

## THE GOD WHO SEES

(Luke 7:37-50)

### Jesus is the God-Who-Sees...

- **He sees** when he's invited but not welcomed (36, 44-46)
- **He sees** how seemingly "crazy" behavior can be an expression of faith and love (37-39, 50)
- **He sees** the right time to ask a hard question (44)
- **He sees** how our behavior reveals our hearts (44-46)
- **He sees** those willing to receive forgiveness (47-50)

### What does Jesus see when He sees you and what do you *want* Him to see?

A Final Reflection: *The Joy Luck Club* (1993) "I see you"

## QUOTES OF NOTE

God is the comic shepherd who gets more of a kick out of that one lost sheep once he finds it than out of the ninety and nine who had the good sense not to get lost in the first place. God is the eccentric host who, when the country-club crowd all turn out to have other things more important to do than to come live it up with him, goes out into the skid rows and soup kitchens and charity wards and brings home a freak show. The man with no legs who sells shoelaces at the corner. The old woman in the moth-eaten fur coat who makes her daily rounds of the garbage cans. The old wino with his pint in a brown paper bag. The pusher, the whore, the village idiot who stands at the blinker light waving his hand as the cars go by. They are seated at the damask-laid table in the great hall. The candles are all lit and the champagne glasses are filled. At a sign from the host, the musicians in their gallery strike up "Amazing Grace...." The good news breaks into a world where the news has been so bad for so long that when it is good nobody hears it much except for a few. And who are the few that hear it...? They are the last people you might expect to hear it, they themselves the bad jokes and stooges and scarecrows of the world, the tax collectors and whores and misfits. They are the poor people, the broken people, the ones who in terms of the world's wisdom are children and madmen and fools.... Rich or poor, successes or failures as the world counts it, they are the ones who are willing to believe in miracles because they know it will take a miracle to fill the empty place inside them where grace and peace belong with grace and peace. (Frederick Buechner, *Telling the Truth*)

In his book, *Guilt and Grace*, the Swiss doctor Paul Tournier, a man of deep personal faith, admits, "I cannot study this very serious problem of guilt with you without raising the very obvious and tragic fact that religion—my own as well as that of all believers—can crush instead of liberate." Tournier tells of patients who come to him: a man harboring guilt over an old sin, a woman who cannot put out of her mind an abortion that took place ten years before. What the patients truly seek, says Tournier, is grace. Yet in some churches they encounter shame, the threat of punishment, and a sense of judgment. In short, when they look in the church for grace, they often find ungrace. (Philip Yancey, *What's So Amazing About Grace?*)