



from
Christ
Lutheran
Church



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Issues, Etc.

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lutheranpublicradio.org

**Lutheran Doctrine:
Christ-Centered,
Cross-Focused**

AWAIT GOD'S FUTURE
AN ADVENT-CHRISTMAS SERMON SERIES BASED ON ISAIAH

BY PAUL R. RAABE

Isaiah 36-37
 "Yahweh Will Save His Zion"
 Isaiah 13:9-13, 19; 14:1
 "The Day of Yahweh Will Come"
 Isaiah 19:23-25
 "Gentiles Will Belong to
 Ancient Israel's God"
 Isaiah 25:5-9
 "Death the Swallower
 Will Be Swallowed Up"
 Isaiah 12:4-6
 "O Give Thanks unto Yahweh"
 Isaiah 16:4-5
 "The Righteous King on David's Throne"

Advent is the time of the church year that concentrates on the future tense. The overall theme of the series is "Await God's Future." It is God's future that we are yearning for based on what God himself has announced. God's future is our hope, not human-made futures, not human-concocted utopian dreams, not future visions depending on human technology, engineering, and science. The overall goal of the series is to enable people to hear some of the future-tense announcements of the ancient prophet Isaiah, so that these ancient words will instill in the hearts and minds of the listeners repentance, faith, and hope in the coming of Yahweh. Isaiah bids us: "Await God's Future." The texts come from the prophet of ancient Israel named Isaiah son of Amoz, from parts

of his book generally unfamiliar to people. For each text I give some preliminary notes¹. The sermons are sermon starters. The pastor will need to fill in with additional material based on the local context. My goal is to stimulate some homiletical ideas and approaches. In this series we want to practice a double hearing, to hear the prophet preaching to his original listeners and to hear his words continue to speak to us through Christ now 2700 years later in North America. These ancient words were the true word of God then, and they remain the true word of God now. The season of Advent is a good time to hear the prophets of ancient Israel announce the future. In this series we will let Isaiah ben Amoz move us and lead us to respond properly to the future he was announcing. We now live in the time between the times, in the "now" of the age of fulfillment and in the "not yet" waiting for the future consummation. Each one of Isaiah's passages has already been fulfilled in Jesus the Messiah and we already enjoy its blessings now by faith. At the same time, we await its full empirical and visible realization when Jesus returns in glory. Isaiah can help us prepare and wait for that future.

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ANNIVERSARIES

09 Erik & Lula Arlton

BIRTHDAYS

NOVEMBER

07 Michaela Nix Richardson
13 Mildred Corey
14 Daniel Monson
18 Duane Ellis
18 Teresa Ewoldt
18 Miranda Flugge
19 Ian Nix
21 Erik Arlton
23 Rita Ewoldt

BAPTISMS

NOVEMBER

04 Basil Wetzel
23 Leslie Britson
25 Austin Preheim
28 Benard Ewoldt
29 Michaela Nix Richardson



IN OUR PRAYERS



Mildred Corey, at home
Susan Powell, at home
Elva Clauson, at home

LUTHERANS FOR LIFE

November 2 “We know that there will always be changes in laws and politics, and we can only change that as best as we can. The comfort that we do know is that the Father does not change like shifting shadows. In today’s world, changes are swift and inevitable, but our faith and trust in our unchanging God are the comforts that sustain us!” *Di-ane Albers, President of Lutherans For Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

November 9 “God creates, redeems, and calls all human beings as His own precious treasures from fertilization to forever, regardless of ages, appearances, abilities, or impairments. The Gospel of Jesus Christ invites us to an honest humility and an enthusiastic hope that receive each one as gift and privilege!” *Pastor Michael Salemink, Lutherans For Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

November 16 “When life around us is dark and despairing, when troubles are real and overwhelming, when our hurts outweigh our joys, take a moment to think about God’s beautiful creation given for us as a ‘good and perfect gift.’ Take a moment to remember that we have another Light in our world—our Lord Jesus Who is the Creator of all things and is the light of men.” *Barbara Lane Geistfeld, DVM, Lutherans For Life – A Life Quote from Lutherans For Life • lutheransforlife.org*

November 23 “Thankful hearts and people produce a grateful culture, a society that is set free to live freely, set free from the mere whims of others, allowing all to live, everyone from the smallest to the perceived greatest. Whether you trust in God or not, freedom exudes gratitude. Gratitude is the grace that blesses all in this life. It gives others some semblance of hope.” *Rev. Mark Frith, Lutheran Center for Religious Liberty – A Life Quote from Lutherans For Life • lutheransforlife.org*

November 30 “As we prepare to celebrate Jesus’ first Advent, His birth in Bethlehem, we also look forward to the day of His return, His second Advent. On the Last Day, we will see Jesus returning in glory as King and Judge. The Good Shepherd will come again to gather His flock to Himself forever.” *Dr. Carol Geisler, Lutheran Hour Ministries – A Life Quote from Lutherans For Life • lutheransforlife.org*

Give
THANKS
to the Lord
for He is good; His love endures forever.

–1 Chronicles 16:34



Pointing to the Rock of Ages

*Not the labor of my hands Can fulfill Thy
Law's demands;
Could my zeal no respite know, Could my
tears forever flow,
All for sin could not atone; Thou must save,
and Thou alone. (LSB 761:2)*

While the classic hymn “Rock of Ages” shows up in the *Lutheran Service Book* in the “Hope and Comfort” section, it can also teach us a valuable lesson about Christian stewardship. If that surprises you, stay with me on this one.

No Lutheran would ever dispute the fact that our work does not save us. Ephesians 2 makes it truly clear that we are dead in our trespasses and sins and would remain in that state until Christ raises us by grace. There is not a ladder on which we can climb out of the grave that our sins have dug for us. No blood, sweat nor tears will be able to rescue us. We all know this.

Our works do not save. Christ’s work on the cross of Calvary does! He bore human flesh. He carried the burden of our sin to the cross. His body was beaten, bruised and bloodied for us. He has indeed atoned for us! This is more than enough reason

for this hymn to be bouncing around in your head all day today!

But our work has a place. The place is in response to what the Father has done for us in Jesus. The Rock of Ages, who is Jesus, becomes the foundation on which our lives of faith are built. The Holy Spirit uses the means of grace to make

us God’s workmanship that Paul talks about in Ephesians 2:10.

Our workmanship does not display our power or prowess. Like the heavens declare the handiwork of the Creator, the works of a redeemed sinner point others to the salvation that is worked only by Jesus alone. Our work is a response to and reflection of a grace and glory that we ourselves could never accomplish or achieve.

We become stewards of the treasure that is the Gospel. When we faithfully support the work of the Gospel of Jesus Christ with our financial support, we are doing the work which points to the One who alone atones. When we come alongside a struggling sister or brother for whom Christ died and we share the stewardship work of compassion and care, we enfold the treasure of God’s love and redemption. When we make it a weekly priority to arrange our schedule to be in the Lord’s House with other stewards of the Gospel to receive again and again the Gospel’s precious gift, we are stewards of the Body of Christ in the congregation that points even more people to Jesus.

We cannot do this. Jesus does it through us. We are simply stewards of this precious treasure!



IN GRATITUDE

Thank you, Father, for having created us and given us to each other in the human family. Thank you for being with us in all our joys and sorrows, for your comfort in our sadness, your companionship in our loneliness. Thank you for yesterday, today, tomorrow and for the whole of our lives. Thank you for friends, for health and for grace. May we live this and every day conscious of all that has been given to us.



**CHRIST LUTHERAN CHURCH
TREASURER'S REPORT
October 22nd, 2025**

	<u>08/2025</u>	<u>09/2025</u>	<u>10/2025</u>
Deposits: \$ 13,973.91	\$ 20,168.30	\$ 6,728.00	
Disbursements:	\$ 12,322.70	\$ 17,982.13	\$ 14,205.84
Deposit Breakdown:			
General Fund:	\$ 13,966.91	\$ 18,967.30	\$ 6,701.00
Designated Funds:	\$ 7.00	\$ 1,201.00	\$ 27.00
Monthly Budget Requirement:	\$ 16,987.20	\$ 16,987.20	\$ 21,234.00
Mortgage Balance as of 10/22			\$ 27,690.98

SERMON TITLES AND TEXTS FOR NOVEMBER

11/02	For all the saints who from their labors rest What does Jesus teach you?	677 Matthew 5:2
11/09	From God can nothing move me Your God is the God of the Living!!	713 Luke 20:38
11/16	The day is surely drawing near Not one stone on top of another!?	508 Luke 21:6
11/23	Lord, enthroned in heav'nly splendor Do you mourn and Lament for Jesus	534 Luke 23:27
11/27	Now thank we all our God Who do you give thanks for?	895 1 Timothy 2:1
11/30	Savior of the nations, come Do you d as Jesus directs you?	332 Matthew 21:6



Lord, Enthroned in Heavenly Splendor

Lutheran Service Book 534 | study by John G. Fleischmann

Introduction

Jesus is our King. That is the emphasis of the readings, prayers and hymns for the Last Sunday of the Church Year.

The Explanation to the Small Catechism reminds us that there are three kingdoms over which our Lord reigns: the kingdom of power, which is the world; the kingdom of grace, which is the Church; and the kingdom of glory, which is heaven (Luther's Small Catechism with Explanation, Question 212).

Centered on the Holy Eucharist, this hymn praises Jesus for His reign in the Church through the Means of Grace and His reign at the right hand of God in heaven.

- How is Jesus present in the world today?
- When is a person brought into the kingdom of grace from the kingdom of power?
- How does Jesus reign in the Church today?
- When does the kingdom of grace become the kingdom of glory? How does this tie in with the theme of the Last Sunday of the Church Year?

Exploring the Scriptures

This hymn uses the wonderful worship imagery that is given to the Church in the Book of Revelation.

Read Rev. 1:5–6.

- What has God made us to be? Explain.
- What does the phrase “to him be glory and dominion forever and ever” mean?

Read Rev. 5:11–14. Here we have an illustration of the antiphonal worship that takes place in heaven.

- What is Jesus worthy to receive?
- Why?
- Where in the liturgy do we sing these words?

Read Rev. 7:9–17. The heavenly worship continues.

- Who is worshipping the Lamb?
- Who are those in white robes? Why are they singled out?
- What are the promises given about the kingdom of glory?

What will God ultimately do?

Read Col. 1:13–20, the Epistle for this day.

- What has Jesus done for us (v. 13)?
- What do we learn about Jesus in verses 15 and 16?
- Of which kingdom do verses 17 and 18 speak?
- How did Jesus reconcile all things to Himself?

Exploring the Hymn Background

This hymn was penned by the Rev. George Hugh Bourne (1840–1925), an Anglican priest and warden of St. Edmund's School at Salisbury.

The author desired to provide students with post-Communion hymns that would delve into the Eucharistic mystery. “Lord, Enthroned in Heavenly Splendor” was one of seven hymns included in a private publication in 1874. It

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+ + +
**KIDS IN THE
 DIVINE SERVICE**
 + + +



What is a "catechism"?

A catechism (pronounced KAT-eh-kizm) is a book of instruction usually written in question and answer form. The word "catechism" comes from the Greek word *katekhein*, which means "to instruct." A catechism teaches the basics of the Christian faith.

Why do we need catechisms?

While visiting local churches, Martin Luther found many pastors and their church members were unaware of the true teachings of the Bible. Because of this, the people were living immoral lives. Martin Luther wrote the catechisms to instruct people in the basics of the Christian faith, that they might know Christ and His forgiveness and live accordingly. We still use Luther's Large and Small Catechisms so that we never forget those things that are necessary for faith in Christ.



Parents: Consider these words from Luther: "I, too, am a theologian who has attained a fairly good practical knowledge and experience of Holy Scriptures through various dangers. But I do not so glory in this gift as not to join my children daily in prayerfully reciting the Catechism. ... For God gave the Word that we should impress it on ourselves. ... Without this practice our souls become rusty, as it were, and we lose ourselves" (Plass, Ewald M., *What Luther Says* vol. 1 [St. Louis: Concordia, 1986], 125-26).

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UPCOMING 2024

2025

- Nov 02 Daylight Saving Time Ends, 2am
- Nov 27 Thanksgiving Day Divine Service, 9:30 am
- Dec 3, 10, 17, Advent Services, 7pm
- Dec 14: Voters Meeting, after Divine Service
- Dec 14, 4:00 pm Children's Christmas Service
- December 24 Christmas Eve service, 5pm
- December 25 Christmas Day Service 9:30 am
- No New Year's Eve/Day Service

2026

- Jan 06, Epiphany Divine Service 7pm
- Feb 18 Ash Wednesday Divine Service, 7pm
- Feb 25, Mar 4, 11, 18, 25 Midweek Lenten service, 7pm (Dinner prior)
- Mar 08 Daylight Savings Time Begins, 2am
- Mar 08 Voters' Meeting
- April 02 Maundy Thursday Divine Service, 7pm
- April 03 Good Friday Tenebrae Service, 7pm
- April 05 Easter Sunrise Matins Service, 7am
- April 05 Easter Breakfast, 8am
- April 05 Easter Festival Divine Service, 9:30am
- May 10 Mothers' Day Breakfast
- May 14 Ascension Day Divine Service 7pm
- June 14 Voters Meeting
- July 19-223 VBS
- Sept 13 Voters Meeting
- Nov 01 Daylight Saving Time Ends, 2am
- Nov 26 Thanksgiving Day Divine Service, 9:30 am

CHOIR

Choir practice will rotate between Bell and Vocal

November	5	Bell	
	12		Vocal
	19	Bell	
	26		Vocal
December	3	Bell	
	10		Vocal
	17	Bell	Vocal



(Continued from page 5)

was first offered to the Church in 1889 in the supplement to Hymns Ancient and Modern.

The imagery used by Bourne links the glories of heaven to the Eucharist on the altar in a beautiful way.

- How do hymns help you to better understand deep theological and biblical truths?
- As you read the stanzas of this hymn, how do they build upon each other?

Text

Stanza 1 begins by acknowledging that the Christ of Holy Communion is the same Christ who rose and is now reigning in heaven.

- What are the things that Jesus does for the Church at God’s right hand now?
- How does Jesus lift up your head?
- What is the connection between Holy Communion and the phrase “Jesus, true and living bread”?

Stanza 2 makes the connection between the bread and wine on the altar and Jesus’ lowly birth at Bethlehem. To the world, neither are spectacular or miraculous: the birth of a child; common bread and wine.

However, with the Word of God, bread and wine on the altar are no mere forms! They are the very body and blood of Jesus, given and shed for us!

- How do the angels hail Jesus here?
- What is the significance of the phrase “Branch and flow’r of Jesse’s stem”?
- What part of the Communion liturgy speaks of us joining our voices with the angels?

Stanza 3 takes us to the altar: the cross. It is there that the Paschal Lamb was slain for the redemption of the world.

- What comfort does the phrase “In its fullness undiminished / Shall forevermore remain” bring to you?

- According to the last line of this stanza, what is the effect of this once-for-all sacrifice of Jesus? See Heb. 10:10.

Stanza 4 makes the connection between the wilderness wandering of the children of Israel, the reign of Christ in heaven, and the lowly bread and wine on the altar.

- Read 1 Cor. 10:1–4. How did the Lord provide for the children of Israel?
- Read John 6:31–34. How does Jesus feed us in our journey to heaven?
- Read Ex. 17:1–7. How did God provide water for the children of Israel?
- How is Jesus the “Stricken rock with streaming side”?

This final stanza culminates with the heavenly worship of the Lord by all creation.

- How do we worship “with loud hosanna” as we celebrate the Eucharist?
- What certainty does the phrase “Ris’n, ascended, glorified” bring to you as you receive Holy Communion?

Making the Connection

This powerful hymn draws out the biblical imagery of heavenly worship and applies it to the Holy Eucharist.

As each stanza builds on the previous stanza, the words crescendo to the point where one can almost hear the angels joining their voices!

- How do the “praise songs” of today differ from the worship in Revelation and the words of this hymn?
- How does this hymn assist you in better understanding what takes place as you receive Holy Communion?

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Isaiah ben Amoz was called into the prophetic ministry by the Holy One of Israel. That call came during the year that King Uzziah of Jerusalem died in 740 BC (Is 6). Isaiah conducted his public ministry in Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah (Is 1:1). Isaiah had access to the palace in Jerusalem. The two major narratives in the book concentrate on Isaiah's interactions with King Ahaz (Is 7–8) and King Hezekiah (Is 36–39). Therefore one historical audience was the king and advisers in the palace in Jerusalem. No doubt another historical audience was the people of Israel who would gather at the temple site. A third historical audience comprised envoys from Gentile nations seeking relations and alliances with the Jerusalem palace and Gentile traders and merchants. We have no record of Isaiah traveling to other lands, but we do know that other lands had dealings in Jerusalem. We should not think of eighth-century BC Jerusalem as an isolated, backwoods town. It was

a bustling city full of activity and well known in the ancient Near East. Archaeology reveals that eighth-century BC Jerusalem was a rather large walled city for that day, about 150 acres with a considerable expansion to the western hill.²

Isaiah's context in the second half of the eighth century was dominated by the kings of Assyria and their military power. Especially three kings of Assyria loom large, Tiglath-pileser III (744–727), Sargon II (722–705) and Sennacherib (705–681). They turned their sights to the west, which meant trouble for Phoenicia, Philistia, Damascus and Aram, Moab, and Arabian tribes to the east. It also meant disaster for the northern kingdom of Israel and for Judah and became a large threat to Jerusalem itself. The campaigns of Sargon II and Sennacherib and the historical narratives concerning them in Isaiah 20 and 36–37 are especially crucial for understanding the material. The other key internal Isaianic text is Isaiah 39 and its prediction of a future king of Babylon.

(Continued from page 7)

In Closing

■ Sing or read aloud together LSB 534.

Prayer

Lord Jesus Christ, You reign among us by the preaching of Your cross. Forgive Your people their offenses that we, being governed by Your bountiful goodness, may enter at last into Your eternal paradise; for You live and reign with the Father and the Holy Spirit, one God, now and forever. Amen (Collect for Proper 29C).

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