



The Third Commandment by Pastor Glenn Huebel

Remember the Sabbath day by keeping it holy.

Like the previous commandment, this one seems almost irrelevant for our age. We might wonder why God is fixated on the religious observance of one day of the week when there are so many bigger problems in the world. Just as Old Testament Israel turned this commandment into a mere external observance, so also have Christians. We know that we should “go to church” on Sunday, as if that were some kind of religious work that – for whatever reason – pleases God. Many today wonder why God should care whether people chose to wake up early on

their rest day, put on “church clothes,” feed the kids and make them dress up, pack everyone in the car or van, drive to church, and go through the familiar pattern of rituals called divine service. Why should this be holier or more restful than going on a family picnic in the woods or having a quiet family day at home, or going to a sports event, or even sleeping in? Does God really need the ritualistic praises of His people? Are we not commanded to worship God in spirit and in truth rather than through special observance of holy days, visits to temples, and the performance of formal rituals?

could resume their business activities. The writings of the prophets are replete with condemnations of formal religious observances that were piously offered instead of obedience to God. God is not pleased with such “worship.” We should not be so foolish as to think God can be appeased by superficial observances of holy days and by the mere performance of religious rituals. When “going to church” is viewed as the satisfaction of some religious obligation, the point of the commandment is missed. And the point of this commandment is often missed, even today.



Rembrandt, *Moses With the Ten Commandments*. 1659. Oil on canvas, 168.5 cm x 136.5 cm. Gemäldegalerie, Berlin

It is true that when we reduce this commandment to mere outward formalism we are not pleasing God. It meant far more than that even in the Old Testament. The prophet Amos strongly condemned the people for their superficial performance of Sabbath regulations while longing for the day to pass quickly so that they

To discern God’s will in this commandment we need to place it in context. The sons of Abraham standing before Mt. Sinai constituted the chosen nation. They were people who possessed great and wonderful promises given to Abraham, Isaac, and Jacob. St. Paul speaks of the glorious gifts entrusted to Israel in Romans 9:

Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs,

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That you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name. —John 20:31

Second Commandment, cont.



and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

The promise that God would restore “rest” to the world through Messiah had been lost over and over again through history. That is why God gave birth to this nation. He wanted Israel to be the vessel to carry His promise of redemption forward through the centuries to its fulfillment in the sending of His beloved Son. To do that He instituted worship patterns and rituals to be observed generation after generation, all pointing to the atonement of Christ, the Lamb of God who takes away the sin of the world. He also established the Sabbath Day observance. Six days a week were given to the people to take care of their temporal needs of life. On those six days they plowed fields, sowed seed, harvested crops, bought and sold merchandise, prepared meals, made clothes, etc., etc. But one day per week they were commanded to put all the earthly cares and labors aside to “rest” (Sabbath means rest). God, of course, wanted them to rest physically and mentally, but He especially wanted them to focus upon the PROMISE OF REST that would come through Messiah. One day per week they were to lift their eyes and hearts from earthly cares to things eternal. They were to remember that they were God’s people, that they had a Divine

purpose to fulfill, and that God had given them His Word. Luther remarks on this commandment that sanctifying a day is not done by physical rest alone, but by occupation with holy things, that is, with the Word of God. God

was establishing a healthy balance for His people. But in spite of this provision, the Word of God was largely forgotten time and again in their history.

When Christ came into the world and offered His body to be the atoning sacrifice for the world’s sin, the purpose of the Old Testament Sabbath Law was fulfilled. Jesus has given us the true “Sabbath” (Matt. 11:28-30). Thus the external rituals associated with the third commandment have been abolished (Col. 2:16). There are no more special “holy days.” Every day is holy to the Lord. But that does not mean that the commandment itself has been abolished. The substance of this commandment is still in force, and will be until Christ returns. Like the people of Israel we are also waiting for Christ to come and to bring us into our final rest in heaven. We acknowledge that we are strangers and pilgrims in this world and we seek a city with foundations, whose designer and builder is God (Heb. 11:10). While we wait we must be very careful not to become enmeshed with this world. We must not forget who we are and whose we are. We must never lose sight of the inheritance reserved for us in heaven. Our faith in Christ is nurtured only through the means of grace. It is not nurtured through walks in the woods or sports events or sleeping in. The means of grace have been entrusted to the

Church and are administered according to Christ’s commandment by the Church. God intends Christians to be nurtured and sustained in their faith by gathering regularly with the Church around the means of grace. From the earliest days of Christianity believers began to gather together on the first day of the week (Sunday). Sunday is not a new Sabbath Day, but it has been established as the Christian day of worship for nearly 2000 years. At the end of the Apostolic age some believers were beginning to regularly absent themselves from these gatherings. The writer of Hebrews admonishes them saying, “Let us consider how to stir up one another to love and good works, not neglecting to meet together, as the habit of some, but encouraging one another, and all the more as you see the Day drawing near” (Heb. 10:24-25). God gives us this commandment so that we can maintain a healthy balance in our lives between things temporal and things eternal. Shall we neglect the spirit to care for the pressing things of this temporal life? “What shall it profit a man to gain the whole world and lose his own soul?”

The care and nurture of the spirit is also beneficial for life in this world. Many forget moderation and go full bore to gather and enjoy the things of this life. But they often learn too late that the things of this world, in and of themselves, do not and cannot satisfy. Riches, pleasure and power do not bring happiness, peace, and contentment. The things of this world are rightly appreciated and enjoyed by the SOUL which recognizes God’s gifts with thanksgiving. “Better is a little with the fear of the Lord than great treasure and trouble with it” (Prov. 15:16). “Better is little with

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Second Commandment, cont.

righteousness than great revenues with injustice (Prov. 16:8). If we ignore the healthy balance between care of the body and care of the soul, we will discover the emptiness of possessing things we are incapable of enjoying. It is quite foolish to gorge the body and starve the soul, and many are going along that path. Is that the path YOU want to take?

The third commandment sets forth the wisdom of God for living a truly happy and balanced life. Weekly gathering with fellow believers around the means of grace is not an obligation to fulfill, but making wise use of God's gracious provision to stay spiritually healthy and sane. Christians don't go to church because they "have to" but because they long for the food that endures to eternal life (John 6:27). They are not deceived by things seen, but

focus on things not seen. They thirst for communion with God, and they know where He is to be found. Of course we recognize that every Christian still has the flesh which rejects the previous three sentences as pious nonsense. Because of the flesh we need more than good intentions. We need the Spirit's resolve to drown the flesh and rise daily in the newness of life we have through baptism. Many today may have good intentions, but they seem to allow the flesh to have a voice and vote in whether or not they are in God's House week by week. They allow any and every excuse to hinder their presence in the company of saints. Unfortunately, the spirit is willing and flesh is weak, and the devil can provide excuses without limit. Years ago I found the following suggested resolution in Halley's Bible Handbook and

consider it a useful teaching tool for guiding Christians to follow the wisdom of the third commandment. Obviously this resolution can only be fulfilled in knowledge and power of the Gospel.

I hereby pledge myself, that as long as I live, wherever I may be, unless hindered by sickness or necessity, on Sunday morning I will go to church, trying to do it with one motive only: for Christ. I will try to go on time, and, I will be reverent in Church.

*My soul longs, yes, faints
for the courts of the Lord;
My heart and flesh sing for joy
to the living God.*
Psalm 84:1

Blessings
Pastor Huebel

School News

COMMUNITY SERVICE MONTH IN THE EARLY CHILDHOOD CENTER

The fifth and sixth grade students faithfully put up and take down the American and Christian flags every day that school is in session until one Thursday morning they came in with the rope and clips in their hands. The old rope had frayed so much it broke. If you've paid attention to our flag pole you know it is extremely tall. By now you must be thinking, "What does this have to do with Community Service?" The ECC teachers had invited the Keller Fire Department to talk about fire safety the week after the rope broke so once they were finished talking to the ECC children, they brought the

ladder truck around, put up the ladder, put up the new ladder, attached the clips, and helped our 5th and 6th graders hang the flags again. The Academy students were fascinated to watch the stabilizers move out of the truck and onto the parking lot, see the ladder moved into place and extended and then watch the firefighter climb up the ladder. Our students learned a real lesson in what it means to do community service that day. (Check out the pictures on the last page of this newsletter)

VINO LAS VEGAS

Have you gotten your tickets yet to attend the second annual Wine Tasting and Auction Event on

Friday, November 9 from 6:00 – 10:00? Tickets are \$25.00 and all proceeds will be used to support Messiah's Early Childhood Center and the Classical Academy. You can also purchase a chance for a trip to Las Vegas for \$25.00. The evening will be filled with opportunities to taste a variety of wines, sample delicious hours devours, bid on both live and silent auction items, have your picture taken by a professional photographer, see an Elvis impersonator (because what would a trip to Las Vegas be without that experience), and enjoy lots of fun and fellowship. Tickets can be purchased through the school office by calling 817-431-5486.

Part 1: Girl Power: The Deconstruction of Masculinity

We make men without chests and expect of them virtue and enterprise. We laugh at honor and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful. C. S. Lewis "The Abolition of Man"

Many of our young men no longer find the prospect of marriage and fatherhood a very attractive option (and in the post-modern age, *everything* is at least conceptually optional). This has concerned me for some time, but conversations with a number of twenty-something males have set me straight. My inquiries about their prospects for matrimony and fatherhood were often met with responses that registered somewhere between "You really don't know how it is now, do you?" and "You've got to be kidding." When I've asked them to elaborate, the party line goes something like this: Why should I get married? Fathers/husbands get no respect; the wife can divorce you at any time for any reason or no reason (as a result of "no fault" divorce); you then face bankruptcy; she gets the children—and you get the blame. So, old man, why should I get married?

We know that something is dreadfully wrong with our boys and young men. Or that there is something in the air that is dreadfully wrong. Urban legend (and for all I know, maybe there may be something to it) has it that our environment (groundwater, perhaps) is full of chemicals with feminizing properties (perhaps because of wide spread use of oral contraceptives—that's just one of the stories circulating on the Internet—which would be an ironic twist on the "liberating" qualities of the sexual revolution) or that plastic

containers are to blame. To blame for what, exactly? For the apparently accelerated maturation of girls and delayed maturation of boys; for the listless, demoralized state of our boys and young men who are spending hours in fantasy combat online; for their dropping behind girls in our schools; for their lack of initiative; and for their avoidance of responsibility. Many of them are falling into one of two distinct categories on the post-modern male spectrum: either that of a video game addicted computer geek or a boorish, ill mannered, video game addicted thug, with the two poles blending together somewhere in the middle.

I do not mean to dismiss all our young men as a lost cause. And while many of them do need an old fashioned kick in the pants, there is far more to the story than a 21st century wave of lackadaisical males: these seemingly puzzling behaviors cannot be adequately analyzed separately from the social, political, and economic milieu these young men were raised in. It appears that the traditional arrangements of our civilization have proved to be fragile and subject to, in historical terms, relatively swift disruption. What we are witnessing is nothing less than the deliberate "deconstruction" of masculinity.

Take a look around you. If we can disengage ourselves from the everyday push and pull of our lives, and focus our attention even briefly,

the fractured evidence, like pieces of a mosaic, can be assembled. A discernible mental picture takes shape. A best seller by feminist Hanna Rosen, *The End of Men*, for instance, celebrates the displacement of men in the workforce by women who are, we are told, breaking "glass ceilings"—and showing that men are not necessary to our economic well being. The chorus of Rosen supporters is delighted, ecstatic—they say women are smarter, more "flexible," and have more "people skills" than men. But that is not all. Our popular culture, as shaped by mass media, most often casts the father figure as a bumbling, decidedly un-hip, boob. When "the dad" does have any backbone, it is most often in his designated role as oppressive patriarch, the hated (by feminists) heavy hand that discourages the "dreams" of his high flying daughters, who long to be combat pilots, firefighters, CEOs of multi-national corporations, or president of these United States, anything but primarily a wife and mother. Women, we are told, now outnumber men on college campuses, while young women reportedly out earn young men in many metropolitan areas. Ads for military recruitment place women in non-traditional roles front and center. The 2012 summer games, boosted by some exaggerated and misleading claims about the performance of female athletes compared to their male counterparts,

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The End of Men? cont.

were trumpeted as the “women’s Olympics,” and a current TV ad shows two wrestlers on a mat—both are young girls.

Our schools, ever mindful of lawsuits, practically outlaw rough play by boys. The emphasis in education has changed as well: cooperation takes precedence over competition, while therapeutic “values” are trumpeted as superior to stern virtues. Girls tend to be more receptive to this feminized atmosphere and the boys fall behind. Apparently, boys do not like competing with girls: when the girls dominate a certain field—say, the Student Council or the Honor Society—boys will drop out or avoid taking part in any activity they sense is feminized. But what if schooling itself is seen by our boys as fundamentally feminine? If learning, diligence, and attentiveness are suspect, since displaying such qualities would make a boy’s masculinity subject to question? Mind you, this is not something that our boys think through—it is most likely a part of our nature, our human nature. It is as if we were—and I think this is self evident—made to fulfill our natures, in this case as boys becoming men. And when the environment does not support, nurture, and encourage positive and constructive avenues for the expression and fulfillment of that nature, we falter.

I wrote above that the deconstruction of masculinity, this effort aimed at undermining masculine roles, attacking masculine virtues, and subverting masculine confidence, is deliberate. There are certain aims being achieved, certain goals being pursued. Conservatives have taken for granted that masculinity in a civilized society is

automatically channeled into what seemed like self generating institutional roles—marriage, fatherhood, leadership—without understanding the fragile nature of those roles and of civilization itself. And make no mistake, the attack on masculinity is an attack on civilization. It is part of an attack that has gone on throughout history, with emasculating feminism being but one of the enemy’s guises. And girls and women are as much its targets as boys and men.

When men are degraded, losing status as fathers and husbands and when our laws discriminate against them and encourage the dissolution of the family, then everyone loses. The unhappy results of deconstructing masculinity and the accompanying feminization of our society are becoming quite clear. As the family dissolves and the roles of the sexes are turned on their heads, do women, to say nothing of men, appear to be any happier, more fulfilled, or even psychologically stable than under the much maligned “patriarchy”? Without men as providers and protectors, the male is “typecast” as emasculated loafer or, in a more immediately dangerous mode for our women, as predator.

This is the milieu we live in now. There is no single cause that explains the “end of men” as some have gleefully announced. But the roots of the attacks on “patriarchy” are the same as those of the rebellion in the garden and at the Tower of Babel—“ye shall be as gods”—and the attacks on men and fathers are part and parcel of an ancient rebellion against God, the ultimate Patriarch. The liberal principle of total equality springs from this rebellion. When feminist heroine

Sandra Fluke protests that the absence of subsidized contraception is an attack on her freedom, she is merely asserting that principle: if women are in any way hampered in the pursuit of what the “liberated” self wants (by having babies, for instance, which explains the feminist obsession with abortion) and are, therefore, not on an equal footing with men, that intolerable situation must be remedied. Since inequality is inherent, it is no surprise that the radical feminists hate masculinity itself (the “patriarchy”) and all natural differences between the sexes, which were created by a God they resent. Anything that is a restraint on absolute equality—the family, private property, churches, physical inequalities—has to be destroyed, ameliorated, or controlled by the total state that such a revolution requires.

The individual is thus considered an autonomous and self creating being who must, in order to be absolutely free, have the power to remake himself and his (or, as I should write, “herself” and “her”) environment—so we get “trans-gendered” people, “homosexual marriage,” girls on football teams, women firefighters, and women now being promoted as generals and admirals in the military. Indeed, the military bureaucracy is now attacking its own masculine values *and this must be so* if the war on masculinity and patriarchy is to be seen through. Yet the ideological deconstruction of masculinity is nevertheless but one aspect of this war, which must be supported by structural changes in technology, economics and politics. This structural assault will be taken up in part two.

Joy of Fellowship by Bill Brandt, Messiah President

There are a lot of words that extol the joys of Christian fellowship. Most of them in the Bible are about our fellowship with the Father and His Son and the Holy Spirit. We are in fellowship with one another through our fellowship in Christ. We are in communion with one another through our communion in the Holy Spirit. Spoken of in this way this communion and fellowship seem like ephemeral things disconnected from actual living. But our Lord has given us physical bodies to accomplish His work in the physical world. So how does our fellowship manifest itself in our physical lives in northeastern Tarrant County, Texas?

The first answer is that we worship together and participate in the communion of His Body and Blood. And this is vitally important. But

there is more joy to be had from our fellowship.

A significant joy of fellowship is participating in the work of building his Kingdom. I have been active in several projects over the last many years here at Messiah. I have also served on the council and on some ad hoc committees. I can tell you that my most enjoyable fellowship activity has been working together with my brothers and sisters on projects here at Messiah. Whether it's tearing out the carpet in the Fellowship Hall with Eric Weber or working on the beautiful hardwood floor in the Sanctuary with David Schultz, or remodeling the Ladies Room with Walter Cornelius, or laying carpet in the ECC Classrooms with Ed and Laralynn Conaway, or building the new Library with Steve Latham, these are the Joys of

Fellowship. Of course there were many more people involved in these projects. But I got to know these men in a way that would never happen in the course of Sunday Worship. In addition to doing the Lord's work here at Messiah I got to know some of my brothers. This joy of fellowship is also true concerning work on the council or other committees. But if I had the choice to do one or the other, purely for the joy of fellowship, I would pick laying carpet or putting baseboards up or ceiling tiles or any other work over committee work. There just seems to be something about working with your brothers in your Father's house. I look forward to our next project where I might get to know another one of my brothers or sisters and I hope that you get to experience that Joy of Fellowship.

Angel Tree is Coming!

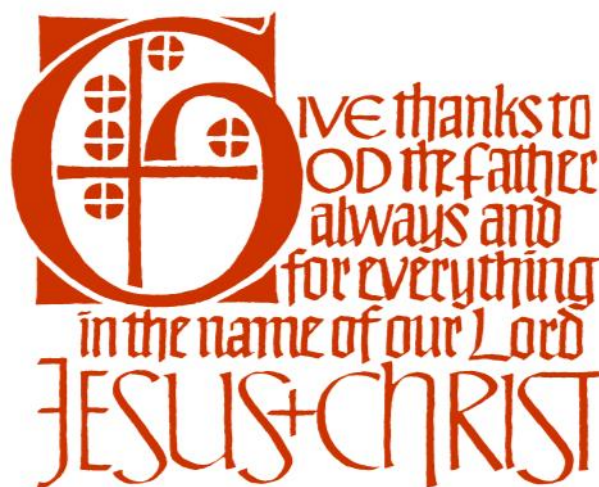
by Barbara Brewer, Angel Tree Coordinator



This Christmas, 1.7 million children will spend the holiday missing a parent that is in prison. Angel Tree, a program of Prison Fellowship, seeks to reconcile prisoners and their families to God and to each other through the delivery of Christmas gifts and the Gospel message. Messiah has teamed with the Angel Tree program to share the Good News for the past few years.

Will you help us deliver love to children of prisoners this Christmas? Join us in the Angel Tree program as we help prisoners give gifts to their children, along with reassurance of their love and God's love.

Our Angel Tree Kickoff is Sunday, November 18, 2012. We will have fudge and cookies to enjoy while you pick your little angel off the tree. Thank you for your support of this important ministry of compassion and reaching out to these families with the love of Jesus Christ!



Thanksgiving Eve Worship:
Wednesday, November 21, at 7:00 p.m.

Join us in singing praises to our God,
"from whom all blessings flow!"

A New Page by Mike St. John

Mike and Ann St. John and their five children are former members of Messiah. Mike served as an elder and Ann taught fourth grade in MLCA. They currently live in Austin. The following is a recent post on Mike's blog, St. John the Lutheran. We thought that those members of Messiah who knew the St. Johns would be interested, and that all of us could gain from Mike's eloquent courage.

October 26, 2012

"They found some cancer."

You would think that the whole world changing would sound like an explosion or a big crashing noise. You would think that it would be prefaced by news alerts and sirens – maybe even some distant screams. For me, it sounded like a page turning. The doctor actually said those terrible words that everyone secretly fears, but never actually believes they will hear. I can't remember anything we discussed after that – I think I might have even hung up on him. I heard a page turn, and nothing will ever be the same. That was one week ago today. The day my page turned. From that day until today, I have heard many more pages turn. First, my wife who shares the pages with me, and didn't even know our page had turned until I told her. She was solid, of course, but I know she was screaming on the

inside. I know because so was I. Then, one by one, I turned the pages of those closest to me, who will be most affected. Then the terrible moments that I had to turn the five tender pages of my precious children – these tender pages that no matter how gently you turn them, they always tear just a little bit. God, please protect these little hearts.

At first, I tried to minimize it – the doctor did tell me that it was in the earliest possible stage. However, no matter how I minimize it, there is no little "c" in Cancer. It's big. It's life changing. It's a page-turner.

"These are the times that define us."

Of all the conversations that I have had this week, the one phrase that is stuck in my head came from the same person who delivered those terrible words. I want them to be the first words written on the next pages of my life.

I can grieve right now, for a little while. Some days, I might just decide to pretend that nothing is going on, nothing has changed. Some days, I might be angry and mad at God. Only for a little while.

What I really want to do – no, what I am looking forward to – is the opportunities that this will bring. Opportunities to get healthier, to re-prioritize what's important, to lean on those who I love, and to lean on God, who promises that He will never leave me or forsake me. I want to learn through this ordeal how to give my fear to God, so that when I get through it, I will be fearless.

One week... just the beginning.



LC-MS Disaster Response

The Lutheran Church—Missouri Synod's disaster response ministry responds to immediate and long-term needs following natural and man-made disasters, working through LCMS districts and congregations, international Lutheran churches and other partners. We build partners' capacity to respond with Christian care to needs within the church and their communities with the following services:

- On-site assessment
- Emergency, relief and development grants
- Pastoral care for LCMS church workers and members
- Congregational Preparedness and Lutheran Early Response Team (LERT) training
- Resources (volunteer coordination, donation and equipment management)

God calls us to be His hands reaching out to bring what peace, relief and assistance we can to those who suffer the devastating effects of disasters. Your gifts for "Disaster Relief" provide a constant resource of funds that can instantly be made available to help those in need.

To give to the relief efforts for Hurricane Sandy, go to www.lcms.org



Messiah Lutheran Church & School

The Lutheran Church-Missouri Synod

1308 Whitley Rd. Keller, TX 76248

Church Office: (817) 431-2345

Early Childhood Center: (817) 431-6139

Classical Academy (K—8): (817) 431-5486

Sunday Worship: 8:00 a.m. & 10:45 a.m.

Sunday School & Adult Bible Class: 9:30 a.m.

Rev. Glenn Huebel, Senior Pastor

Rev. Dennis Kitzmann, Assistant Pastor

Mrs. Ellen Malzahn, Interim Principal, Academy

Mrs. Alison Smith, Principal, Early Childhood Center

Mrs. Vicki Main, Kantor

Mr. Joseph Sustrik, Financial Director

www.messiahkeller.org



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Meet the Umayam Family by Stephanie Gutierrez



This month we introduce the Umayans, Mike, Lindsay, Charlie, Molly, and David. The Umayams moved to Texas from Alexandria,

Virginia when Mike decided to pursue a different job.

Mike and Lindsay have been married for eight years, after meeting at the College of William and Mary in Williamsburg. Mike is from Virginia and Lindsay has lived in many places as her father was in the Air Force.

Charlie is a first grader at Shady Groves Elementary and Molly attends Messiah's ECC. David is almost ten months old. Mike is an attorney for the Securities

and Exchange Commission and he investigates possible securities law violations. Lindsay is temporarily retired nurse practitioner who is currently investing her time in family priorities.

The Umayams love to spend time with their kids in the outdoors. They love playing in their backyard and going to local parks. They also enjoy a frequent family movie night with their children.

Please welcome the Umayams to Messiah.