

## Pastoral Staff

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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## The Church and Missions (Part One of Three)

by Bruce F. Hunt

*An address delivered at the opening exercises of Westminster Theological Seminary, Philadelphia, 1957.*

My subject today is "The Church and Missions." I wish to develop this subject under three propositions: 1. *The work of the church is missions.* 2. *Missions is the work of the church.* 3. *The work of missions is the church.*

### The Work of the Church is Missions

The first proposition that I would have you consider is that *the work of the church is missions.* That is, the work of the church is not primarily self-preservation, the perfection of organization and equipment, the improvement of the membership, or several other firsts that people might propose.

What has been called "the Great Commission," the task of evangelizing the world, was given to *the church* and thus became its *great work*. [We do not believe that Mr. Hunt, in emphasizing the importance of missions in the work of the church, was intending somehow to set missions in opposition to worship. Indeed, as his own life's work on the mission field demonstrated, missions ever has in view, in the gathering and perfecting of the saints, the extension of the worship of the living and true God.—Ed.] When the risen Lord, having been given all authority in heaven and on earth, spoke the words of Matthew 28:19 and 20 to the eleven disciples, he did not address them as some separate little group, but as a part of the church he was establishing. And therefore the work given to them is a work committed to the whole Christian church, considered both as a unit and as the individual members which compose it.

No member of the true church, or congregation of Christians, can rightly say, "I don't want to make disciples," "I don't want to be a witness," "I have no ability along that line," or "I have a personal dislike for that kind of thing and so I won't do it." Missions is the great reason for the church's existence, its great work.

We are perhaps indulging in speculation about "the secret counsel of God" when we say the reason the early church in Jerusalem was persecuted was because, having received the Holy Spirit, it had not gone to make disciples of all nations, and God had to drive it to the task by persecution. But we leave the realm of speculation for the clear statement of God's Word when we say "there arose on that day a great persecution against *the church* and they were all scattered abroad"—and "*they that were scattered abroad* [i.e., the individuals who are also called the persecuted church] went about preaching the word" (Acts 8:2, 4). Collectively and individually, *the church* was finally obeying the Great Commission.

Our Lord said, "Every one therefore who shall confess me before men, him will I confess before my Father who is in heaven" (Matt. 10:32). Jesus ordained every one of us collectively and individually to bear fruit, to make confession, to be witnesses. Confession is an essential part of the experience of salvation—"For with the heart man believeth unto righteousness (Continued on page 2)

## *The Church and Missions* (continued from page 1)

and with the mouth confession is made unto salvation" (Rom. 10:10). Paul declared, "Woe is me if I preach not the gospel!" (1 Cor. 9:16). When our Lord was asked to rebuke the children who were shouting hosannas and proclaiming him to be the Son of David, the One coming in the name of the Lord, he said, "If these shall hold their peace, the stones will cry out" (Luke 19:40).

The work of missions which has been committed to the church means carrying out Matthew 28:19 and 20: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you," or Acts 1:8: "Ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." We have heard these words so often that it hardly seems worthwhile repeating them, especially before a group of men who have dedicated themselves to the task of preparing for preaching the gospel, the evangel. But it is because I am constantly running across people among regular church members and even ministers and elders who do not believe in missions in its broadest sense that I am saying today that *the work of the church is missions*.

There are churches which do not reach out to their own community. They are a closed corporation, a social club with a limited membership. They not only do not go out, but dislike and are afraid to go out. They have an actual distaste for missions, home or foreign, and not only begrudge time given to the consideration of missions, but actually ask that the subject not be brought up, and that missionary speakers be forbidden. This may be a rather extreme position, but it is by no means as rare as one might suppose.

Then there are those who, though they would not say they are against missions, conceive of the work of the church as merely shepherding the elect; looking up and calling on those who are already church members; studying, defending, preserving the gospel pure; and teaching it to the elect and their covenant children. If they have put their money into Christian schools and into building up their local church, they feel they have done all that is required of them.

As theological students and later as pastors and even as missionaries on the field, you may find yourselves studying—not because you need to, for the sake of making the truth clear and plain—but as an escape, an excuse from going out and witnessing.

I trust that at this seminary you will get a fuller grasp and a greater zeal for the Reformed faith. I am a Calvinist by

conviction and experience. I believe that the Calvinistic theology gives one the truest motive for missions. I believe the Reformed faith is needed today as never before. But it quite disturbed me a few years ago when a minister who has since left our communion said to me in effect, "Calvinism is for the intelligentsia, so we should concentrate our efforts as a church on the intelligentsia." If our Calvinism cannot be made plain to the smallest child or the most ignorant [bushman]—if we cannot carry it to the masses on the street corner—there is something wrong with it. I would say it is not true Calvinism. I pray that the Reformed faith which you learn here may be for you and for those to whom you go in the future, a reforming faith.

We may have the light which we study, defend, and preserve, but our Lord said, "Neither do men light a lamp and put it under a bushel, but on a stand" (Matt. 5:15). And how sharp was his criticism of the steward who came saying, "Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter and I was afraid, and went away and hid the talent in the earth; lo thou has thine own" (Matt. 25:24-25).

When it was told our Lord, "All are seeking thee," he said to his disciples, "Let us go elsewhere into the next towns, that I may preach there also, for to this end came I forth" (Mark 1:37-38). In John 17:18, our Lord says to the Father, "As thou has sent me into the world, even so have I also sent them into the world."

When the disciples met the risen Lord and were full of questions about the time of the kingdom, the Lord told them it was not for them to know the times or the seasons, but they were to be witnesses to the uttermost parts of the earth.

When the disciples stood seemingly dazed and bewildered at the sight of the ascending Christ, the angel asked them, "Why stand ye here?"

It might be said that the Orthodox Presbyterian Church owes its very existence to the belief that the work of the church is missions. For when Christians within the old church found they were hindered and frustrated in seeking to proclaim the gospel of salvation to the ends of the earth—when they discovered that they were being made to support missions which were indeed no true missions—they found that relationship incompatible with their Christian faith and were compelled to break away.

The great work of the church is missions. In other words, the work of the church collectively and of its members severally is to "Go and make disciples of all the nations, baptizing them into the name of (continued on page 3.)

## *The Church and Missions* (continued from page 2)

the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you." It is for Christians to be "witnesses unto the uttermost parts of the earth" (Acts 1:8). And it is through missions, through fruit bearing, that the church glorifies God. "Herein is my Father glorified: that ye bear much fruit." It is God's intent that his manifold wisdom should be made known through the church (Eph. 3:10).

(End of Part One.)

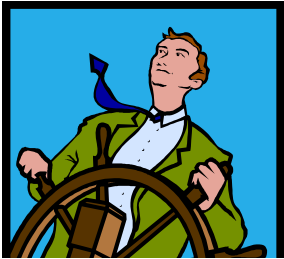
*The son of missionary parents, the Rev. Bruce F. Hunt spent his life chiefly in foreign missions (especially in Korea) beginning in 1928. He was a founding member of the Orthodox Presbyterian Church in 1936 and retired from active missionary service in 1976, after more than forty years on the mission field. At the onset*

*of World War II he was for a time imprisoned in Manchuria for his open opposition to the government's attempt to force emperor worship on the Korean-speaking Christians among whom he labored. See his gripping autobiographical volume For a Testimony. This address appeared in New Horizons in three parts beginning in March 2002.*

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## Leadership Training Course Report, March '08

by Rev. Dr. Larry G. Mininger



We are very encouraged by the faithful attendance of 13-15 men at our Leadership Training Course (LTC), which meets during the Sunday School hour. We have covered most of the Westminster Confession of Faith, anticipating the study of ch 28, "Of Baptism," March 2.

At this rate, my hope is to finish the Confession in March and do some testing to see where our men are in their progress. Depending of those results, I would ask the Session to call for nominations for additional deacons and elders before the summer. We will also read and study together a short book on church government before we quit.

This exercise has been very good for the men themselves to grow in their biblical and theological understanding. We feel confident that this time has been a good investment for Lake Sherwood church and for the greater church of Christ, as it is likely that some of these men will serve both here and elsewhere in their lifetimes. It has been good for me as a discipline and also as a good point of contact with the current and future leaders of the church.

We appreciate and need your continued prayers.

**Bower Small Group**  
by David Bower and John Zeher

**Annual Christian Education  
Enrichment in April**

The "Bower" small group has finished our study of I Corinthians and is planning to start a twelve-week study of the R. C. Sproul video series on what characterizes Christians. The apostle tells us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control. It is through the Spirit that we develop these traits, grow in grace, and glorify God. R.C. explores these qualities and the transforming power they both evidence and create. ( A Study Guide is available, if desired.)

The topics that will be covered are:

- |                                   |                             |
|-----------------------------------|-----------------------------|
| The Struggle for Spiritual Growth | Joy and Peace               |
| The Goal of Spiritual Growth      | Long-suffering and Kindness |
| The Priorities of Righteousness   | Goodness and Faith          |
| The Assurance of Salvation        | Meekness and Self-control   |
| The Indwelling Power of Love      | Growing to Maturity         |
| The Practice of Love              |                             |

I am pleased to announce that we will be having Dr. Allen Curry, an OP minister, Professor of Christian Education at Reformed Theological Seminary (Jackson, MS), and training consultant for Great Commission Publications give our first ever yearly CE enrichment conference. The date is set for Saturday afternoon 19 April 2008 and will include a church-wide Sunday School Convocation on Sunday morning. This conference is for our small group leaders, Sunday school teachers, staff, and LSOPC members who are interested in teaching.

So please mark your calendars and set aside that date, because when you grow in your theology and life as a teacher, it will help your students grow as well. ~ Rev. James Lim, Associate Pastor

**Class Notes**

**The Small and Mighty ( –lunged, that is!) by Taylor Lim**

They may be small, they may be young, but they are by no means quiet! Our Pre-K Sunday School comes equipped with two rather vivacious children\*, unafraid of shouting out the name of their Lord and Savior...loudly. So if you hear us, in those classrooms down the hall, know that we are singing, dancing, and proclaiming the name of Jesus!

In September, we began at, you guessed it, the beginning! Learning of God's marvelous Hand in creation and that carrying Hand through the redemptive history of the Old Testament, always being pointed to the ultimate work of Jesus Christ. We have continued through the birth of Jesus and are now focused on Christ's earthly ministry that, interestingly, has been coinciding with the Sunday evening sermons. What a wonderful opportunity for double reinforcement of such important messages!

Our class demands interaction and so our learning has been very hands (and feet)-on, off, up, down, and every direction you can imagine. We followed stars, remembering the wise men and their journey. We followed a path, appreciating the use of our feet, and re-enacted the steps that the four faithful friends took to bring their paralyzed comrade to Jesus (using obliging "Little People" and a doll house that conveniently had a hole in its roof). And in every action we've taken, we have been reminded of the central importance of Jesus and the greater meaning of His work on earth.

The two vivacious children are eager (usually) participants and I have watched them improve by leaps and bounds not only in their ability to focus on the task at hand, but also to engage in the lesson and walk away with the essential meaning of the passage. They are up to Question #8 in their catechism, answering well the facts that I pray continue to implant in their hearts. The Lord has blessed our Pre-K Sunday School and it is truly exciting for our two vivacious children to know the name of their Lord and to understand the great things He has done! In the New Year, Miss Rebekah Butler joined our class as a Teacher's Aide. And what aid she has provided!

From cleaning to building to singing to dancing, she has quickly become indispensable to our class! I, the teacher, have been encouraged in this year through the student's growth and through the servant's heart of my lovely Teacher's Aide. But not only that, I have found that this Sunday School class has strengthened my own faith by being reminded weekly of the very essentials of our faith. Would you believe that I have learned just as much as our two vivacious children? Believe it! In being brought back to the basics of what is really important, the Lord has reminded me of, you guessed it, Jesus.

Praise the Lord for Pre-K Sunday School!

\*Taylor's class includes Sophia Lim and Nathan Flick.