

OCTOBER 2026

LEWIS LAKE NEWS



Dave Kraemer dropped off a plethora of pumpkins for the kids at Lewis Lake.
Thanks Dave!

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About Those Long Sermons...

by Joe Reed

For years now, we've enjoyed this little good-natured banter about the length of my typical sermon, and I enjoy it. But after nine years of serving you, and now occupying the pulpit most every Sunday, I want to have a more serious conversation about why my sermons are the way they are. I'm going to come at this from three angles, then try to pull them all together.

The Historical Angle

Preaching is an ancient craft. Abel's blood 'spoke' (Heb 12:24). Noah was a "preacher of righteousness" (2 Pet 2:5 NKJV). Throughout the OT, God spoke to His people 'by the prophets' (Heb 1:1). The prophets had one task: receive a message from God and deliver it. Sometimes the people would hear the message and obey it (Neh 8:1-12), often they didn't (Isa 6:9-10, Ezek 3:7). In NT, John the Baptist preached the Kingdom of God powerfully, and many responded positively, but others reacted violently. John's preaching ultimately cost him his life. During His three years of public ministry, Jesus too was first and foremost a preacher. He came, he said, "to proclaim good news" (Luke 4:18). A large portion of the Gospels is devoted to Jesus' teaching, most famously the Sermon on the Mount. Some loved hearing Jesus (Luke 4:22) and some hated it (Luke 4:28). The Apostle Paul said he was "appointed a preacher" [note the Divine passive!] (2 Tim 1:11). Paul to found some who were eager to hear him (Acts 17:11), and others concluded "he should not be allowed to live" (Acts 22:22). No wonder Paul, sitting in prison, would ask people to pray for him, "that I may declare [the gospel] boldly" (Eph 6:20).

The early church placed a great value on the preacher (Tertullian, Athanasius, and John Chrysostom come to mind), but by the Middle Ages the significance of God's Word proclaimed by a preacher was overshadowed by God's Word pictured by the sacraments. The Reformation turned the Western world upside down, and it did so as pastors studied their Bible and explained it to people. In Protestant churches, the altar was removed from its central place and replaced by a pulpit as preaching became the central element of a worship service. But this transformation came at a price: many preachers, such as John Hus, John Wycliffe, William Tyndale,

Bishops Lattimer and Cranmer to name just a few, suffered severe persecution and martyrdom as a reward for making the Bible available and understandable to people.

Time would fail me to speak of the great influence of the preaching of the Great Awakening, the Second Great Awakening, or even of the great preachers of the modern age, all of whom found audiences eager to hear, and hostile ones. In sum: Preaching dates back to Genesis, and continues to inform and transform people as God's man brings God's message to God's people. Throughout human history, some receive the message gladly; others despise not only the message, but the messenger, and seek to stop him from preaching by trying to harm him in some way.

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The Theological Angle

Preaching was first and foremost God's idea. God has many options for communicating to His people, including angels, dreams, or just speaking to people directly, but far and away His favored method to send a message is through His chosen spokesmen.

I say 'chosen spokesmen' because nowhere I'm aware of in the Bible does a legitimate prophet or preacher enter into the work on their own initiative. God called Moses (against his will, you recall), Jeremiah, Isaiah, etc. to be His spokesmen. For His part, Jesus didn't take applications for disciples, He sought them out. He initiated Paul's ministry. In fact, the Bible has a special name for those prophets or preachers who claimed God called them to speak when He didn't: False prophets. Jesus called them wolves.

Even today, we believe a preacher is to be called by God. In theology, we speak of the "internal" and "external" call. The "internal call" is something a man feels within, in his own spirit, an urging or a prompting to preach. The "external call" comes from outside a man; it's when other people recognize God's empowerment on a man as he delivers a message. If a man has no internal compunction to preach, or if people don't sense God at work through his preaching, he simply shouldn't preach. It doesn't mean he's a bad guy or useless to the Kingdom, it just means God hasn't called him to this particular task. And that's okay – God hasn't called most Christians to preach.

~ continued on page 5

What is in a Name

by Bob De Young

I learned a new word the other day. The word I discovered was **“Susurrus.”**

The context in which I learned this new word was a evening game show. The show was called “Who Wants to be a Millionaire.” The definition of this word, “Susurrus”, has to do with the sound that the wind makes when it softly blows through the trees. I usually do not watch evening game shows, but my granddaughter was over and she is quite familiar with the characters and the concepts of Who Wants to be a Millionaire. I am quite unfamiliar with all the happenings in pop culture. So my granddaughter translated for me as various comments were made.

I did make one interesting discovery about myself, and about people in general. For, as I went out the door the next day, I found myself listening to the wind. We all have heard the wind blowing through the trees, but this time, I found myself listening to it in a new way. There was a word for it. It had a name. “Susurrus.” It would seem that giving something a name gives it a greater sense of existence.

The Bible has many moments when something is given a name. One of the first things God had Adam do was to name all the animals. It would seem that, though God had created all the animals, yet Adam added to God's creation by attaching an appropriate name for each one. Furthermore, people did not just travel from town to town in the Bible, but instead they went all the way from Dan To Beersheba. And when God appeared to Jacob, as he was traveling back to his family home, Jacob declared that this must actually be the “House of God.” And so, he named it, Bethel, Which means literally, “House of God.” Once again, we see that, when something has a name, it takes on a higher level of importance.

After Jesus died on the cross, and people began to trust in him, and listen to his voice and live according to his truth, people began to give them names. In Acts 11:26 we read that the followers of Jesus up in the city of Antioch were first called “Christians” in that place. And in Acts 19:9 the whole business of following Jesus was referred to as “the way.” If giving something, a name adds importance to it and significance, then

we see this business of following Jesus becoming more and more important and more and more significant in the lives of these believers.

The book of Revelation seems to have more naming moments in it than almost any other book of the Bible. God communicates, important, spiritual truths by giving unique names to these entities. And even we Christians, who are followers of the way, will be given a new, or an additional name. In revelation 3;12 we read this.

“The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.”

In heaven, God is going to add to our existence and to our significance by giving us a powerful new name. When I step outside and listen to the wind blowing lightly through the trees, I now pay attention, for the sound I hear is “Susurrus. It has a name.

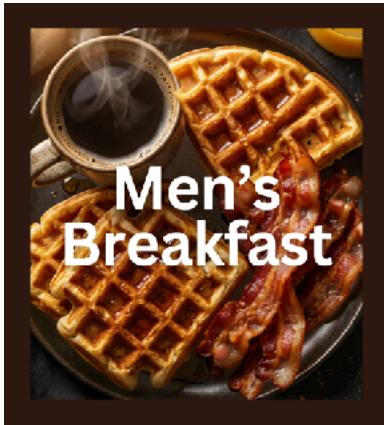
As we think about living our lives before the Lord, we must realize and understand that this is something important. This walk that we walk and this talk that we talk and the habits that we keep, these are all significant and important. We are not simply doing these things for a small reason. These things that

we do are never a take it or leave it kind of thing. We are Christians, and this is the most important reality of our lives. So own your name and live out your walk before the Lord with joy and with pride. For you have been given a name. “Christian.”

“As we think about living our lives before the Lord, we must realize and understand that this is something important. This walk that we walk and this talk that we talk and the habits that we keep, these are all significant and important.”



Bob De Young is enjoying being semi-retired and holds the honorary title of Pastor Emeritus.



Saturday, October 17th at 7:00am

Here at Lewis Lake

Come, join your fellow men for breakfast and great conversation.

Please register so we can plan to have enough food for everyone.

Contact Pastor Josh 651-308-3724 if you have questions about the men's breakfast.

50 and Better Outing to The Coyote Moon Grille

Sunday, October 18th

The Cost is \$21.95 per person (payable at the restaurant) for their delicious buffet brunch.

Coyote Moon is located at 480 55th Ave SE, St Cloud, MN 56304. Please sign up on the East wall board - **No Later than Sunday, October 11th** if you are planning to go so we can let the restaurant know how many will be coming. Phyllis Bracewell 651-328-9209 is the contact for this event.



**Saturday, October 24th
Leaving Church at 8am**

Sign Up in the App

Saturday, October 24th

Meet at church and we will depart at 8am.

Sign up in the app or contact Tami in the office to get registered.

Mark Sholtz 612-226-4393 is the contact for this event.



Youth Group Resumes on Wednesday, September 16, 2026 at 6:30pm. Students in 7th through 12th Grade are invited to attend and encouraged to bring a friend.

A meal is provided. Sam DeVito is the Youth Leader you can connect with him if you have questions. You can call or text Sam at 763-333-4024

Pastor Appreciation Sunday - October 25th

There will be a potluck meal following the second service. Meat and potatoes will be provided by the church and the congregation is asked to bring salads, desserts, and side dishes.

There will be a table set up in the Narthex for you to leave cards and gifts of appreciation if you wish to do so.



And I will give you shepherds after my own heart, who will feed you with knowledge and understanding

Jeremiah 3:15-16

WOMEN'S *Ministry*

GROWING TOGETHER IN FAITH

**Women's Ministry Meeting Monday,
November 9, 2026 at 6:15pm**
All ladies at Lewis Lake are
encouraged to join us.

WOMEN'S
Ministry

Craft Day

Saturday, October 10th
9:00 AM to 3:00PM
Bring your lunch and your
projects and come join us

QUILT RETREAT

Getting Thouse Quilts Done!

OCTOBER 15-18, 2026

Cost: \$10 per person

(covers registration as well as lunch and dinner for all three days-breakfast will be on your own)

Payment required at time of registration (non-refundable).

Space is limited to 12 established quilters,

Register in the app TODAY or use the QR code below.



What to bring:

Your sewing machine, quilting projects and supplies, Your preferred beverages (water, coffee and tea available), snacks to share if you wish.

The sewing area will be open from 10am to 9pm Thursday, Friday, Saturday and after the Worship Service until 9pm on Sunday.

When you are done sewing for the day you can leave your project here and go home to sleep in the comfort of your own bed.

Contact Tami in the church office if you have any questions.



In sum: A man doesn't become a preacher by wanting to be one; he becomes a preacher when God calls him, and both he and God's people recognize that calling.

The Personal Angle

I've listened to a lot of sermons in my life. From birth until leaving for Bible college, I listened to my Dad preach essentially every Sunday morning, Sunday night, and Wednesday night, plus a host of special occasions, at nursing homes, or Bible camps. My Dad didn't only preach lots of sermons, he listened to lots of them. The background noise of my childhood is part gospel quartet and part sermon. Dad used to have an old dresser in his office, and one of the drawers was full of cassette tapes of preaching, and he played them. I even remember listening to sermons on his old reel-to-reel. D. James Kennedy's voice came from the TV Sunday mornings, and Chuck Swindoll's from the car radio Sunday night. Dad and I have traveled to Grand Rapids, Michigan, Cleveland, and Los Angeles to hear good preaching. Bible college had a required daily chapel, plus missions conferences, Bible conferences, and other special preaching events. I've heard good sermons, bad ones, long ones, short ones, funny ones, and intellectual ones, sermons that left me in the pit of guilt and despair, sermons that left me feeling like I'd been in the presence of God. I've heard sermons that moved me to tears and sermons that bored me to tears. Malcolm Gladwell says if you do something for 10,000 hours you become a master of it, and I suspect I'm nearly a master sermon-listener. They've just been a part of my life, and I'm thankful. Nothing has so trained my mind and shaped my heart than preaching. Somewhere there's a picture of me about three or four years old, standing up in the living room, preaching. Dad says I always started my 'sermons' in the same way: "In the book of the chapter three..." That's what preaching has always been for me: opening up the Book and talking about what's in there. In my late twenties, something began stirring in my heart when I listened to a sermon. If it was a good sermon, the text of Scripture seemed to jump off the page into my soul and thrill my heart or draw me closer to Christ. I found myself thinking, "I want to do this for other people." If it was a bad sermon, one that didn't explain the Bible, didn't teach me anything, didn't capture my imagination with the wonder of God, I'd say to myself, "I might not be a very good preacher, but at least I could explain the Bible!" Those feelings created in

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me a deep longing to preach. In time, God gave me opportunities, and the congregation of Grasston Baptist Church was patient enough with me for almost seven years to let me start figuring it out, then for about two years before coming to Lewis Lake I got to do a great deal of pulpit supply. Along the way, God's people often affirmed God's calling and gifting in me. Not that I was or am or ever will be a great preacher, but I can say that God has used me and my sermons to speak to His people, almost always in ways that leave me entirely unable to take any credit for it. In sum: God arranged my life so I should hear thousands of sermons. These sermons taught me and shaped me. Eventually He placed in my heart a desire to preach, gave me opportunity to do so, and confirmed that calling through His people.

Pulling It All Together

I haven't said much about length of sermons yet. I suppose I could point to Paul, who was apparently rather longwinded, and at least once preached until midnight and only stopped after a young man fell asleep in an open window and fell backwards to his death (Acts 20:7-9). I could point you to the most influential preachers in church history and you'd find they pretty regularly preached about an hour, sometimes more. But that's not my point, because like you, I've sat through a ten-minute sermon that felt like it would never end, and a one hour sermon that felt like it barely began and I wish it would never end.

Every preacher has his faults and shortcomings. I feel many of mine keenly, and I'm probably blissfully ignorant of many more. My thoughts aren't always well-organized, I don't always tell my little stories quite right, and I say "um..." or "okay" or "right?" with frustrating frequency. I

am well aware that most everything I say in my sermons will be quickly forgotten, even by me. I'm well aware that some people really don't like my sermons, for various reasons, some of which have to do with me, and some of which have to do with the state of their own hearts. Others love them. Some think they're too long. Others think they're too short.

I always want to be improving as a preacher, but in general I don't take criticism too seriously, and here's why: when I stand behind that pulpit on a Sunday morning, I'm not there to entertain an audience. I'm not there to win a popularity contest. I'm not there to boost my approval rating. I'm not there trying to make everyone like me. If someone is sitting there daring me to hold his attention, challenging me to be

more interesting or funny than whatever he can find scrolling through his phone while I'm preaching, I'm going to lose that battle almost every time.

And I'm okay with that. Pastor Bob Johnson of Roseville, Michigan told me once, "If people are attracted to really good music, good communicator, etc. what's supernatural about that? But if people hear a 45-minute monologue about a book that's 2-3,000 years old and no pictures and a crowd shows up to hear it – that's supernatural!" Preaching is fundamentally supernatural; God speaks through it. Still, not everyone will love preaching, and will scarcely endure it. Preachers have had their critics, detractors, and persecutors from the beginning. Admittedly, some preachers deserve it!

At its core, preaching is primarily this: a man stands up to deliver a message from God's Word to God's people. That's what God has called me to do: to explain the Bible and apply it to people's lives. Some will find it nourishing and enriching, some will find it distasteful and boring. Incidentally, I do try not to bore you; if a sermon isn't interesting to me, I don't expect it will be to anyone else. In those moments when I'm bored in my own sermon, I feel I've failed you. If I'm not excited and enchanted by what God has taught me throughout the week as I studied and pondered His Word, I have no reason to expect you will be. But I also know that if someone isn't excited about learning the Bible or drawing closer to God, he probably won't be too excited about my sermon. I have to be okay with that too – I can't make anyone get excited about the Bible. I can, as the old proverb says, bring a horse to water, but I can't make him drink. My task is just to make sure the water I offer is as clear and attractive as God has enabled me to offer it. The rest is up to God.

Why are my sermons as long as they are? Could I make shorter ones? Actually, no, not really. Believe me, I've tried. It's not how I was trained, and it's not how I've been wired. I take the time needed to verbalize the message that burns in my heart. I know not every sentence will be a work of art, not every minute will be attention-grabbing. But that's not my task. My task is to use the limited but real talents God gave me to explain God's Word in a way you can understand it, and then apply it to our lives in some meaningful way, and that all takes time. So, I take it, because I take my calling and your spiritual health very seriously. If I entertain people so they have a great time, but they didn't meet God, I failed them. If people come pining to know God's Word better and hear God speak to their spirit and didn't, I failed them. I'm thankful God has always used imperfect preachers like me and imperfect preaching like mine to speak to His people. So, there you go. A long article explaining long sermons. Shocking, I know!



Joe Reed serves as the Senior Pastor here at Lewis Lake.

Apart from ministering our gift in the service of the Lord, our life on earth is worthless. Our sole purpose as Christians is to obey and serve the Lord through the gift with which He has uniquely blessed each of us, so that the body may be built up to be effective in evangelism. ~ John MacArthur



Subscribe to the Lewis Lake Pulse, a weekly email sent out on Monday mornings with the week's announcements, along with a few things Pastor Joe recommends for feeding your soul throughout the week. To subscribe to The Pulse, shoot an email to office@LewisLake.org with the subject line "Subscribe to Pulse" and we'll get you fixed up! Or you can scan the QR code to the right.





We Need Kitchen Volunteers For Both Services

Contact Mark or Dianna Sholtz if you
are interested in volunteering
or sign up on the East wall.

Mark Sholtz 612-226-4393 - Dianna Sholtz 763-439-8491

Ushers & Greeters Needed for Second Service!

Talk to Dan or Megan Stobb or sign up on the
East wall board if you would help

Dan Stobb 320-241-6340 - Megan Stobb 320-209-1565



THE NURSERY IS LOOKING FOR VOLUNTEERS
Contact Amanda Munsterteiger if you are interested
in volunteering or sign up on the East wall.

Amanda Munsterteiger 612-390-1911



This year our church is setting a goal to pack 100 shoeboxes together. There are several ways you can help:

- pack a shoebox yourself
- donate items
- sponsor a box with a \$10 gift
- shop our Amazon Wishlist and have items shipped to the church
- join us for our packing party on November 1

You don't have to do everything - just pick one way to participate. You can leave your donations on the table in the back of the sanctuary.

Our goal is 100 boxes, and we're praying over every child who will receive one. Give. Shop. Pack. Pray. Let's fill 100 boxes together!

Eli Sorenson 612-271-5065 is the contact for Operation Christmas Child.

Scan the QR code to be directed to our Amazon Wishlist.

