



The Second Commandment by Pastor Glenn Huebel

You shall not misuse the name of the Lord your God.

This commandment may seem to be completely irrelevant in our world today. When placed beside murder and stealing, taking God's Name in vain seems like a rather frivolous trespass even to those who are annoyed by foul language. Why is this emphasis on piety included in a list dealing with substantial crimes against mankind? It will surprise many to hear me say that this commandment is not only significant, but vital to the wellbeing of our individual lives, our families, our church, and our nation. Failure to comprehend the significance of this commandment leads to

spiritual disaster with all its temporal and eternal consequences.

I am not at all suggesting that an anti-cussing crusade is the best strategy for resolving the problems of our day, or that a return to basic decency in our social discourse will fix our mess. The second commandment never was, nor is now, a guideline for how to live politely in the world. This commandment is at the heart of our life, because our life comes from the One who made us in His image, and who made us for fellowship with Himself. Alienated from Him we have no life.

But how do we know our Creator?

The basic assumption of the second commandment is that the One True God has made Himself known to us through self revelation. Through this self revelation He draws us to Himself and leads us out of the prison into which we were born. Satan very well knows the power of God's self revelation, and works diligently to

distort it or hide it from the eyes of man.

God's Name is the symbol for His self revelation to mankind. The practical benefit and priority of keeping this Name holy among us is abundantly evident by the fact that God protects it with the second commandment, and teaches us to pray for it in the first petition of the Lord's Prayer. Heaven and Hell are locked in fierce combat over God's Name. That in itself should awaken us from our yawning indifference to this commandment and lead us to question whether there is something more going on here than we imagine.

God does not allow us to define Him according to our perceived notions or wishes. God does not allow us to define Him by our emotions or our reason. Imagine what your reaction would be if you moved to a new community, and the people in your neighborhood, workplace or school decided to call you by a different name than your given name. Worse yet, what if they allowed you to keep your name, but attached to it a reputation that was totally false? Perhaps in your old community the people

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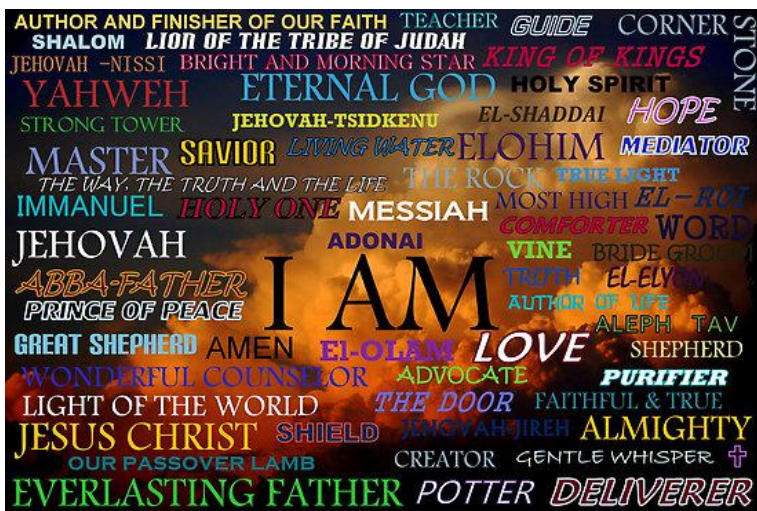


Rembrandt, *Moses With the Ten Commandments*. 1659. Oil on canvas, 168.5 cm x 136.5 cm. Gemäldegalerie, Berlin

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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



associated your name with honesty, integrity, kindness and faithfulness, but when people in your new community hear your name they associate it with a greedy, mean-spirited, judgmental bigot. Whether we realize it or not, most of us are very protective of our names, and for good reason. Our reputation, accurate or not, determines how people will respond to us, whether they will trust us, do business with us, or even speak to us. God is likewise protective of His Name, but not for His own sake. He is protective of His Name because it is the only means by which sinners can be restored to Him and be translated from death to life. God's Name is precious because there is no other name under heaven given among men by which we can be saved. His Name is a saving Name (the name Jesus actually means "Savior"). Thus the Scripture writers proclaim, "Everyone who calls on the name of the Lord shall be saved."

It is no wonder, then, that God who loves all His creatures does not want His holy Name to be neglected or distorted on earth. The True God is not an amorphous deity that is willing to become "whoever you conceive Him to be." Our God has made Himself known to the world in distinction from the inventions men. He made Himself known in the

history and primarily through the incarnation, He established and confirmed the prophets and apostles to speak and write "in His Name." His Name has been objectively defined by His self revelation and those who ignore or who try to change it violate the second commandment. This includes all who distort the written Word of God, even using His Name to do so (a most horrible violation of the command). It includes all those who persecute the Word and its proclamation and try to silence it. It includes all who mock and ridicule the Name and try to undermine the faith of God's children. It includes all those who claim the Name and yet walk in darkness, dishonoring that Name.

Whether by omission or commission, those who violate this commandment undermine their own faith and the faith of others. Another way to say that is that they lead themselves and others toward hell. This is the sin that prompted Jesus to talk about taking a swim in the ocean with a millstone necklace. This is not by any means a frivolous commandment.

What practical guidance for life does this commandment offer to the Christian? It reminds the believer that truth is not found inside himself,

Great Flood, in the burning bush, on Mt. Sinai, and through the incarnation of the second person of the Trinity in human flesh and blood. Through the miracles of

neither in his emotions or his reason. The wise Solomon says, "do not lean on your own understanding" (Prov 3:5). Rather, God has chosen to reveal Himself to us from the outside. We know God only as He makes Himself known. We seek Him only where He chooses to be found. He has made His Name known in Christ and His Word. St. Paul, quoting Moses, reminds us that we don't have to climb to heaven or descend to hell to find God. He is as near to us as His revealed Word (Rom 10:6-7). When we listen to that Word, put our trust in that Word, and walk in the light of that Word, we are safe. Solomon wrote: "The name of the Lord is a strong tower; the righteous man runs into it and safe" (Prov 18:10).

We take the name of the Lord in vain when we do not run into it as a strong tower. God is present and is ready to help (Ps 46:1), but we don't seek Him. God shines a light to guide us through the valley of the shadow of death (John 8:), but don't follow it. God calls us, but we don't answer. Neglect of God's gifts is despising God Himself, and the chief gift is His Name. We must know where to find God, and we must diligently teach our children where to find God. God is to be found wherever He places His saving Name. He placed His Name upon us in the waters of baptism, the Name we remember as we come into His presence on Sunday morning through the Invocation. We were baptized into the saving Name of Christ and we confidently find refuge in that Name every single day by dying and rising again with Christ. As Jesus was welcomed into Jerusalem on Palm Sunday by children singing, "Blessed is He who comes in the Name of the Lord," so we welcome the Savior into our

(Continued on page 3)

Second Commandment, cont.

midst through the singing of the Sanctus before eating His body and drinking His blood for the forgiveness of sins. We find God through the voice of Scripture upon which He has placed His Name and made it “a lamp for our feet and a light for our path.” As Luther wrote, “God’s Name is hallowed when”

It is a wonderful thing to know that God has chosen to dwell among His people through His Name. Recognizing that God Himself is present to bless us wherever His Name is proclaimed and called upon in sincerity and truth, we rightly hold the Name in reverence. Because

God is present where His Name is uttered, Christians do not allow the holy Name to be abused or mocked or blasphemed in their homes and churches. We shutter to speak evil of the Name by calling His Word into doubt or questioning God’s motives and goodness. We dare not use the saving Name of the crucified Savior to curse our fellow man whom Christ redeemed by His blood. Nor do we use God’s Name frivolously as though it were given to us as a mere explicative to utter surprise or disgust or anger (example: OMG!). Rather, it is a Name that we are invited to call upon, not only for ourselves, but for

our sick relatives and friends, our wayward children, our endangered loved ones on battlefields, our spouses, our parents, our pastors, our fellow Christians, our government leaders, the poor, our teachers, and even our enemies. Rather than the frivolous OMG, we have opportunity every moment of the day to cry in humility and sincerity, “God have mercy upon us!”

We have been given a wonderful gift. Let us use it in reverence and faith for the welfare of all

Blessings in Christ,
Pastor Huebel

Deaconess Christie Nelson Back in China by Pastor Dennis Kitzmann



Pastor Kitzmann presents a check from the congregation to Dcs. Christie Nelson to cover the cost of her teaching materials the day before her departure back to Shenzhen, China, on August 1st.

After a few weeks of furlough in the United States Deaconess Christie Nelson made her way back to Shenzhen, China, arriving at her apartment fifty two hours after departing DFW Airport. “I didn’t sleep but 2 hours on either flight I was on...” she wrote in an email to the congregation on August 3rd. And the most notable feature of her arrival was the 90 degree

temperature and the very high humidity that met her when she stepped off the airplane.

After a day of rest ,Dcs. Nelson set about cleaning her new apartment and preparing for a brand new school year. She is thankful for air conditioning in her bedroom and living room. She also wrote in her email how she enjoys the fruit that is available at the local Wal-Mart; apples, bananas, and a Chinese pear... “They are yellow on the outside and shaped somewhat like a yellow apple but the flavor is that of a pear... crunchy, juicy, and delicious!”

She went on to write, “... the best news of all is that I made it through Chinese customs with no taxes on anything needing paid... it's all part of the story I'll share later. God is

good! Indeed! Thank you all for praying! The Lord heard them and responded favorably!” “Love and blessings to all of you and miss you already!”

On two consecutive Sundays in July the congregation gathered funds to help offset the cost of some much-needed English as a second language teaching materials and the shipping of those materials to China for Dcs. Nelson. Those offerings amounted to approximately \$2800.00, very close to matching the exact amount Dcs. Nelson needed.

All who were able to meet Dcs. Christie Nelson and hear of her China adventure stories during the adult Sunday school hour would agree that she is a talented and gifted teacher who has a zeal for teaching and for her Lord. We are privileged to have her as a member of Messiah. Please keep Dcs. Nelson and her very special ministry in your prayers. We hope to see her again next summer!

A Change in Communion Frequency



Our congregation presently offers the Lord's Supper in both services on the second, fourth and fifth Sundays of the month. During the past few years I have often been asked why we don't offer the sacrament every Sunday. That seems to be the practice in an increasing number of LCMS

congregations and with good reason. All evidence indicates that the sacrament of the altar was offered every "Lord's Day" from Apostolic times through the Reformation. It is also very clear in the Lutheran Confessions that this was the practice of the Lutheran Churches of the Reformation in the sixteenth century. Lutheran historian, Herman Sasse, states that Reformation Lutherans "could not conceive of a Sunday divine service without the Lord's Supper." The change in practice arose in America as a necessary concession to "pastor-less" congregations. Since the rural areas of the Midwest did not have enough pastors to serve the congregations, circuit riders filled the need. Pastors travelled a large circuit to offer pastoral care to many different congregations. This meant that many congregations had a pastor only once per month or so. They would, of course, celebrate Lord's Supper whenever the pastor was present, but on "lay Sundays" they did not commune. When the number of pastors caught up with the number of congregations (it now exceeds the number of congregations), the practice of occasional Sunday communion did not change. In fact, The Lutheran Hymnal included a non-communion Sunday service (TLH, page 5). They called it

"Morning Service" but Matins is the historical morning service (Matins means morning). This service was only an abbreviated traditional communion service with the communion section amputated. The confession and absolution section was also changed to accommodate a lay worship leader. In place of the absolution by a "called and ordained servant of the Word" ("I forgive your sins") there was a general announcement of Christ's work and forgiveness won. This service was suitable for lay leaders. It was NOT included in the "Evangelical Lutheran Hymn Book" of 1919, and it has been omitted in the two hymnals produced by the LCMS since The Lutheran Hymnal. The old "page 5" was an expedient to meet the special needs of rural Lutheran congregations in America.

The conservative leaders in Missouri Synod have long sought to restore historical Lutheran worship practices in the LCMS. Though I remain very cautious about certain extreme elements of the worship renewal movement because it tends toward Romanistic pomp and circumstance and borders on formalism, I support the reasonable efforts to restore Gospel-centered reforms, such as more frequent communion practice. The LCMS Commission on Theology and Church Relations (CTCR) published a paper on the Lord's Supper that strongly advised congregations to "regard the Sacrament of the Altar as a regular and constitutive feature of the worship of Christ's church" rather than relegating it to an incidental and occasional role in worship. Since we have a very high theology of the Lord's Supper, regarding it as "the visible Gospel," it only makes sense that our practice should reflect the honor we accord it. The 1995 Synod Convention (where I was a voting

delegate) passed a resolution overwhelmingly to encourage congregations to study the practice of every Sunday communion and implement where expedient.

The Board of Elders spent two or three meetings in the Spring, at my request, to discuss Communion frequency. They unanimously agreed to support communion at every Sunday service except on the first Sunday of the month, which will be reserved for the Matins service. We will also use the first Sunday to host school events and other special rites and activities when possible. We are evaluating several ways to reduce minutes in the communion service wherever possible (without compromising reverence) so that we can keep the services to a reasonable length from Sunday to Sunday. Festival Sundays and special Sundays like Confirmation will probably still take more time. The new frequency is scheduled to begin in Advent. The first Sunday of December will be a Matins service, and the remaining Sundays will have communion.

Obviously this change adds to the workload of all who support Sunday worship activity. More elders are needed for communion services, crucifers are needed more frequently, and the altar guild will have another Sunday to prepare and clean up. Many members don't realize how much work is necessary to prepare for Sunday mornings. If you appreciate this change please consider supporting it by volunteering your time and talents to the altar guild or volunteering your services to the Board of Elders. We are always in need of responsible, mature, and reverent women and men to support the most important aspect of our life together.

Pastor Huebel

Sing a new song to the LORD by Vicki L. Main, Kantor

In October, the new hymn we will be learning is LSB 909, *Christ Is Made the Sure Foundation*. It will take us up to our festival Sunday of Reformation when we will use it as our closing hymn. It has rather a majestic feel to its flow. As you read through the four stanzas, I would encourage you to open your Bible to the scriptural references to enlarge the textural depth of this hymn – Ephesians 2:20-22; 4:15-16; 2 Chronicles 6:18-21; Revelation 21:1-4.

Christ Is Made the Sure Foundation

- 1 Christ is made the sure foundation,
Christ, our head and cornerstone,
Chosen of the Lord and precious,
Binding all the Church in one;
Holy Zion's help forever
And our confidence alone.
- 2 To this temple, where we call You,
Come, O Lord of hosts, and stay;
Come with all Your loving-kindness,
Hear Your people as they pray;
And Your fullest benediction
Shed within these walls today.
- 3 Grant, we pray, to all Your faithful
All the gifts they ask to gain;
What they gain from You, forever
With the blessed to retain;
And hereafter in Your glory
Evermore with You to reign.

- 4 Praise and honor to the Father,
Praise and honor to the Son,
Praise and honor to the Spirit,
Ever three and ever one:
One in might and one in glory
While unending ages run!

The Latin text originated from the 8th century. **John Mason Neale**, 1818-66, translated it into English. Born in London, he is best remembered as a priest, scholar, translator, and hymn-writer. We are blessed to have over twenty hymns in our Lutheran Service Book credited to his translation – *O Come, O Come, Emmanuel*, *Jerusalem the Golden*, *Draw Near and Take the Body of our Lord*, and *Of the Father's Love Begotten* to name a few. [See page 1000 in the hymnal for a complete listing.]

Henry Purcell, 1659 -95, was the English composer. The tune name he gave it was “Westminster Abbey” which strongly connects with his own history living only a few hundred yards from Westminster Abbey. As the son of a musician, he worked in Westminster for three different Kings over twenty-five years. Although his life was short, his musical genius left its mark in writing operas (musical dramas), chamber music for harpsichord and organ, and incidental theater music.

Blessed to serve,
Vicki L. Main
Kantor

Reformation Orchestra

Reformation Orchestra plans are underway. Our Reformation Festival will be observed on Sunday, October 28. At the late service we are again looking to gather our instrumentalists together for some special pre-service music and the opening hymn, *A Mighty Fortress*. If you play, please consider joining us. Get your instrument out now and start getting those chops back into working order. High schoolers, old schoolers, intermediate/advanced middle schoolers – there's a place for you. Most all instrumentation can be accommodated. We will rehearse briefly after the late service on Sunday, Oct. 21. Music will be available the first Sunday in October – see Vicki Main. Come ‘make a joyful





CTS Professor Offers Response to *Gospel of Jesus' Wife*

**For Immediate Release
September 26, 2012**

FORT WAYNE, IN (CTS)—In the last several days much has been circulated concerning a small, papyrus fragment of Coptic text which has been dubbed the *Gospel of Jesus' Wife* by Professor Karen King of Harvard Divinity School. These types of “finds” always create quite a stir and that is why Dr. Charles Gieschen, Academic Dean and Professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Indiana, has studied this material and offered a brief analysis of its significance. His response may be read and downloaded at www.ctsfw.edu/response-to-the-gospel-of-jesus-wife.

Dr. Gieschen, who earned his Ph.D. from the Department of Near Eastern Studies at the University of Michigan (1995) where his studies included the Coptic language and Gnostic writings, is an excellent resource for this topic. He has examined the digital image of this fragment, King's article and some early feedback of other scholars. His brief response walks the reader through the history of the fragment, discusses the various interpretations and comments on the import of the fragment. Dr. Gieschen concludes, “This fragment, therefore, may assist us in understanding the teaching of a Gnostic group concerning Jesus and His marital status, but it does not help us to understand the teaching of the historical Jesus or His actual marital status.”

The best place to look for early and historically reliable evidence of Jesus' life, as Dr. Gieschen notes, is the four canonical Gospels. This fragment does nothing to displace the testimony of these Gospels that Jesus supported marriage as a divine institution, but was not himself married.

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For additional information concerning educational opportunities and events at CTS, please contact: Jayne Sheaffer, CTS Director of Public Relations, 260-452-2250 or PublicRelations@ctsfw.edu.

**You can also view *The Lutheran Satire's* take on this whole issue at:
https://www.youtube.com/watch?v=PiUZ2qy90_I**

(or go to www.youtube.com and search “The Lutheran Satire”)

You Are Invited to Attend



Retirement & Estate Strategies Workshop

Join special guest speaker Jonathan Doering, Financial Consultant • Thrivent Financial for Lutherans • 21 years experience • San Diego Magazine's 2012 Five Star Wealth Manager Award Recipient* • Attended the Financial Management Program at The Wharton School of Business.

Jonathan will share strategies on:

- How to accumulate and distribute money for retirement
- How to pass money onto heirs or charities in a tax wise manner
- Increasing the probability of investment success ... and more!

Event Details

Wednesday, October 24

10:00 a.m. Christ the King, 301 W Hwy 287 Byp, Waxahachie
1:00 p.m. St. Paul, 1800 West Fwy, Fort Worth
4:00 p.m. St. Peter, 15701 Cleveland Gibbs Rd, Roanoke
6:30 p.m. Christ, 4409 Sycamore School Rd, Fort Worth

Thursday, October 25

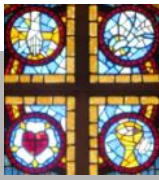
10:00 a.m. Irving Bible Church, 2435 Kinwest Pkwy, Irving
1:00 p.m. Calvary, 7620 Baker Blvd, Richland Hills
7:00 p.m. Lamb of God, 1401 Cross Timbers Rd, Flower Mound

Coffee and refreshments will be served. Hosted by your local representatives. Please call Monique at 877-593-1195 x207 or email monique.jouglet@thrivent.com to reserve a place for yourself and a guest.

* The recognition honors Jonathan for outstanding overall client satisfaction based on client and peer surveys by an independent research firm. Survey recipients were asked to evaluate only wealth managers whom they knew personally on the following criteria: a) customer service, b) integrity, c) knowledge, d) expertise, e) communication, f) value for fee charged, g) meeting of financial objectives, h) post-sale service, i) quality of recommendations and j) overall satisfaction. Those wealth managers receiving the highest ratings received the FIVE STAR Wealth Manager designation.

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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

Elders' Corner by Luis Muñoz, Chairman of the Board of Elders

On behalf of the Elders, I would like to thank the members that participated in the Elder Surveys that were conducted over the summer. We realize everyone is busy, so we are appreciative of your feedback. The surveys provided valuable insight on areas of strength and areas that could use attention or improvement! One area for improvement was our ability to communicate with the congregation. In an effort to expand or improve this, we would like to utilize the "Elders Corner" in the newsletter as one form of communication. As always, if you have any questions, please do not hesitate to reach out to an Elder.

FAQ's

How can I find out who my elder is?

Each Elder is assigned a number of families. There are several ways:

1. CTS Member Connect - Excellent resource for acquiring information regarding church activities,

calendars, schedules, membership, etc.

2. Refer to an updated hard copy of the church directory.
3. Find any Elder in attendance and we will gladly assist.
4. Email lmunoz75@gmail.com

Who are the current elders at Messiah?

James Bucklew

Ron Geffre

Larry Goedecke

Pete Hibbs

Steve Latham

Ray Main

Luke Palmer

Mike Richmond

Luis Muñoz

Elders Announcements:

The Board of Elders is seeking a volunteer(s) to serve on the Funeral Committee. Please contact any Elder if you are interested or email Luis at lmunoz75@gmail.com

Meet the Gardner Family by Stephanie Gutierrez



Our new family for this month is the Gardner family, Robert, Gretchen, Alison, Ashlyn, and Kelsey. The Gardners moved to Texas from San

research led them to Texas and the Metroplex, for its bright economic outlook and educational opportunities.

Diego. As Robert was approaching retirement from the Navy, the family wanted to move somewhere with a robust economy and great schools. Their

Gretchen and the girls moved here in 2006 and Robert joined them in 2009. Robert works for E1-Dynamics as a project manager. Gretchen is a pediatric nurse who focuses on home health patients. The girls are all attending Saginaw High School. Alison and Ashlyn are juniors and Kelsey is a freshman.

The family enjoys being outdoors in their spare time. They like being with family and friends and enjoying barbecues. Gretchen is a lifelong Lutheran who was raised in Omaha, Nebraska. Robert is from North Carolina and became a member after attending adult classes at Messiah. Please welcome the Gardner family to Messiah.