



"WALKING A LIFE OF PASSION AND PURPOSE FOR JESUS CHRIST"

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Friends and **F**amily of **C**ross**W**alk,

We read in Psalm 34, *"The eyes of the LORD are on the righteous and His ears are attentive to their cry...the righteous cry out, and the LORD hears them; He delivers them from all their troubles. The LORD is close to the brokenhearted and saves those who are crushed in spirit."* (34:15, 17-18)

What a privilege it is to pray with and for one another. We know that the busyness of life can easily crowd out our time with the Lord and distract us from that which is far more important than some of the things that monopolize our time. I want to remind you of some concerns that we have been praying for at CrossWalk and bring you up to date on what is happening.

First, there is a matter of praise for the recent release of a Finnish woman who was kidnapped in May in Central Asia. Now please pray for her rehabilitation and healing following her traumatic experience.

I know a number of you have been praying for Andrew Brunson who is being held in a Turkish prison under false charges. At this writing President Trump and President Erdogan are due to meet sometime during the last week of September. It is our hope and prayer that his case will come up and find favor. President Erdogan has recently been given new authority to return prisoners to their

home countries. Continue to pray for his release and return to his family. Remember especially his wife Norine.

And then, lastly we have been praying for Pastor Raymond Koe who was kidnapped in broad daylight in Malaysia over 200 days ago and has not been heard from since. Please pray for his wife, Susanna and their three children, Jonathan, Esther and Elizabeth. Pray that whether he is present with the Lord or being held somewhere, that the Lord is being glorified by his continued ministry and influence for the Kingdom in Malaysia.

I know you are also aware of needs within the congregation and our community. Continue to faithfully lift those concerns before His throne of grace, praying that His will be done. I am thankful for you all and pray His blessing upon you, your families and ministry.

Your brother in Christ,

Kirk



Messages for the Month

OCTOBER 01, 2017 – **Mark 4:13** - 20
“Missional Multiplication” – **Communion**

OCTOBER 08, 2017 – **Psalm 19:1 - 11** -
“Simply Awe Inspiring” – 18th Sunday after
Pentecost

OCTOBER 15, 2017 – **Matthew 22:1 - 14** - “A
Real Royal Wedding” – 19th Sunday after
Pentecost

OCTOBER 22, 2017 – **Exodus 33:12 - 23** - “The
Lord of Glory Invitation” – 20th Sunday after
Pentecost

OCTOBER 29, 2017 – **1 Thessalonians 2:1 - 8**
- “His Seal of Approval” – 21st Sunday after
Pentecost

Our Staff

Pastor: Kirk Werner

Child Care Director: Linda Odle

Music Director: Joshua Jordan

Director of Children's Ministries:
Anna Baker

Class of 2017:

Maurice Briere, Greg Davis &
Lindsay Rosa.

Class of 2018:

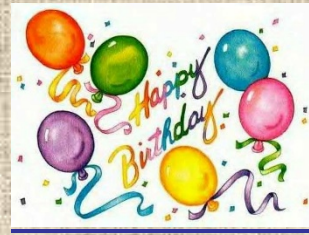
Donna Carter, Matt Peterson &
Greg Waldrop

Class of 2019:

John Carson, Dale Lutton &
Courtney Scollard



BIRTHDAYS



Brett Johnson – 1st

Irving Rosa – 4th

Debbie Lutton - 11th

Viv Hammond - 11th

Fred May - 14th

Kira Kyser - 20th

Deb Banta 25th



ANNIVERSARIES



Brad & Lisa Brummett - 4th

Rhett & Donna Carter - 28th



NURSERY SCHEDULE



Kids Crossing with Jim Odle

October 01: Debbie Lutton

October 08: Jeremy Cecil

October 15: Matt Peterson

October 22: Travis Baker

October 29: Stan Fletcher



Preschool Room with Linda Odle:

October 01: Kassie Harrison

October 08: Jeanne Cecil

October 15: Karin Diemer

October 22: Courtney Scollard

October 29: Lindsey Rosa

If you **cannot** work *your scheduled time*, please swap with someone and if you *cannot find a substitute*, call Linda Odle at 690-9358 or 207-2623. **When you know you can't work in the nursery, please e-mail the date(s) to jlodle@comcast.net or put them in writing and give them to Linda Odle in the nursery. Thanks!**

BABIES/TODDLERS/PRESCHOOL & KIDS CROSSING CHILDREN

Our children are the next generation of our church. When you help in the children's departments you

won't miss anything, because you can pick-up a complete **FREE CD** of the service right after church. You will have no preparation or teaching. Just come help. You can choose to help with the babies/toddler/preschool room or with Kids Crossing. You can pick-up a **FREE CD** of the complete service before you leave. To help please contact Ms. Linda in the nursery or call 690-9358 for more information.



Your Prayers are Needed for The Good News Club at New Hopewell Elementary

It's TIME! Good News Club started **September 6**. Please pray that God will send the children to the club who He desires to be there. **Also, pray for the Helpers. We really need more helpers.** *If you think, maybe you are interested please talk to Linda Odle, Carolyn Carson, Laine Donnell, or Pastor Kirk or come visit the GNC.* We meet on **Wednesdays, 2:00pm until 4:30pm.** We need to have more helpers. Please contact Linda Odle at 690-9358. We can use your help.

The school also needs breakfast bars, pop tarts and other quickie breakfast foods to give to the children who are late and haven't had anything to eat. School supplies are always needed anytime during the school year.



SPECIAL ANNOUNCEMENTS:



CrossWalk Café

Our next Cafe' is **October 1, 2017**. It's the Fall edition of the *Franks on the French*. The hot dogs and buns will be provided (grilled to perfection by Mike Walkup). We ask you to bring sides, desserts and drinks to share. Also, *bring your own seating and be sure to dress comfortably* as we enjoy the outdoors along the scenic French Broad River.



THANK YOU...KUDOS...APPLAUSE!!!

The session would like to say **THANK YOU** to all families for your service on the *Refreshment Ministry Team*. When you join the church, you are assigned to this team, as we feel it is a ministry that all can participate in. You are paired with another family and given one month (every 1 1/2 – 2 years) to provide Sunday morning refreshments. Most teams take two weeks each; others share in the entire month. *It is up to you. Please remember that you are NOT responsible for providing breakfast for everyone.* This is just a light refreshment to have with coffee or juice. (Coffee is provided by the church.) *What the teams provide is their gift to the church in service to our Lord.* Be sure and show your gratitude... We are certainly grateful to each of you!!!

**The teams are posted on the bulletin board for the year and printed 3 months ahead in the newsletter, so that you can plan ahead.*



Sunday Morning Refreshment Schedule

October 2017

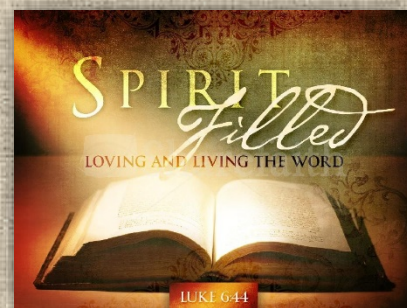
Diana & Bill Hawk 577-5392
Laura & Rusty Spargo 850-2827

November 2017

Carol Jordan 573-8679
Laine Donnell 681-7117
Cathy Tolbert 274-0889
Viv Hammond 470-8599

December 2017

Nancye & Rusty Esch 977-4229
Betty & Frank Clepper 573-8784



Bible Study

Bible study each Sunday at 6 PM @ CrossWalk
Community Church.





CrossWalk family, if you see a need to replenish *coffee supplies* - coffee, hot/cold cups, coffee stirrers, *kitchen supplies* - paper towels, kitchen dish soap or *men's/women's room supplies*, please let us know by; (1) **noting what is needed on the bulletin board located in the kitchen** so that supplies can be replenished **before they are completely out**. If you have questions, please contact *Judy Campbell* or *Sue Werner*. Thank you!



Check out our website!

Have you checked out our website lately? It's a

great way to introduce people to our church. Navigate through the site and see pictures of various activities. There are photos of JAM (Jesus And Me children's ministry), church events, a calendar of events, and the weekly messages are catalogued in the media section. This is a helpful tool in keeping informed and a good resource to refer to your friends. The web address is www.crosswalkepc.org.



Church Cleaning Committee

Oct 04 -Oct 07 – John & Carolyn Carson
Oct 11 – Oct 14 – John & Carolyn Carson
Oct 18 – Oct 21 – Mike & Karen Walkup
Oct 25 – Oct 28 – Mike & Karen Walkup



If you use the church during the week, please, be sure to take your trash with you when you leave – especially food waste.



FALL FESTIVAL

CrossWalk's annual
Fall Festival will be October 7
from 9AM – 2PM

Volunteers Still Needed!

Please contact Courtney Scollard



Bake Sale Items Needed!

Please contact Judy Campbell



Exodus 33:12-23 COMMENTARY:

The context for this text begins with Yahweh's call to Moses at the burning bush. Yahweh called Moses to go to Pharaoh **"that you may bring my people, the children of Israel, out of Egypt"** (3:10). When Moses protested, **"Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"** (3:11), Yahweh promised, **"I will be with you"** (3:12a)—the implication being that the liberation of the Israelites would be due to Yahweh's presence and would not be dependent on

anything that Moses would bring to the transaction. The issue of Yahweh's presence with Moses and Israel is the key point.

Since that beginning, many things have happened. The ten plagues persuaded Pharaoh to let the Israelites leave Egypt. Yahweh led the Israelites out of Egypt—visibly present with them as a pillar of cloud by day and a pillar of fire by night (13:21-22). Then we see the loss of faith at the Red Sea—and the drowning of the Egyptian army—and the miracles of water and manna. Then Moses went up onto Mount Sinai to receive the commandments, but came down from the mountain to find that Aaron had made a golden calf, a grievous sin (chapter 32).

At the beginning of Exodus, chapter 33, Yahweh told Moses to leave Sinai and to go to the Promised Land, saying, **"I will give it to your seed. I will send an angel before you; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: to a land flowing with milk and honey: for I will not go up in the midst of you, for you are a stiff-necked people, lest I consume you in the way"** (33:1b-3).

In that passage, Yahweh makes two statements that are key to understanding the text. The first is, **"I will send an angel before you"** (33:2a) and the second is **"I will not go up in the midst of you"** (33:3b). This represented a significant shift from the highly visible presence of Yahweh that the people had become accustomed to experiencing. Now, instead of Yahweh's presence, it would be an angel leading the Israelites. The reason for the change was Israel's idolatrous behavior in worshiping the golden calf. Yahweh's anger is such that he would consume Israel if he were to continue to be present with them as he had been in the past.

Then, in the verses immediately preceding our text (33:7-11), we learn that, while Yahweh had distanced himself from Israel, he nevertheless allowed Moses to pitch a tent outside the Israelite camp where Yahweh would speak with Moses and make himself visibly present as a pillar of cloud. There the people could see the pillar of cloud (Yahweh's visible presence) and bow down to worship. There Yahweh would speak to Moses **"face to face"** (33:11).

EXODUS 33:12-16. SHOW ME NOW YOUR WAYS

12 Moses said to Yahweh, “Behold, you tell me, ‘Bring up this people:’ and you haven’t let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ 13 Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you, so that I may find favor in your sight: and consider that this nation is your people.” 14 He said, “My presence (Hebrew: pan—face) will go with you, and I will give you rest.” 15 He said to him, “If your presence doesn’t go with me, don’t carry us up from here. 16 For how would people know that I have found favor in your sight, I and your people? Isn’t it in that you go with us, so that we are separated, I and your people, from all the people who are on the surface of the earth?” Moses said to Yahweh, “Behold, you tell me, ‘Bring up this people:’ and you haven’t let me know whom you will send with me” (v. 12a).

Moses’ protest that Yahweh has not revealed who will accompany him seems to directly contradict 33:2, where Yahweh says, “I will send an angel before you.” There have been various attempts to deal with this apparent inconsistency. Perhaps Moses is refusing to accept the angel’s leadership because he sees Yahweh’s leadership as essential. Perhaps he is wondering who will go with him as a human assistant. Perhaps it is simply Moses’ awkward start to his plea for reassurance. “Yet you have said, ‘I know you by name, and you have also found favor in my sight’” (v. 12b). Moses strengthens his appeal to Yahweh by saying that Yahweh has said that he knows Moses by name and that Moses has found favor in Yahweh’s sight.

While it is possible that Yahweh actually said these words to Moses, there is no record of it in the book of Exodus. However, it seems unlikely that Moses would try to bamboozle Yahweh by putting words in his mouth. Yahweh knows what he has said, and Moses knows that Yahweh knows.

What Yahweh has promised is that he will make of Moses a great nation (32:10). “Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you, so that I may find favor in your sight” (v. 13a).

In verse 12b, Moses established that Yahweh has acknowledged Moses as having found favor in Yahweh’s sight. Now Moses uses that as a platform for asking Yahweh to show Moses Yahweh’s path or journey or way. What Moses is asking for here is insight into the direction that Yahweh intends to take, including Yahweh’s intention for Moses and the nation Israel. Moses wants Yahweh to share this insight as reassurance that Moses has found favor in Yahweh’s sight, “and consider that this nation (Hebrew-goy) is your people” (v. 13b). The word, goy, means nation, but it is often used to mean heathen or Gentiles. But the nation of Israel is not a heathen nation, in spite of their idolatry at the base of Mount Sinai. It is a special nation, having been chosen by Yahweh to be his own nation—his own people. Moses is appealing with Yahweh here to remember his covenant relationship with these people—Yahweh’s people.

Yes, these people sinned at Mount Sinai, but Moses appeals for Yahweh to demonstrate the steadfast love that he mentioned on the mountain (20:6). Without Yahweh’s steadfast love and presence, this will no longer be a special people, Yahweh’s people. It will become a merely ordinary, ragtag people struggling for survival. “He said, ‘My presence (pan—face) will go with you, and I will give you rest’” (v. 14). Yahweh yields to Moses’ plea. Not only will Yahweh be present, but the only question here is whether Yahweh is promising to be with Israel or just with Moses.

By making this assurance, Yahweh intends to alleviate Moses’ anxiety, making it possible for Moses and Israel to relax—to rest. “He said to him, ‘If your presence doesn’t go with me, don’t carry us up from here’” (v. 15). But Moses, who has been severely disturbed by the prospect of Yahweh’s abandonment, is not reassured. He seems only to have half-heard the promise of Yahweh’s presence in verse 14. Still anxious, he continues to seek reassurance—continues to plead for Yahweh’s presence with him and with Israel. “For how would people know that I have found favor in your sight, I and your people? Isn’t it in that you go with us, so that we are separated, I and your people, from all the people who are on the surface of the earth?” (v.16). Moses continues to belabor his plea by telling Yahweh that only Yahweh’s presence with Moses and “your people” (Israel) will reassure

Moses that he has found favor in Yahweh's sight. The phrase, **"I and your people,"** is key here. Moses was not a party to the idolatry at the base of Mount Sinai. Israel is at risk here, not Moses. But Moses, who is still in good favor with Yahweh, is anxious to bring Israel back into favored status. He demonstrates the same concern—the same identity with Israel—that he earlier expressed when he said, **"Oh, this people have sinned a great sin, and have made themselves gods of gold. Yet now, if you will, forgive their sin—and if not, please blot me out of your book which you have written."** (32:31-32).

Moses reminds Yahweh again of the covenant relationship that he established with Israel. In making a covenant with Israel, Yahweh made them a distinctive people—Yahweh's people—a people of destiny—a people through whom **"all the families of the earth will be blessed"** (Genesis 12:3). However, if Yahweh should choose to abandon Israel, all would come to naught. To set the world aright, Yahweh must honor his covenant with Israel and embrace Israelites as his people.

EXODUS 33:17-23. SHOW ME YOUR GLORY

17 Yahweh said to Moses, **"I will do this thing also that you have spoken; for you have found favor in my sight, and I know you by name."** 18 He said, **"Please show me your glory."** (Hebrew: *kebod*) 19 He said, **"I will make all my goodness pass before you, and will proclaim the name of Yahweh before you. I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."** 20 He said, **"You cannot see my face, for man may not see me and live."** 21 Yahweh also said, **"Behold, there is a place by me, and you shall stand on the rock. 22 It will happen, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand until I have passed by; 23 then I will take away my hand, and you will see my back; but my face shall not be seen."** Yahweh said to Moses, **"I will do this thing also that you have spoken"** (v. 17a).

Once again, Yahweh reassures Moses, giving the impression that Moses' impassioned plea has hit home—has persuaded Yahweh to show mercy to Israel, **"for you have found favor in my sight, and I know you by name"** (v. 17b). Moses has found

favor in Yahweh's sight, and that has led to Yahweh's extending favor to Israel. **"(Moses) said, 'Please show me your glory'"** (v. 18). Moses, never satisfied to rest on his laurels, adds a new dimension to his plea—**"Show me your glory."** The word "glory" is used in the Bible to speak of various wonderful things—but it is used especially to speak of God's glory—an aura associated with God's appearance that reveals God's majesty to humans. Biblical writers, attempting to describe God's glory using human words, portrayed it as **"a devouring fire"** (Exodus 24:17).

Moses has seen Yahweh's glory when the cloud (Yahweh's presence) covered Mount Sinai and **"Moses entered into the midst of the cloud, and went up on the mountain"** (Exodus 24:18). Now he is asking to see Yahweh's glory again—or to see it more completely—or both. **"He said, 'I will make all my goodness pass before you, and will proclaim the name of Yahweh before you'"** (v. 19a). In verse 20, Yahweh will deny Moses' request to see Yahweh's glory—but first Yahweh tells Moses what he will do. He will allow Moses to see Yahweh's goodness, and he will proclaim before Moses the name Yahweh.

The name, Yahweh, comes from a form of the Hebrew verb **"to be"** that means **"I am who I am."** This is the word that God used to identify himself to Moses. When Moses asked God his name, God replied, **YHWH** or **"I am who I am"** (3:14).

In that culture, people considered a person's name to be more than a simple label to identify that person. They believed that something of the person's identity was tied up in the name—that the name expressed something of the person's essential character. They also assumed that a name—at least some names—possessed something of the power of the one who wore that name.

When Yahweh agrees to proclaim before Moses the name, Yahweh, he is inviting Moses and Israel back into the intimate relationship that once characterized them. **"I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy"** (v. 19b). This grates on modern ears, which have been trained to hear any sign of unfair or unequal treatment for all people.

However, throughout scripture, we find God calling

particular people for particular missions. In the Old Testament, God chose Abram and Abram's descendants', bringing them into a covenant relationship that made Israel to be known as God's chosen people. *In the New Testament, we find the idea of election* (John 15:16; 17:6; Ephesians 1:4; 2:10; 2 Thessalonians 2:13). This might offend our modern sensibilities, but Charles Spurgeon dealt with the doctrine of election. He prayed, "Lord, save all the elect, and then elect some more."

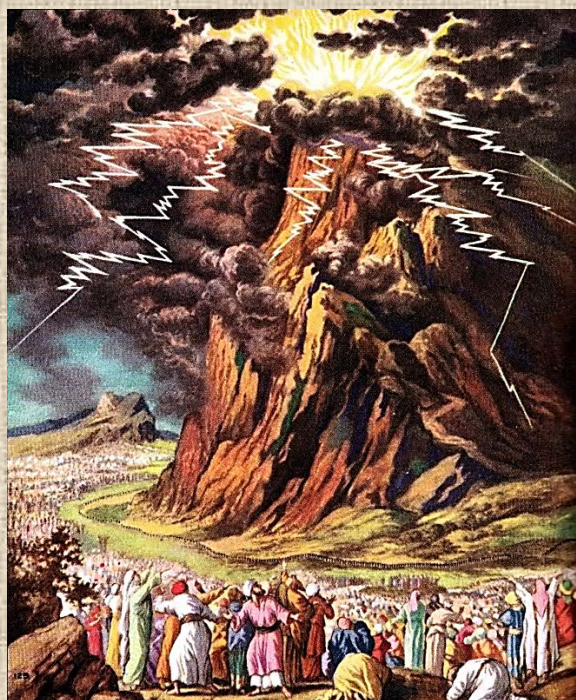
The apostle Paul quotes Exodus 33:19b in Romans 9:15 as part of a passage dealing with the divine election of Israel (Romans 9-11). In that passage, Paul deals with the problem that many Jews, whom God has chosen to be his people, were not embracing the salvation available through Jesus Christ. *Paul says that it isn't biological descent from Abraham that insures salvation, but spiritual descent. Salvation is a gift given by God, who remains free, in spite of the covenant with Abraham and Moses, to bestow salvation on Gentiles who embrace Christ and to withhold it from Jews who don't.*

We should be sure to hear two points in that passage. The first is that, *while there seems to be an element of caprice in divine election, there is also an element of choice on the part of the elect/non-elect.* Second, *Paul makes it clear that God is not abandoning Jews permanently, but has made provision for Israel to be saved* (Romans 11). "He said, 'You cannot see my face; for man may not see me and live'" (v. 20). Yahweh's glory is so overwhelming that humans aren't engineered to be capable of experiencing it. An analogy might be coming into contact with a live high-voltage electrical line. It would be too much for us. We couldn't deal with it.

"Yahweh also said, 'Behold, there is a place by me, and you shall stand on the rock. It will happen, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand until I have passed by; then I will take away my hand, and you will see my back; but my face shall not be seen'" (vv. 21-23).

While denying Moses the opportunity to see Yahweh's face, lest Moses die, Yahweh nevertheless devises a plan for Moses to see what

he is able to see without danger, "the rock" suggests that this is Mount Sinai, but that is not made explicit. Yahweh puts Moses in "a cleft of the rock"—a protected place—and covers Moses with his hand while he passes by—a protective gesture. Moses will not see Yahweh's face, but will be allowed to see his back. Moses will see little of Yahweh's being, but Yahweh will permit him to see that which he can bear.





Games

Fall Festival

Inflatables

and

Bake
Sale

Free
Kids'
Crafts

Craft Fair

Free
lunch

Saturday October 7, 2017

9:00 am—2:00 pm

at

CrossWalk Community Church

2131 E. Gov John Sevier Highway



Free Admission

Everyone Welcome!!!