



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

Pastor Kirk Werner

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

On the "What We Believe" page of our website, I state in the initial paragraph, "The people of CrossWalk are not a perfect people. We are flawed like every other person you know. We don't care much for religion, but our faith is very precious to us. That faith is based upon our relationship with Jesus Christ. We come from all walks of life, but our common bond is our love for Jesus. Our motto is **"Walking a Life of Passion and Purpose for Jesus Christ."** God did not give us life to simply live day to day, wandering about in a state of meaningless existence. Life is a precious gift to be experienced fully as God intended. We rely on Him, by His Spirit, to enable us to live productive and effective lives that honor God and reflect our gratitude to Him."

"We don't care much for religion, but our faith is very precious to us." Relationship is the key! In his book entitled, "Jesus Hates Religion," Alex Himaya makes the statement, *"No matter how good the intentions of religious leaders, a man-made path to God will never reach its destination. On God's path, we crash into Him."* He goes on to say that the path that God has created includes two dead ends. We must face those dead ends, and deal with them before successfully entering into a real relationship with God. The first dead end occurs so that you can enter into a personal relationship with Him. He then illustrates his point by sharing a story about a young Union soldier who is trying

desperately to obtain an audience with Abraham Lincoln to obtain a furlough to go home to be with his dying wife. The President had earlier put a freeze on all furloughs.

Unsuccessful in his attempt to see the President, the soldier hung his head as he left the White House. The President's son, Tad, who was about ten years of age at the time, noticed the broken-hearted soldier and approached him to ask what the matter was. The soldier told him of the situation. Tad told the troubled young man, *"Very well. Take my hand. I am the President's son and I will take you to see him."*

At the President's door, the guard told Tad that the President was too busy to see him. Just then the door opened. President Lincoln told the guard to let his son approach and after explaining to his father the situation, his father took pen in hand and signed the order allowing the furlough.

Himaya then concludes: *"Likewise, in order to gain access onto God's path, you must hit the first dead end — the dead end of self-trust. In order to move on, you must believe and confess, 'I can't do this.'"* We have access to our Father's throne of grace because of His Son. Praise God for His mercy and compassion. Jesus said, ***"If anyone loves me, he will obey my teaching. My Father will love him, and we will make our home with him."*** (John 14:23)

Your brother and co-worker in Christ,
Kirk

Messages for the Month

OCTOBER 07, 2018 – *Ecclesiastes 4:7 - 12*
“Together” – Communion

OCTOBER 14, 2018 – *Mark 10:17 - 31* “God’s
Economy” – 21st Sunday after Pentecost

OCTOBER 21, 2018 – *Isaiah 53:4 - 12* - “The
Crucifixion” – 22nd Sunday after Pentecost

OCTOBER 28, 2018 – *2 Samuel 22:31 - 37* -
“God’s Word Is Flawless” – Gideon Sunday

Our Staff

Pastor: **Kirk Werner**

Child **C**are **D**irector: Linda Odle

Music **D**irector: Trey Lister

Director of **C**hildren’s **M**inistries:
Anna Baker

Class of 2018:

Donna Carter, Matt Peterson &
Greg Waldrop

Class of 2019:

John Carson & Courtney Scollard

Class of 2020:

Carol Jordan, Jim Slyman &
Maurice Briere



BIRTHDAYS



Brett Johnson – 1st

Irving Rosa – 4th

Debbie Lutton - 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**,
John Carson or **Courtney Scollard**

October 07: Chelsea Peterson

October 14: Matt Peterson

October 21: Jeremy Cecil

October 28: Travis Baker



Preschool Room with **Linda Odle**,
Dawn Briere, **Laine Donnell** or **Carol Jordan**

October 07: Debbie Lutton

October 14: Gwen Davis

October 21: Jeanne Cecil

October 28: Wanda Wayman

Extra Helper

Oct 07 Anna Baker
Oct 14 Sue Werner
Oct 21 Stan Fletcher
Oct 28 Brenda Clabo

Teacher

Laine Donnell
Laine Donnell
Dawn Briere
Carol Jordan

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 ilodle@comcast.net or put them in writing and give them to Linda Odle in the nursery. Thanks!**

BABIES/TODDLERS/PRESCHOOL & KIDS CROSSING CHILDREN

WE ARE IN SERIOUS NEED FOR MORE HELPERS IN THE PRESCHOOL ROOM OR KIDS CROSSING.

It is taking more people because we are having more children, and because Linda Odle cannot teach, due to her cancer treatments. **PLEASE CALL LINDA AT 690-9358 TO HELP.** No preparation.



Please Remember School Supplies for New Hopewell!



SPECIAL ANNOUNCEMENTS:



CrossWalk Café

Football season is in full swing and that means it's not only time for football but it's *tailgating time at CrossWalk!* Break out that special recipe for tailgating as we gather round the table **October 7th** for the tailgating edition of our CrossWalk Cafe. No matter what the scoreboard reads the food will still be outstanding. Come join us!



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 2018

LJ & Davin Olafson 609-6061
Sandy & Fred May 579-5182

November 2018

Karen & Mike Walkup 573-0105
Judy Campbell 573-0037

December 2018

Dawn & Maurice Briere 809-2765
Jeff Hayes 573-4691
Greg Waldrop 598-0108



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 03 - Oct 06 – Brad & Lisa Brummett
 Oct 10 – Oct 13 – Brad & Lisa Brummett
 Oct 17 – Oct 20 – Matt & Chelsea Peterson
 Oct 24 – Oct 27 – Matt & Chelsea Peterson
 Oct 31 – Nov 03 – John & Carolyn Carson



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

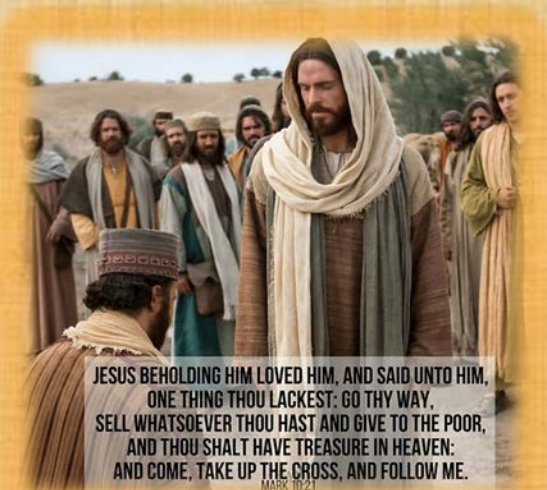


Our good friend **Chris Brock** will be joining the praise band again **Oct 7th** for some *special music*. Look for banjo, mandolin and trumpet too this time!

Trey Lister

Mark 10:17-31 Biblical Commentary:

by Richard Neill Donovan



MARK 10:17-22. WHAT SHALL I DO THAT I MAY INHERIT ETERNAL LIFE?

17As he was going out into the way (Greek: *hodon*), one ran to him, knelt before him, and asked him, “Good Teacher, what shall I do that I may inherit eternal life?” **18**Jesus said to him, “**Why do you call me good? No one is good except one—God. 19**You know the commandments: ‘Do not murder,’ ‘Do not commit adultery,’ ‘Do not steal,’ ‘Do not give false testimony,’ ‘Do not defraud,’ ‘Honor your father and mother.’” **20**He said to him, “Teacher, I have observed all these things from my youth.” **21**Jesus looking at him loved him, and said to him, “**One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross.**” **22**But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions. “**As (Jesus) was going out into the way**” (*hodon*—“the way,” a code phrase for Jesus’ journey to Jerusalem) (v. 17a). Mark uses *hodon* to remind us that Jesus is on “the way” to Jerusalem and a cross.

Note the irony. Jesus is going to Jerusalem to die, but this man is asking how to live. Jesus is “on the way” to give his life, but this man is asking how to receive life. It was only recently that Jesus said, “For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it” (8:35). “one ran to

him, knelt before him” (v. 17b). We think of this man as the Rich Young Ruler, but Mark identifies him only as a man who had many possessions and mentions his possessions only at the conclusion of this encounter (v. 22). Matthew says that he is young (19:20), and Luke identifies him as a ruler (18:18).

“**Good Teacher, what shall I do that I may inherit eternal life?**” (v. 17c). The prize that he seeks, eternal life, is mentioned frequently in the Gospel of John. In the Synoptics, outside of this story (found also in Matthew 19:16-30 and Luke 18:18-30), the phrase “eternal life” appears only twice (Matthew 25:46; Luke 10:25). The more usual phrase in the Synoptics is “the kingdom of God,” which phrase Jesus uses in verses 24-25. The disciples use the word “saved” in verse 26 instead of “eternal life” or “kingdom of God.”

The man asks what he must do to inherit eternal life. As a rich man, he understands inheritances. The law spells out inheritances. The firstborn son is to inherit two shares of the property, and each of the other sons is to inherit one share (Deuteronomy 21:17). In other words, the firstborn son is to get twice as much as any of his brothers. If there are no sons, daughters are allowed to receive the inheritance (Numbers 27:8-11). However, in most cases, a daughter would receive only a dowry—a bridal present from her father.

This rich young man surely knows those laws like the back of his hand. Now he wants to know the law regarding eternal life—what he must do to inherit eternal life. What are the requirements? What must he do?

The Old Testament often uses the word “inherit” or “inheritance” in relationship to God and God’s people (Exodus 32:13; Leviticus 20:24; Numbers 26:53-55, etc.), and the Israelites sometimes compromised that inheritance by their behavior.

“**what shall I do**” (v. 17c). The man wants to know what he must do to inherit eternal life. If what the man says in verse 20 is true, as might be the case, he is already doing the right things, but for the wrong reasons. He is less interested in serving God than in figuring out how to get God to serve him.

The man’s question also reveals that he has misunderstood the relationship between his own

works and God's grace. He cannot achieve eternal life by virtue of his own actions. He needs to acknowledge his spiritual deficits and seek God's grace.

God has been generous to this man, and the man asks how to insure God's continued generosity. He is rich in this life and wants to extend his prosperity into eternity. His answer in verse 20 shows that he knows the traditional answer to his question and is already complying with traditional requirements. Perhaps he is anxious to ensure that he hasn't failed at some unknown point. Perhaps he is looking for reassurance. Perhaps he is just looking for a pat on the back—"Keep up the good work!" In any event, we can be sure that he does not expect Jesus to lay a significant new requirement on him. **"Why do you call me good? No one is good except one—God"** (v. 18). We are surprised when Jesus rebukes the man for calling him **"Good teacher."** The man came running—felt an urgency to receive advice from Jesus—knelt to ask his question. Nothing in his manner suggests that he is being dishonest or is trying to trap Jesus. Verse 21 tells us that Jesus loves him.

However, Jews understand that God is good and avoid using the word "good" for people lest they be guilty of blasphemy. Jesus is, indeed, good, but he points this man to God's goodness.

"You know the commandments" (v. 19a). We are surprised to hear Jesus connect commandments and eternal life. Hasn't Jesus ushered in the dispensation of grace! Doesn't faith trump obedience to the law! But Jesus cites five commandments from the second table of the Decalogue—and one that is not part of the original ten—all having to do with human relationships:

- **"Do not murder"** (v. 19) is the sixth commandment (Exodus 20:13).
- **"Do not commit adultery"** is the seventh commandment (Exodus 20:14).
- **"Do not steal"** is the eighth commandment (Exodus 20:15).
- **"Do not give false testimony"** is ninth commandment (Exodus 20:16).
- **"Do not defraud"** is not part of the Ten Commandments. Jesus substitutes it for **"You shall not covet"**—the tenth commandment (Exodus 20:17). It makes sense that he should do so, because a rich man is less likely to covet the possessions of

others than he is to defraud people in the pursuit of further wealth.

• **"Honor your father and mother"** is the fifth commandment—the commandment with a promise—"that your days may be long in the land which Yahweh your God gives you" (Exodus 20:12). This is in keeping with the man's concern—life—longevity.

The rich man responds, "Teacher, I have observed all these things from my youth" (vs. 20). Jesus does not challenge his answer. The man has surely been meticulous and believes that he has kept the commandments. Note, however that Jesus did not mention the following commandments, so the man has not claimed to obey them.

- The first commandment is **"You shall have no other gods before me"** (Exodus 20:3).
- The second is **"You shall not make for yourselves an idol"** (Exodus 20:4).
- The third is **"You shall not take the name of Yahweh your God in vain"** (Exodus 20:7).
- The fourth is **"Remember the Sabbath day, to keep it holy"** (Exodus 20:8).
- The tenth is **"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's"** (Exodus 20:2-17). As noted above, Jesus may intend "Do not defraud" (v. 19), to substitute for "You shall not covet."

Commandments one through four have to do with our relationship to God. The tenth commandment, "You shall not covet," at first blush, seems to have to do with human relationships, but consider again. To covet material possessions is to invest them with great importance—to let them to fill our hearts—to *allow them to fill the God-space in our lives*. In a sense, a violation of the tenth commandment is also a violation of the first and second commandments—making a god of material possessions.

So, it seems that, in verse 19, Jesus listed only commandments that this rich man would find easy. The man says that he has kept them, and he may have—but commandments having to do with relationships to God represent a higher level of discipleship, one where this man is deficient. Now, Jesus tells the man what he must do to bring himself

into compliance with the first and second commandments.

“Jesus looking at him loved him” (v. 21a). This tells us two things:

- First, the man didn’t come to Jesus, as so many powerful men did, trying to find a chink in Jesus’ armor. He asked a question for the purpose of learning from Jesus and anticipated doing what Jesus told him to do.
- Second, Jesus saw that the man’s heart was pure and felt a genuine affection for him. Whether he knew in advance how the man would respond is something that we can’t know, but it is quite possible that he did not know—that he was giving the man a genuine opportunity to choose the road that leads to life—that he hoped the man would do just that. We must keep in mind that Jesus **“emptied himself”** (Greek: *heauton ekenosen*—poured himself out”) when he came to earth (Philippians 2:7). While he displayed an unusual ability to read people’s hearts, there is no reason to assume that he was omniscient.

“One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross” (v. 21b). This is a shocking call to discipleship—especially shocking in a culture that assumed that riches constituted an endorsement by God of the rich person’s life. This man has probably gone through his life believing that he has tried to please God and that his riches demonstrate that God is pleased with him.

This call is also shocking when contrasted with other calls to discipleship in the Gospels. In most cases, Jesus called people by saying simply, **“Come after me.”** There is no record of Jesus requiring the fishermen to sell their boats (1:17). Simon and Andrew kept their house in Capernaum (1:29). Martha and Mary owned a house (Luke 10:38). There is no mention of Levi, the tax collector, having to give up his ill-gotten gains (2:14), although it seems likely that he would have done so. Several wealthy people became disciples without divesting themselves of their wealth (Acts 16:14; Romans 16:1-5, 23).

Why then should Jesus demand such sacrifice from this man? There are at least two possibilities:

- As this story reveals, this man’s wealth is very important to him—more important even than eternal life—unless he assumes that he can obtain eternal life without selling his property. The security afforded by material possessions tempts us to trust in possessions rather than in God.

- Note too that this story follows immediately after the story of the children in which Jesus said, **“Most certainly I tell you, whoever will not receive the Kingdom of God like a little child, he will in no way enter into it”** (10:15). The rich man is quite unlike those children. They were poor, but he is rich. They were dependent, but he is not. They had no status or power, but he has both. They had no security apart from those who cared for them, but the rich man is quite secure in his own right.

Perhaps Jesus is simply requiring the rich man to become like a child before God—to strip himself of those things that provide him security so that he might find his security in God.

It is possible, then, that Jesus tailored the requirement to sell everything especially for this man—to meet his particular spiritual needs. We should not, however, imagine that Jesus will not ask something equally difficult of us.

Kenneth Bailey, commenting on the parallel passage in Luke 18, contrasts the **“old obedience”** required by the Ten Commandments with the **“new obedience”** required by Jesus. “The two unassailable loyalties that any Middle Easterner is almost required to consider more important than life itself are family and the village home. When Jesus puts both of these in one list, and then demands a loyalty that supersedes them both, he is requiring that which is truly impossible to the Middle Easterner, given the pressures of his culture.... Only with God are such things possible” (Bailey, *Through Peasant Eyes*, 169).

“But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions” (v. 22). The man was shocked at the price tag that Jesus placed on eternal life. We too should be shocked when we hear this story. The only cheap grace is for children who have nothing to give (10:13-16). The rest of us can expect Jesus to make painful demands.

**MARK 10:23-27. ALL THINGS ARE
POSSIBLE WITH GOD**

23 *Jesus looked around, and said to his disciples, “How difficult it is for those who have riches to enter into the Kingdom of God!”* **24** *The disciples were amazed at his words. But Jesus answered again, “Children, how hard is it for those who trust in riches to enter into the Kingdom of God! 25 It is easier for a camel (Greek: *kamelon*) to go through a needle’s eye than for a rich man to enter into the Kingdom of God.”* **26** *They were exceedingly astonished, saying to him, “Then who can be saved?”* **27** *Jesus, looking at them, said, “With men it is impossible, but not with God, for all things are possible with God.”*

“How difficult it is for those who have riches to enter into the Kingdom of God!” (v. 23b). Jesus states (verse 23) and then restates this (verse 24), perplexing the disciples (v. 23). They have been taught that wealth is a sign of God’s approval, so how can it be difficult for a rich person to enter the kingdom of God? As he does so often, Jesus stands conventional religious thinking on its head—turns everything upside down and inside out. No wonder the disciples are perplexed.

“It is easier for a camel (*kamelon*) to go through a needle’s eye than for a rich man to enter into the Kingdom of God” (v. 25). People sometimes try to soften Jesus’ words about the eye of a needle by suggesting that:

- The word that is translated camel (Greek: *kamelon*) should instead be translated rope (Greek: *kamilon*). The Greek words are similar, and it is easier to imagine threading a rope through a needle than having a camel crawl through the eye of a needle. However, the textual evidence for this is weak.
- The **“eye of a needle”** was a low gate in a city wall that would require a camel to be unloaded before proceeding on its knees through the opening. However, there is no evidence that such a gate existed in Jesus’ day.

Jesus is using hyperbole, exaggerated language, to make a point. He talks of the largest animal trying to negotiate the smallest opening to provide a memorable illustration of the impossibility of a rich person entering the kingdom of God. “To try to

domesticate this language does Jesus no favor” (Williamson, 184). Instead of taking the image literally, let us take it seriously. It is a word of judgment, not just for that rich man, but for all of us who have many possessions.

The disciples ask the obvious question, **“Then who can be saved?”** (v. 26). If this decent, God-fearing, law-abiding man, whom God has blessed with riches, cannot be saved, who can?

Listen carefully to the answer. **“With men it is impossible, but not with God, for all things are possible with God”** (v. 27). *Apart from grace*, this decent, God-fearing, law-abiding man has no hope. Only by God’s grace is there any possibility that he can enter the kingdom of God. The same is true for all of us. Our challenge is to accept our status as little children before God, penniless and hopeless *except for God’s grace*. Neither perfect attendance in worship—nor service in high church office—nor ordination—nor tithing—nor anything that we can do can save us apart from the grace of God.

This passage also warns us of the seductiveness of wealth. We might imagine that we are in no danger because we are poor or middle-class. However, most of us are wealthy by the standards of most of the world. People who have moved in the past year will understand better than most just how many possessions they really have.

It is also true that we need not be wealthy to have our hearts and souls consumed by thoughts of money. We are all in danger of loving money more than God.

**MARK 10:28-31. LOOK, WE HAVE LEFT
EVERYTHING AND FOLLOWED YOU**

28 *Peter began to tell him, “Behold, we have left all, and have followed you.”* **29** *Jesus said, “Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News, 30 but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life. 31 But many who are first will be last; and the last first.”*

“Behold, we have left all, and have followed you” (v. 28). Peter and the disciples have already done what Jesus told this rich man to do. They have sacrificed everything to follow Jesus. Peter’s implied question is, **“Will we receive any reward?”** **“Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News, but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life”**(vv. 29-30). Jesus makes it clear that those who sacrifice for his sake will be rewarded both now and in eternity.

We would expect Jesus to reward us for sacrificing bad things (addictions, bad habits) and seductive things (fame and fortune), but the things that he mentions in verse 29 are all quite positive. It is possible for even good things to stand between us and Christ.

The list of blessings in verse 30 parallels the list of sacrifices in verse 29 with one exception—the word **“father”** is conspicuously absent in verse 30. The Christian who leaves house or brothers or sisters or mother or father or children or fields gains access to many Christian houses, brothers, sisters, etc.—but there is no need for many fathers, *because God is our Father*.

Jesus says that we will receive rewards for faith in the here and now. Example: In the early history of our nation, the religious beliefs of Quakers caused them to be honest, hard-working, trustworthy people, so people liked to do business with them. Their religious beliefs also led them to live modestly even as they began to prosper. Living below their means, they became quite wealthy.

“and land, with persecutions” (v. 30). Jesus interjects a surprising word here—persecutions.

Christians can never be completely comfortable in this world, because *the gospel that we preach runs counter to the values of this world*. Mark’s church experienced persecution, and Christians are still persecuted around the world today. Christians are being martyred daily, sometimes in large numbers. We should not assume that we will be exempt from persecution.

Jesus concludes by reassuring Peter, **“But many who are first will be last; and the last first”**(v. 31). In the kingdom of God, the person who loves God will be first, and the person who loves money will be last. The person who takes care of an ailing neighbor will be first, and the person who takes care of Number One will be last. What we see is not at all what we can expect to get once God’s Great Reversal takes place.

