 19:10, 14

Numbers 25:11-13

Matthew 6:9

2. How do we glorify God?

Matthew 15:18-19

What then, is true virtue or righteousness? True virtue is rooted in an inward perception of the holiness and beauty of God. It is an outward vision that turns our inward delights and desires away from self for self's advantages to God for God's sake alone. This renewal begins in the human mind as the knowledge of God through the Word of God by the Spirit is revealed to it. It results in the heart's affective perception of the beauty and wonder of God's very being. It emanates from the heart, the seat of man's being, from seeing such a knowledge of God that we desire to be like him. Thus true virtue involves our consent and willingness of heart to love, enjoy and conform to God's character.

John Hannah

For it [Christianity] is a doctrine not of the tongue but of life. It is not apprehended by the understanding and memory alone, as other disciplines are, but it is received only when it possesses the whole soul, and finds a seat and resting place in the inmost affection of the heart... it must enter our heart and pass into our daily living, and so transform us into itself that it may not be unfruitful for us.

John Calvin, Institutes 3.6.4.

3. Minister by showing people the glory of God

3.1. The kind of people we want to grow

We are God's: let us therefore live for him and die for him. We are God's: let his wisdom and will therefore rule all our actions. We are God's: let all the parts of our life accordingly strive toward him as our only lawful goal. O, how much has that man profited who, having been taught that he is not his own, has taken away dominion and rule from his own reason that he may yield it to God!

John Calvin, Institutes, 3.7.1.

1 Corinthians 10:31

Romans 12:1-2

3.2. Show people the glory of God

2 Corinthians 4:1-6

2 Corinthians 3:12-18

This is the difference between the joy of the hypocrite and the joy of the true saint. The hypocrite rejoices in himself. Self is the first foundation of his joy. The true saint rejoices in God. True saints have their minds in the first place inexpressibly pleased and delighted with the sweet ideas and the glorious and amiable nature of the things of God. And this is the spring of all their delights and the cream of all their pleasures. But the dependence of the affections of hypocrites is in a contrary order. They first rejoice that they are made so much of by God, and then on that ground, he seems in a sort lovely to them.

Jonathan Edwards

3.3. This is how we grow people who will fight sin

Colossians 2:16-23

The ugliness of Chinese face behaviour

When it has once taken possession of their hearts, it leaves no place at all first either to pride, or arrogance, or ostentation; then either to avarice, or desire, or lasciviousness, or effeminacy, or to other evils that our self-love spawns.

Calvin, Institutes, 3.7.2.

4. Minister, having seen God's glory

Two ways of doing ministry

1 Peter 2:9-10

I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it: "Isn't she lovely? Wasn't it glorious? Don't you think that magnificent?" The Psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about.

CS Lewis, Reflections on the Psalms

Luke 14:16-24

for further reflection

- Am I showing people the glory of God in my ministry?
- How fit am I to lead people to see the glory of God?
- Does my prayer life reflect the glory of God?

Saturday Morning

Presentation of Ministry Proposals and Q&A

Saturday Night

Sunday Morning

The need is great and the harvest is plentiful. There is much work to do in caring for the sheep both inside and outside of our churches. However many of our churches lack a pastor, probably all of our churches are short of leaders, and many of the existing leaders within our churches feel ill equipped.

What we have tried to do over this weekend is to help you in your churches to build your life and your ministry on the solid ground of the Cross; as part of growing leaders in the gospel and to equipping them to be better servants of God as they seek to serve his people, his church and his world.

What is mapped out in the next few pages is a ministry action plan. We (that is, the retreat organisers) recognise that a weekend retreat can deliver very little. This is not to say that it is a waste of time. The strength of a conference such as this is that it can bring you in touch with leaders who have been there and done that. The leaders here at SALT are committed to helping you map out a plan for you to help you to keep growing both in your own faith and in your ministry, and to help you in growing others.

Growing people takes time, forethought and lots of sacrifices. In other words developing people requires commitment. Without this commitment we will invariably linger in the realm of the mediocre. Paul calls upon us to train ourselves in godliness. He exhorts Timothy to watch his doctrine and life carefully for by them he will save not only himself but also those who hear him.

So what is listed below is a rough checklist of things to grow people in, broken up into the areas of character (godliness), knowledge (theology), and skills (ministry). You can use it as a tool to see where your people are, and therefore prioritise what areas to spend time on. But as we do this, we become conscious of where we are ourselves.

This is by no means an exhaustive list, which is why there are blank rows where you can add your own categories.

Character

<i>Issues</i>	<i>Progress</i>	<i>Growth Plan</i>
Has a good relationship with my parents, spouse, children, etc	1 2 3 4 5	
Has integrity and perspective in all areas of money and possessions	1 2 3 4 5	
Plans giving to the church and the work of the gospel, and is generous with time and money	1 2 3 4 5	
Is faithful in discharging responsibilities	1 2 3 4 5	
Displays a genuine respect for church leaders	1 2 3 4 5	
Is prepared to say the hard things to others when necessary and do it with gentleness	1 2 3 4 5	
Is prepared to do the "No glory" jobs with gladness	1 2 3 4 5	
Takes initiative to serve others without being asked	1 2 3 4 5	

Exercises appropriate conduct with the opposite sex, and in sexual purity in general	1 2 3 4 5	
Tongue is marked by graciousness and thanksgiving	1 2 3 4 5	
Does not know gossip or slander about others	1 2 3 4 5	
Is characterized by hospitality to newcomers at church	1 2 3 4 5	
Pray for others regularly	1 2 3 4 5	
Regularly prays for unbelievers and for the work of missions around the world	1 2 3 4 5	
Has a good reputation at church, workplace, etc as a faithful, growing Christian	1 2 3 4 5	
Deals with stressful and pressured situations in a godly way	1 2 3 4 5	
	1 2 3 4 5	
	1 2 3 4 5	
	1 2 3 4 5	

Knowledge

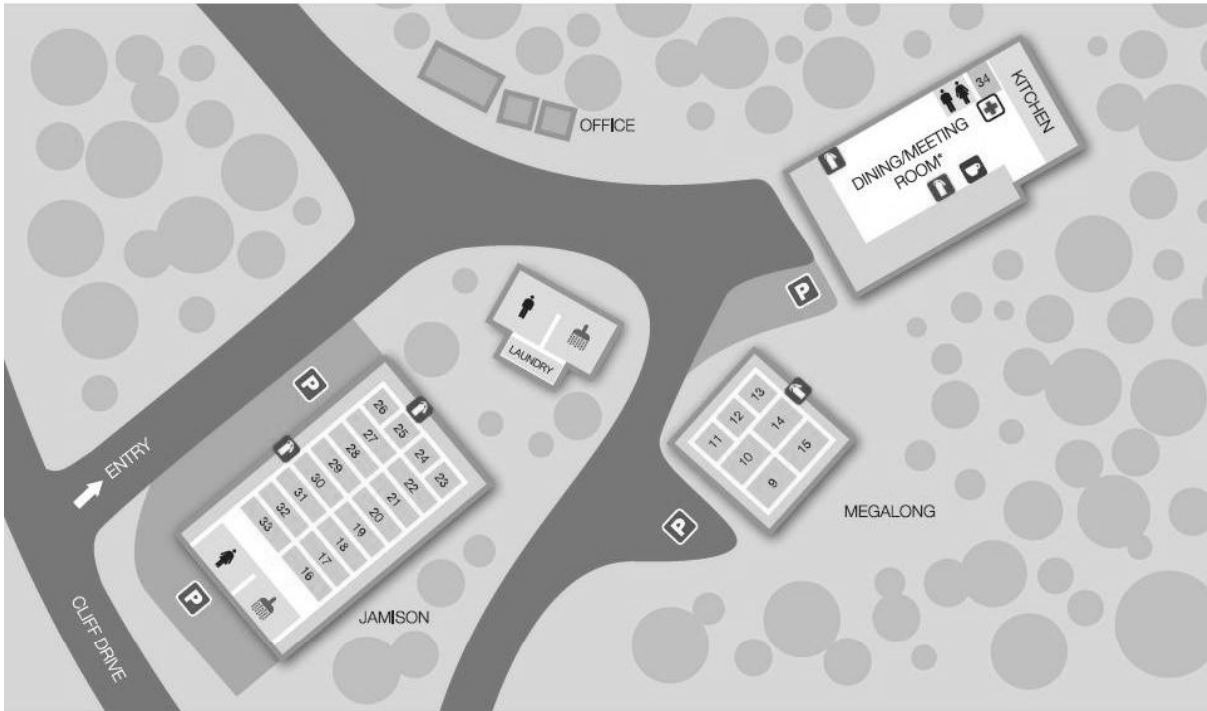
<i>Issues</i>	<i>Progress</i>	<i>Growth Plan</i>
Is reading through the bible regularly and consistently	1 2 3 4 5	
Is able to explain the gospel clearly to others	1 2 3 4 5	
Is able to give a good answer to common questions asked by non-believers	1 2 3 4 5	
Is able to explain the doctrine of justification by faith alone to others	1 2 3 4 5	
Is able to explain the doctrine of predestination to others	1 2 3 4 5	
Is able to explain the doctrine of Scripture to others	1 2 3 4 5	
Is able to give a biblical explanation of what Church is	1 2 3 4 5	
Is able to demonstrate how the OT points to Christ	1 2 3 4 5	

Has a clear understanding of the work of the Holy Spirit	1 2 3 4 5	
Is reading Christian books regularly	1 2 3 4 5	
	1 2 3 4 5	
	1 2 3 4 5	
	1 2 3 4 5	

Skills

<i>Issues</i>	<i>Progress</i>	<i>Growth Plan</i>
Is able to encourage others in the pews and determine where they are spiritually	1 2 3 4 5	
Is able to establish a new believer in the faith	1 2 3 4 5	
Knows how to disciple others in godliness	1 2 3 4 5	
Is able to explain the gospel in a clear way to different groups of people	1 2 3 4 5	
Is able to relate to different sorts of people	1 2 3 4 5	
Is able to help others to know how to serve, and find areas where they can serve	1 2 3 4 5	
Is able to give constructive feedback to others	1 2 3 4 5	
Understands the structure of their church	1 2 3 4 5	
Works well with others in ministries	1 2 3 4 5	
Is able to organise time well to balance competing priorities	1 2 3 4 5	
Is willing and able to start new things	1 2 3 4 5	
	1 2 3 4 5	
	1 2 3 4 5	
	1 2 3 4 5	

mountain camp



key

SITE CAPACITY: 192 GUESTS

Rm 9, 10, 14 & 15 6 BEDS (3 BUNKS)

Rm 11-13 & 26 4 BEDS (2 BUNKS)

Rm 16-22 & 27-33 10 BEDS (5 BUNKS)

Rm 23-25 3 BEDS (1 BUNK, 1 SINGLE)

Rm 34 3 BEDS (3 SINGLES)

* MEETING ROOM FACILITIES

-  PA SYSTEM
-  TV
-  DVD PLAYER
-  VHS PLAYER
-  DATA PROJECTOR & SCREEN
-  O'HEAD PROJECTOR & SCREEN
-  WHITEBOARD



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