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Rev. Larry G. Mininger,  
Senior Pastor  
Rev. James T. Lim,  
Associate Pastor

Elders  
David Bower, Matt Butler,  
Steve Chong, John Hearn,  
Rich Ribbe (emeritus),  
Dan Stowe

Deacons  
Drew Coulter, Bill Justice,  
Joel King (Chairman), Tim  
Phillips, Carson Ryan,  
John Zeher

Youth Group  
John & Marcy Hearn,  
Nora King, Carson Ryan

Sunday School  
Toddlers:  
Taylor Lim  
Preschool:  
Linda Roebke  
Grades 1& 2:  
Jean McFadden  
Grades 3-5:  
Drew Coulter  
Middle School:  
Nancy Treible  
High School:  
Matt & Deanna Butler  
Adults:  
Rev. James Lim  
David Moore  
Leadership Training:  
Rev. Larry Mininger  
Superintendent:  
Rev. James Lim  
Secretary:  
Natalie Flick

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## Switching to the English Standard Version<sup>1</sup>

By Rev. James Lim, Associate Pastor

Recently, we, as a church, switched to the English Standard Version after many good years of using the New International Version. At the heart of this decision, at the center of why we made the switch, is the burden and joy of ministering to you God's word, more faithfully, more clearly, and more powerfully. We could have kept the NIV and still done fine, but as Christ's under shepherds, as your pastors and elders, we want to give you the best translation possible. We think the ESV is, at this point in history, the best and most profitable translation with which to minister to you God's word. This is important because everything we have that is in Christ, is given to us in and through the communication of His Word, made effective by the Holy Spirit. The clearer and more faithful His Word is in translation, the more clear and more effective that Word will be when the Holy Spirit applies it in our hearts, in our families, in our lives, in our relationships and so on. Today is a very important time in our church life. Making the switch to another translation is no small event. It says a lot about who we are and what we are all about as a Church of Jesus Christ in the Orthodox Presbyterian church. So, what I'd like to do is explain to you the rationale behind our decision, "Why we think the ESV is better and therefore why we should switch from the NIV" from the historical, philosophical, and theological perspective and conclude with some practical consequences.

### The History of the ESV

First, let me begin with the history behind the English Standard Version. One of the great strengths of the ESV is that it is not really a new translation. It is really, an updated, painstakingly researched, and well-done update of previous translations. Prior to the Reformation, the Bible was not

translated into any of the "vulgar" languages, meaning readily spoken and used languages of the people. The Vulgate, the Latin translation was the only approved translation of the Western churches. For centuries, the Bible was not read or learned by anyone in their respective languages, even the church services were conducted in Latin. However, there were precursors to the Reformation when people rediscovered the truths of Scripture when they went back to the original Hebrew and Greek, and then correctly translated the words. This is how the English Bible arose. In fact, John Wycliffe, "the Morningstar of the Reformation", translated the Bible into English almost 200 years before the Reformation (1382-1395). Then, in the thick of the English Reformation, William Tyndale translated the New Testament (1526) which later was the basis for the Geneva Bible (1560), an early Puritan translation used by John Knox and the American Puritans. Tyndale's and the Geneva Bible also influenced what we now know as the King James Version (1611).

The King James Version had the primacy of place amongst English translations for almost 400 years. Some of you more "seasoned" folks learned, memorized, and worshipped using the old King James. Most of the Scriptures that I memorized are from the KJV; i.e., Psalm 23, the Ten Commandments, the Lord's Prayer, John 3:16, etc. The English wanted to update the KJV so in 1885 they finished the Revised Version. We, here in America weren't going to let them one up us, so we came up with the

(continued on page 2.)

## Switching to the ESV (continued from page 1)

American Standard Version in 1901. (Many still use this version; and the update to it, which some of you use, is the New American Standard Version/Bible (NASB)) Then, an international cast of scholars and translators came together in 1946-52 and updated the RV and published the Revised Standard Version (RSV), with another update in 1971. For decades after, it was the academic gold-standard for modern translations. It was based on the KJV-RV and rigorously translated and shaped from the original languages. The RSV was not without its problems, since many liberal scholars participated. It had some theological and linguistic problems, such as translating the Greek word for "propitiation" as "expiation."<sup>2</sup> It had some other difficulties that made it problematic for evangelical and Reformed churches to use. Apart from those problem areas, it was a very good translation- I use it myself periodically and find it a very helpful translation.

Then, in 1997, 23 years after the translation of the NIV, some evangelical and Reformed Bible scholars, got together and signed on to procure the rights to the RSV as the basis for the translation of the ESV. They, effectively, wanted to fix the liberal problems, update the archaic language with the best scholarship available. And so you have the ESV, which has as its pedigree, the Wycliffe, Geneva, and KJV-RSV lineage. This is important because it demonstrates sensitivity to the cumulative wisdom of past translations, while bringing it up-to-date, in the language and scholarship. The NIV, however, was begun with the best intentions, but is not self-consciously building on the past. The NIV translation committee writes: "The New International Version is a completely new translation of the Holy Bible"<sup>3</sup>

### The Translation Philosophy of the ESV

Next, I'd like to explain the translation philosophy of the ESV, known as a modified form of "Formal Equivalence", also called "essentially literal", or "word-for-word" translation. This means translating the words of the original into English, following very closely to the original, and then smoothing out the rendering into good English. This is in stark contrast to a "dynamic" or "functional equivalence" philosophy that attempts to convey a "thought-for-thought" approach to translation. There is a spectrum from strong formal equivalence—"word for word" with no modifications—to less and less formal equivalence, to a more dynamic to strong dynamic equivalence, which is what we know as "paraphrases."<sup>4</sup> The ESV tries to convey and capture what the authors meant by translating what they actually wrote, hence the term "essentially literal." The NIV translators and others on the right of the spectrum think the original may be important, but their burden is to convey what they think the

author meant. So they do the thinking and interpreting for us and translate based on the perceived thought being conveyed. There are four main examples of these in comparison: the logic of the sentences, the ambiguity of sentences, the consistency of word use, and the use of original metaphors<sup>5</sup>.

### The Theology of the ESV Translation

Let me move on from the translation philosophy into the core conviction and theology that informs the ESV translation: the theology of full plenary inspiration of God's word in the original languages. Here at LSOPC, we are fully convinced and believe that the Scriptures are breathed out by God, inspired by the Holy Spirit, in the original languages of the Old and New Testaments.<sup>6</sup> The Plenary Inspiration of Scripture simply means that God's word in the original languages is the Word of God; and inasmuch as the translation reflects the original, it also conveys the Word of God. This view of Scripture makes necessary the idea that each word in all its linguistic, grammatical, and syntactical usages are also inspired. The closer and better we reflect this in our translations the more faithful they will be to the original and therefore better to fulfill the purpose for which God wrote the Scriptures. The natural and logical implications of this view of Scripture means that we strive to have God's word in a more literal translation. The "essentially literal" character of the ESV best reflects this doctrine and conviction.

### Practical thoughts on the ESV

Finally, I would like to end with some practical consequences and thoughts on what this means for us as we switch over to the ESV. We will officially switch over to the ESV in mid-January of 2008. We don't want to bind your conscience to go out, buy and use the ESV. It is still your choice to use any translation, but we want to have a uniformity for the sake of being on the same page in Sunday School, preaching and teaching in public worship, and the various publications of LSOPC. We are, in many ways, following the lead of the denomination, which has already adopted the ESV as the primary version for Great Commission Publications (the joint publishing arm of the OPC/PCA) and the Committee for Christian Education of the OPC. We will be reading and preaching from the ESV. If you choose to use the NIV or any other good translation, you will still be able to follow. But, the efficacy and impact of God's word is much greater when you are able to

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## High School and Middle School Youth News

Our theme this year is "Serving God – Working in the Kingdom". Helping our youth to understand their role in the church and to prepare them for service in the kingdom is our goal. In September we "kicked off" the year with a retreat that focused on serving. There was teaching on the topic and then some "hands on" serving at the homes of several families in the church. In October, the youth coordinated a Fall Festival for the younger kids of the church and neighborhood. In the teaching time at our Wednesday meetings we are covering the characteristics of a servant, biblical examples of servants, historical examples of servants and serving in the church.

In December the youth are preparing for the nativity presentation set for December 16<sup>th</sup>. A Christmas party will be held on Thursday December 20<sup>th</sup> at Carson Ryan's new place. Detail planning for the rest of the winter and spring will also be done in December. Some of the events on the schedule include a mid-year

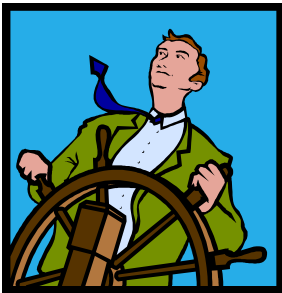
retreat with a continued focus on serving and a "sock hop" focused on great fellowship.

Key events for next summer include camp scheduled for June 23-28, 2008 and a home mission trip focused on Haitians in south Florida in late July or early August. In cooperation with the Session and Deacons we are focusing on the OPC mission work in Haiti. The home mission trip will be part of our education and preparation for more work in Haiti.



## Leadership Training Course

By Rev. Larry G. Mininger,  
Senior Pastor



Thank you all for your prayers for the Leadership Training Course (LTC) which I am teaching each Sunday in the Sunday School hour. It has been an encouragement so far.

I am impressed with the attentiveness of the men to this task of developing themselves theologically so that they may be better leaders in their homes, in this church, and in other places in the future where God may call them.

Sixteen men are participating in this endeavor. Two of these are ordained elders who are attending in order to improve their knowledge and skills, as well as to set a good example for the other men. Similarly, four

currently serving deacons attend. The rest are non-ordained. In this pool of men is a great deal of real and potential leadership. We rejoice that the Lord Jesus Christ, who is the Head of His church (Ephesians 1:22) and who rules it by giving each congregation spiritual gifts, has given us these men.

God wants you to pray for these men. Pray for their understanding to grow and their spiritual gifts to become more evident to them, as well as to us all. Originally the Session had hoped to complete this training in time to call for elections for additional deacons and elders at the Annual Meeting. However, the Session and the class itself want to take the pace slowly enough to promote maximum learning. Therefore, we will continue the LTC into the new year and look for a time in '08 for

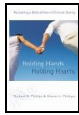
an election, God willing.

The men realize, and I hope you all do, too, that the process of theological learning is a life-time process. What these men are learning now builds on what they have learned heretofore and serves as a foundation for what they will learn from next week's sermon, next year, in 10 years, etc. Some of these men know that they will not be ready for ordained office for some time, but they are plugging away at the opportunity that the Lord has given them now to learn. Others remark to me how the classes refresh what they had learned in catechism, Sunday School, previous sermons, and college.

Rejoice that the process of leadership development is under way. Give us your encouragement and prayers! Thanks.

The Bower small group, which John Zeher has been leading recently, is almost finished with their study of 1 Corinthians. We will be starting a new study, the topic to be determined, shortly after the first of the year. This would be an excellent time for you to come join us for the new study, prayer and fellowship.

## Bookstore Blurb



Holding Hands, Holding Hearts: Recovering a Biblical View of Christian Dating, by Richard D. and Sharon L. Phillips  
Price: \$4.00 (list price: 10.99)

If you are a young single adult or a parent of one, then this book is for you. In my experience and ministry to single young adults, one of the crying needs to this young group is a good book on dating. Now some people may have "kissed dating good-bye", but whatever you call it, it is a form of dating, understood as some sort of relationship prior to marriage. Having used this book to teach single young adults on singleness and dating, I found it very useful, biblical, and wise. It's a short 177 pages and helpful for preparing, thinking, and being in a dating relationship as a Christian man or woman. What is unique to this book, and biblically practical, is that it actually begins with the goal of marriage and then works backwards for understanding the dating relationship. This book is a "marriage" of good theology and practical wisdom on a subject that we take for granted or misunderstand. I would encourage parents and young people (preparing for or in college) to read this book together with frank discussions on this topic. My hope is that parents and young people alike will read this book and see that, even in dating, they can give God all the glory. ~ James Lim

## Scripture Memory 2008

Wish you knew a few more Scriptures by memory, but it never happens?

Grab a purple sheet from the narthex, find at least one passage on there that you would like to know, start reading just one verse a day over and over for about 10 minutes, add the next verse when you're ready, put them both together, and you're on your way!

Show up at the front lawn of church around 8:40 a.m. on the second Sunday in January, and find a friendly "listener" to encourage you about what you've done.

We have awards for students who learn 50 or 100 verses, but you don't need to do 100 verses or 50 to benefit personally from this! Any verse you learn is more than you knew before! And you can't beat God's Word for truth and comfort for your weary soul! Join us! It's not a competition, just a pursuit of spiritual treasure.

~ Gail Mininger,  
Scripture Memory Coordinator

## Book Review

He Speaks to Me Everywhere: Meditations on Christianity and Culture, by Philip Graham Ryken. Published by P&R Publishing, 2004. Paperback, 222 pages, Reviewed by OP pastor Gregory E. Reynolds.

This collection of crisp, thoughtful, pastoral talks is not only generally helpful to the Christian reader, but also a fine example of what pastors should be doing regularly for God's people: applying the lordship of the risen Christ to all of life. The fifty meditations are part of a series of meditations entitled "Windows on the World," delivered on Sunday evenings at Tenth Presbyterian Church in Philadelphia. They are organized under nine wide-ranging topics: love, marriage, and family; sports and leisure; science and technology; social issues; politics; feasts and festivals; the Bible; church history; and Christianity today.

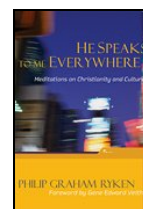
There is one minor mistake in the essay on work: the Sabbath commandment is referred to as the "fifth commandment." The graphics and the typography are admirably commensurate with the subject matter.

One need not believe in the reformation of culture to have a consistent, coherent, Christian worldview. Some mistakenly believe that in order to be consistent Calvinists we must insist that the civil magistrate implement some form of the

true religion. Ryken sets the stage for a healthy alternative in his introduction when he asserts: "The lesser gifts of God's common grace should never be confused with the blessings of his saving grace, but they should still be received as gifts from God. Common grace means that God is concerned about far more than sin and salvation. He takes an active interest in all the life of the world that He has made" (pp. 15-16).

So we must take an active interest in God's world. It is essential for the church, as an embassy of the risen Christ, to engage the culture in which God has placed us. Clearly, more study of the Reformed doctrine of common grace is needed. Ryken's book is a splendid and eminently practical place to begin.

Originally published in New Horizons  
Date posted: 05/08/2005



Note: We have copies on sale at the Bookstore shelf in the Narthex for \$4.00 per copy (list price: \$13.99).

## Switching to the ESV (conclusion)

follow with us as we explain and apply from the passage what God is saying. The ESV is not a perfect translation. I'm sure there will be times when I, or Pastor Larry, think another translation is better, but overall we think the ESV is superior.

We are also excited to use the ESV because it is readable and faithful for every aspect of the ministry of the Church and family and personal devotions and worship. My hope is that you would be aware that you are reading, memorizing, using, applying, and praying God's word from the best and most faithful translation around. And from this, you would be excited and grow in the Christian life using the ESV as a standard for generations to come. The ESV, published by Crossway, a solid Reformed-leaning evangelical publishing company, is offering a wide array of great Bibles. The ESV is expanding its reach exponentially and internationally. The consensus is growing in the use of ESV.

In conclusion, the ESV is the best mixture of readability and faithfulness to the original that, at the same time, reflects our theology and doctrine of Scripture. Historically, the ESV

is in continuity with the most faithful stream of English translations. Philosophically, the "essentially literal" approach to translating the words, while smoothing out the English, is better than the others. Theologically, the ESV best conforms to our doctrine of the full plenary inspiration of Scripture. Practically, the ESV is and will be the best translation for many years, possibly even generations to come. Our prayer as we make the switch to the ESV will not be a better translation as a goal in itself, but, ultimately, to more faithfully minister to you the very Word of God written, here, at Lake Sherwood OPC to the glory of God, through His Son, by the power of His Spirit.

### Footnotes:

<sup>1</sup> Lecture given during the Church-wide Sunday School

<sup>2</sup> See J.I. Packer's treatment of this controversy in *Knowing God*, (InterVarsity Press: Downers Grove, Ill, 1993), pp. 182-184.

<sup>3</sup> From NIV website: <http://www.ibs.org/niv/background.php>

<sup>4</sup> You can obtain a copy of the presentation slides at the Church office or James Lim.

<sup>5</sup> Ibid.

<sup>6</sup> WCF 1:8

## SUNDAY SCHOOL



### Children's Sunday School Subjects

Toddlers: "God's Son" – The birth and stories of Jesus, God's Son, in the New Testament.

Preschool: "Jesus Is God's Son" – Following Jesus from the manger to the Mount of Transfiguration.

Grades 1 & 2: "Loving Jesus" – Loving the promise of the Savior; meeting him and responding to him.

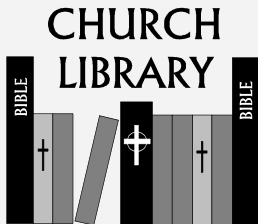
Grades 3-5: "Listening to Jesus" – The teachings of Jesus from the Gospels.

Middle School: Bible Doctrine (Year 2) – A study based on Westminster Shorter Catechism Qs. 39-107

High School: various topics

### Winter Adult Sunday School Class: "The Foundations of a Christian Worldview"

Paul wrote in Romans 12:2, "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (ESV)" He wanted to impress upon them the difference that the "mercies of God" (from 12:1) in the gospel made in how a Christian thinks and then lives. One of the foundational points that Paul makes is that how we think, how we see God, the world, and ourselves in it, can and does affect how we live. This is the goal of our new class in the adult Sunday school. We will be asking the questions, "How does my Christian faith and life really change the way I think? How does it really impact the way I live?" These questions are really grounded in what Paul means by "being transformed by the renewal of your mind", which can also be understood in terms of having a "Christian worldview". One of the great needs of Paul's day, and in ours, is how to think and act from a genuinely "Christian worldview" for every area of our lives. Please join us at 9 am in the Sunday school hour as we seek to explore and answer some of these questions in our new class entitled "The Foundations of a Christian Worldview" taught by Mr. James Lim.



Visit our new library

webpage at Library Thing

<http://www.librarything.com/catalog/lsopec>

## Our New Library Extension

The mission of Christian Education is not only to educate, but also to equip Christians in the faith and life in Jesus Christ. Thanks to the Christian Education volunteers, Natalie Flick, Susan Vogt, and Andy Baker, we have been in the process of reorganizing and relaunching the Lake Sherwood OPC Library. We have decided to begin with a small library extension in the Narthex. This is the "other" shelf adjacent to the "Bookstore" shelf. These library books represent some of the best and most helpful books in our collection. They have been painstakingly indexed, organized, and entered into a library database, by Natalie Flick, to offer you the most accessible and useful Library for Christian Education and Discipleship. We even have a library webpage at LibraryThing

(<http://www.librarything.com/catalog/lsopec>)

LibraryThing is a wonderful tool for listing our collection with useful information on the books that we have entered so far, which is presently confined to the extension shelf. We are in the process of reorganizing the rest of our collection. Our hope is to offer you the best church library we can, for your continued education and growth. Our prayer is that you would use this ministry as part of the larger ministry of Discipleship and Christian Education here at LSOPC.

Here are the checkout procedures for the Library Extension that will include the main collection as well, when it is re-launched.

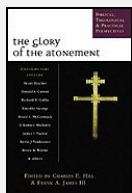
Instructions for checking out books from the LSOPC Library Extension Bookshelf:

1. Choose book from Library Extension Bookshelf (not bookstore bookshelf!)
2. Pull card from pocket in back of book
3. Write name and due date on card (Due date is one month from date of checkout. E.g. checkout on Oct. 02, 2007; due date on Nov. 02, 2007.)
4. Place pocket card into checkout box.
5. Write due date on pocket (this is the due date for you to remember)
6. Return book by placing in bin marked "Book Returns"
7. Please Return on due date (if you want to renew the book, then pull out the original card (step 2) from the box and write new due date on both card and pocket)

There will be no late fees, yet. However, we would greatly appreciate the timely return or renewal of each book. There will be a 2 renewal limit for each book. \*\* If a book is more than a year overdue, then the Library staff will publish your name in the bulletin and announce to the congregation that the book is due. So please return or renew in a punctual manner.

## Library Blurbs

Books on the Library Shelf



The Glory of the Atonement: Biblical, Historical & Practical Perspectives : Essays in Honor of Roger R. Nicole  
Edited by Charles E. Hill and Frank A. James, III.

This book may not be on the shelves of many Christians, but it should be. It is a festschrift, a scholarly volume of collected essays in honor of a respected scholar, Roger Nicole. The contributors are a veritable Who's Who of Reformed and Evangelical scholarship. Some of the contributors to this volume include D.A. Carson, J. I. Packer, Bruce McCormack, Kevin J. Vanhoozer, Frank A. James, and Richard B. Gaffin (an OP minister). There is also a bibliography that was put together by our former Ruling Elder John Muether. This book was written to serve two great purposes: to honor Roger Nicole for his immense contribution to evangelical and Reformed theology and to publish a book on the Atonement. With this book, both aims have been ably served. These essays are not for the faint of heart nor the weak of mind. It is an academic book that can be read with

great profit by the lay person, as well as the advanced Bible student. Recently, there have been many attacks against the biblical doctrine of the Atonement. This book has been very influential in defending and illuminating afresh this glorious biblical doctrine that is at the very heart and soul of our religion. The editors write, "The Atonement is the crown jewel of Christian doctrine. And it is the responsibility of each generation to preserve its heritage, explore its facets and allow its radiance to illumine their day. The Glory of the Atonement is an attempt to fulfill this trust at the dawn of a new millennium and to give honor to the career of Roger Nicole". Through this book, may we gaze afresh into the glory of the atonement and live in the glorious life of the Cross.

