



2020 3Q Making Friends for God: Lesson 3 Seeing People through Jesus' Eyes

by Tim Jennings (announcements last page)

SABBATH

The title of this week's lesson: Seeing People through Jesus' Eyes—what do you think?

Does it depend on who we understand Jesus to be?

Do we believe seeing people through Jesus' eyes is different than seeing people through the Father's eyes?

When you consider yourself standing before God and being examined—what do you conclude? What do you experience? Do you experience peace, joy, confidence, or fear and anxiety, guilt and shame?

When you consider standing before God and being examined, do you experience confidence because you believe Jesus stands between you and the Father and protects you by preventing the Father from actually seeing you?

This week on Christian radio I heard a pastor telling his audience that we can have confidence because when we sin we have Jesus as our advocate standing next to the Father in heaven to pay the Father for our sin.

Do you think the Father would have an angry response if He saw a sinner without Jesus beside Him to remind Him of the blood He shed to pay for the sinner's sin?

Or, do you think "God so loved the world that He sent His Son..." That "while we were yet sinners Christ died for us..." That "God was in the Son reconciling the world to Himself..." that if you've seen Jesus you've seen the Father... that "if God is for us who can be against us..."

What do you think when you think of how God sees us?

When we look at people through Jesus' eyes are we certain we are using the right law lens? Does Jesus look through human law at people, or does Jesus look through God's law? And what kind of law is God's law?

When Adam sinned and ran and hid because he was afraid, how did God approach him? What did it mean that God said, "Adam who told you that you were naked?"

How did God see Adam? He saw him sick, injured in soul, damaged and in need of healing. God did not see him as a criminal in need of punishing.



I am going to read to you the opening story from my book *The God-Shaped Heart* it is a retelling of the story of the woman caught in adultery and dragged before Jesus. Do we see sinners like Jesus saw this woman or do we see sinners like the religious leaders saw this woman? And do we see ourselves like this woman saw herself, or do we see ourselves like Jesus sees us?

She was terrified. Dust caked her mouth, and the tears that made trails through the dirt on her face couldn't flow fast enough to keep the painful grit out of her eyes. Her knees bled from being dragged through the rough streets as she desperately clung to the torn sheet barely covering her body. She frantically looked for escape, but in every direction there was only the impenetrable wall of hate. She could feel their malice building, their hunger for her blood, the dam holding back their pent-up savagery about to break upon her.

She knew she deserved to die. She was taught from childhood that what she had just been caught doing was punishable by death, and she loathed who she had become. She remembered how her uncle had taken her innocence when she was only a child and then had told her how wicked and filthy she was. He called her vile names, and those insults replayed in her mind in a nonstop cacophony of self-loathing. Some part of her longed for escape; perhaps death would finally free her from the years of guilt, shame, insecurity, fear of rejection, and chronic loneliness—yes, loneliness. Though she had been with more men than anyone she knew, she always felt alone, unloved, worthless. Life was hard; perhaps it was better this way. Perhaps this was God's will for someone like her, someone who wasn't pure. Perhaps death was all she deserved. Let it come. Why fight it? She sank down in the dirt waiting for the stones to find her.

But the stones never came. One moment the vulgar taunts of the murderous mob were all she could hear, and the next—silence. Daring to open her eyes, she saw a pair of sandaled feet. Fearfully looking up, she thought she must be dreaming as she saw the kindest face she had ever seen, and he smiled at her.

How could he smile? But he was smiling, and in his smile she saw peace, compassion, and real concern for her. And then she noticed his eyes. They were intense, and she knew instantly that he saw her—not the nearly naked body the mob looked upon nor the frightened girl groveling in guilt and shame. No! He saw her! He saw the little girl, the bruised, battered, betrayed, exploited, misunderstood, and vilified little girl hiding behind years of bad choices, broken promises, and self-hatred. He saw the little girl inside longing to be loved, desperate to be whole—he saw her!

She held her breath as he asked her where her accusers were. With a voice barely above a whisper, not wanting to shatter this fragile moment, she told him they had gone. And then, the unbelievable happened, her world shook, her distorted self-image shattered, her understanding of reality changed. His voice was so compassionate, so tender, like the gentlest music, and she heard him say, "Neither do I condemn you." How? How could he not? He knew what she was, and what she had done. She knew what the law said, what the teachers said, what the priests said. Everyone agreed she deserved to be condemned. But not this man! He said no, I don't



condemn you! I love you and want you to be whole—go now and live a better life, live in harmony with God’s design for life and relationships!

The years of pent-up shame burst, and tears began to spill down her cheeks—not the terrified tears of guilt and fear she had shed just moments before, but tears of joy and relief, tears of love and thanksgiving. She was loved despite any previous actions, loved not for what she had done but loved for who she was—a child of God!

There is power in love—power to change people, power to heal broken hearts, power to transform lives. God is love, and it is his plan to pour his love into our hearts to heal, transform, and rebuild each of us back into his original design for humankind (Rom. 5:5). But sadly, something obstructs that love. Something has prevented far too many good Christian people from experiencing that transforming power. (pages 13-15)

Do we see past the sins of people, through their bad choices, through the pain and suffering to see them? Do we see what people can be if they would let Jesus heal them?

Do we see ourselves through the eyes of Jesus or do we let past wounds, past mistakes, past sins fill our hearts with guilt and shame and destroy our peace and obstruct our view of Jesus?

What about if it is more than just a sin like the adultery of the woman in this story, what if it is actual crime, harming another? How does Jesus see us then?

Do you think the two thieves on the crosses were innocent men? Did Jesus love them anyway? Was Jesus concerned for their salvation? How did Jesus see them? Did He still see them as His children injured and wounded by sin, but healable, that if they trusted Him He could fix the brokenness in their hearts—take away the fear and selfishness so that they would be people with godly hearts?

What is the Christian approach to those who have actually committed crimes in our society? Are we to seek vengeance, seek to inflict punishment, or seek to redeem them, to love them, to lead them to Christ for the healing of their hearts?

So, we might restrain them from committing more crime in order to prevent injury to innocents and also from further damaging their own characters, but do we seek to lead them to Jesus to turn them from enemies of God into friends of God? Should we?

What about the officer that has been arrested and charged with the murder of George Floyd—what is the Christian response to him? Should we seek vengeance upon Him? Should we seek vengeance upon other police officers not involved? Should we seek to punish other citizens or organizations or corporations? Or should we see this officer’s salvation? How do you think Jesus looks at that officer? Should we see the officer like Jesus does?

Imagine you have a son, in the 5th grade, who has a teacher that has been molesting him. Your son has tried to tell people but no one believes him, or if they do they tell him there is nothing they can do so



he keeps getting sent back to that teacher's classroom. Eventually, feeling helpless and full of anger, your son gets a baseball bat and goes into a rage at the school, breaking windows in cars, breaking computers in the school, hitting other children and teachers breaking bones. Some friends join him, some of whom were also abused, some who just empathize with him, and they protest the injustice done to him and others by march through the community breaking into houses of other teachers, destroying property of anyone along the route, involved or not involved with the abuse, and they call for the city to defund the teachers and fire them all.

Would you love your son? What action would you take if this was your son? What is the primary goal or outcome you want in this situation? What do you want for your son? What do you think is happening inside the heart and mind of your son?

What do you think Jesus wants for your son?

Will your son get a good outcome for his soul, his character, his heart, if the community gives him what he wants, disbands schools, fires teachers, and even buys him a new car, gives him a house, puts money in his account? What is he likely to do the next time he feels he is wronged?

Love wants to heal the heart of your son, to protect him, but your son needs protection from more than the abusive teacher—your son needs protection from himself—from acting on the hurt and pain in ways that damage his soul. So, in love, as a parent would you take the bat out of his hands, would you stop him from attacking and injuring others, would you sit and hold him while he cries, and would you seek to heal the wounds he has suffered—what about helping to heal any wounds he inflicted upon others in his rage?

And if we are really mature in Christ, we would seek transformation of heart/salvation for the abusing teacher—just like God did for king David. But, how many believe the most just thing to do is to use force to inflict suffering, pain, punishment upon the abuser—and not just the abuser but anyone who looks like the abuser?

When we see problems through the lens of human law, crimes to be punished, we will fail to fulfill our Christian mandate of taking the gospel to the world. Our actions will not unite and heal hearts and minds but cause further division.

What about changing the identify of Christ?

Some today are calling for the destruction of images of Jesus in churches and cathedrals that portray him as white. I am not sure what they mean by this—I wish someone would ask them—are they saying he was black? A preacher a year or so ago in this community said that Jesus was black and put up a picture of black Jesus on the screen.

What is the problem when we focus on Jesus' skin color? We are NOT focusing on His character and His true identity as the Son of God. Should His skin color matter to us or should we stay focused on



the only two elements that actually matter for our salvation—that was He the Son of God and He developed a perfect sinless human character?

What impact does it have on people to shift away from Jesus' character to His skin tone? Do such discussions bring greater unity or cause some sense of division, hostility?

Is there a difference in saying “imagine Jesus was black” and saying “Jesus was black”? There can be a benefit to black people to imaging Jesus was black to allow a closer connection in their personal experience. It would be like saying to a woman who is being abused, “Jesus was abuse, imagine he was a woman being abused how would she have handled it?” Nothing wrong with such an imaginary application to Jesus' character and methods.

But would it be helpful to go around and tell people Jesus was a woman and let's destroy images of Jesus as a man and replace them with Jesus as a woman? Likewise while skin color is not important to salvation, character is, those who focus on skin color are not only introducing division but introduce falsehoods—and lies never heal, they only damage.

The truth is that Jesus' humanity was descended through David, going back through Abraham, Noah, to Adam—thus Jesus' humanity was not from the caucuses—meaning he wasn't Caucasian but His humanity wasn't from Africa so he wasn't Negro either. He was Semitic.

Ellen White had visions in which she saw Jesus and she said that one particular picture she saw was the closest to how Jesus appeared to her in vision. This is that picture:





Do the protesters want to shift our focus to Jesus' skin color, trying to promote the idea He was black, because it fits the narrative they are pushing that black people get abused by white people and Jesus was crucified by Romans. Such a view distorts the purpose of Jesus' mission to earth and takes away the real reason why Jesus was crucified. A non-black Jesus doesn't fit their narrative and leads us to realize the true reasons Jesus was crucified was not because of His skin color, but because of His pure and holy character.

So, how do we address the call for the destruction of white Jesus's? By recognizing those calling for these changes are not Christian—they are the ones who Jesus said will come to Him claiming to have done all these good works in Jesus' name, but He will tell them to go away they worked iniquity and never actually knew Him. They are not people who are interested in promoting truth in love—the character of Christ. They are not presenting a message of unity, but of division; they are not interested in healing society's wounds but of causing greater pain and hostility.

We are to see it for what it is and rest confident in the truth of our Savior. People can say all manner of evil against Him and us falsely, but we know the truth and we stand at peace upon the truth. We recognize that those who reject truth are rejecting salvation because salvation is found only via the path of truth. We recognize that they are searing their own consciences and hardening their hearts and we grieve for them, we love them, but we do NOT join them in demonstrations of solidarity that is based upon lies, falsehoods and ungodly methods of conduct.

One of the most deceitful and destructive elements of this current social justice movement is the false dichotomy they have set up. They identify an event or events that expose legitimate wrong that any righteous person is outraged by and desires to see rectified—but then they present two false options—1) their destructive method of violence, coercion, lies about history and demand everyone surrender to their new narrative, story, understanding and actions like removing pictures of Jesus if you want to show you are racially sensitive and here is the other lie they project with intensity—2) if you don't accept their view then you are a racist, bigot, or part of the abusive system.

Thus, they trap many good-hearted people into going along with their destructive methods to keep from being labeled a racist—this is wrong. The lover of Jesus loves all people, doesn't care about skin color, but cares about the quality of character, a person's heart. A follower of Jesus wants to see all people come to salvation and will love those protesting, but realize they are damaging themselves any time they accept lies and use ungodly methods to advance their agenda, and we will NOT be tricked by their false allegations into participating with their destructive methods.

The end-time deceptions are so subtle that if it were possible the very elect will be deceived—this current movement is a very powerful lie because it identifies wrongs that need rectifying but weaves in lies and worldly methods that corrupt.



SUNDAY

The lesson focuses on Jesus healing the blind man and references Mark 8:22, but I want to focus on the blind man in John chapter 9, this is from the NIV:

As he went along, he saw a man blind from birth. 2 His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”

3 “Neither this man nor his parents sinned,” said Jesus, “but this happened so that the work of God might be displayed in his life. 4 As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. 5 While I am in the world, I am the light of the world.” 6 Having said this, he spit on the ground, made some mud with the saliva, and put it on the man’s eyes. 7 “Go,” he told him, “wash in the Pool of Siloam” (this word means Sent). So the man went and washed, and came home seeing.

Thoughts about this? Does it seem strange the way it happened? I was talking to Messianic Jewish Rabbi Eric Walker who told me this was done specifically to demonstrate Jesus was God and the Messiah.

In Jewish culture the Messiah will do the following to prove He is Messiah, which was articulated in the answer to John the Baptist’s disciples when they asked are you the one:

- The blind receive their sight—creation power (will unpack this below)
- lepers are cleansed—which was the forgiveness of sin
- the deaf hear—bringing truth to enlighten
- the dead are raised— Lazarus after four days because the Jews believed the soul didn’t leave the body until then
- gospel preached to the poor

So, what is the significance of healing the man born blind?

1. “In the beginning God “CREATED”
2. John 9 – Jesus encounters a blind man at the Pool of Siloam – Verse 1 - As Jesus passed by, He saw a man blind from birth
3. The term blind from birth begs the investigation into how one could determine 2000 years ago a newborn’s visual acuity. The only conclusion that is 100% certain that the man was blind from the moment of birth is that he was born without eyes. This is supported by the fact that he is referred to as having his eyes closed. If he had eyes and was blind that would not be able to be determined at the time of birth. The” born blind” reference in made multiple times depending on the translation.
4. Jesus does what the Creator did on the 6th Day as recorded in Genesis:
2:4 This is the account of the heavens and the earth when they were created. In the day that the Lord God made the earth and the heavens, 5 no shrub of the field was yet on the earth, and no plant of the field had yet sprouted, for the Lord God had not caused it to rain on the earth, and there was no man to cultivate the ground. 6 But a mist arose



from the earth and watered the whole surface of the ground. 7 Then the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being.

5. Note that the mist made the earth damp – Jesus took dirt – spit into it to make it damp and created (BARA) eyes for the man born blind.
6. Eye witness testimony is given to support the claim the man was born blind. His Testimony and both his parents.
7. This was an act of “creation” which only God can “BARA” create and in the same manner as God created (BARA) out of wet ground (as in the earth was covered in water, the mist watered the ground, we are a new creation breaking through water, we are baptized breaking through water, etc.) Jesus also “created – BARA) an act of God in the flesh.

The lesson focuses on healing, why is healing such a central part of the gospel message?

I read the following from the book *Testimonies to the Church Vol 6*. What do you think, what lessons are being taught and why?

Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. [What is the message of the three angels? When you hear it do you hear a message that immediately connects to medical work? What kind of law does medical practice work upon? Design law—laws of health. Who are we called back to worship in the 3 angels messages? The designer/creator, which means design law. What is the plan of salvation except the plan of healing, so we cannot effectively take the 3 angels message to the world divorced from the medical work because to do so perpetuates the imposed law lie] Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ. The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. **But it is not to be made the body.** [What does this mean? It simply means the message of salvation is not primarily a message about healing our mortal bodies from physical illness. While the healing arts operate on design law, and vividly portrays the plan of salvation that is to heal us, the plan of salvation is about healing our characters. So if we make it merely about physical health we miss the entire point.] **At the same time the body is not to say to the arm: "I have no need of thee." The body has need of the arm in order to do active, aggressive work.** [But when we divorce the gospel message from the medical work we make the spreading of the gospel ineffectual because it becomes legal rather than healing] Both have their appointed work, and each will suffer great loss if worked independently of the other... {6T 288.1}

The medical missionary work should be a part of the work of every church in our land. **Disconnected from the church it would soon become a strange medley of disorganized atoms. It would consume, but not produce.** [healthcare, disconnected from the gospel consumes rather than produces—wow—do we see that today? Is the wealth of America being consumed by the healthcare industry? Why? Because it is disconnected from the gospel. The gospel leads people to God which leads people to live responsibly, in harmony with design law, which heals body and soul, and reduces sickness, produces people that are able to contribute to



society, the disabled ill decrease. But, treating illness disconnected from the gospel leads to lifestyles of indulgence that results in more and more sickness and its treatments and more and more disability and the consuming of resources] **Instead of acting as God's helping hand to forward His truth, it would sap the life and force from the church and weaken the message.** Conducted independently, it would not only consume talent and means needed in other lines, but in the very work of helping the helpless apart from the ministry of the word, **it would place men where they would scoff at Bible truth.** [have we seen this happening in our world as healthcare has become and end unto itself and the costs have skyrocketed and many in the healthcare field scoff at the Bible?] {6T 289.1}

The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. [The gospel—good news about God give permanence because it brings people into a saving relationship with God so they will experience everlasting life—eternal healing. Without the gospel than life is temporary. And the ministry needs the medical work to make it practical, in other words to show the plan of salvation transforms and heals, it is not theoretical] Neither part of the work is complete without the other. {6T 289.2}

MONDAY

The lesson points us to the story of the woman at the well and recommends we read it, this is from John 4 in *The Remedy*:

While Jesus was resting at the well, a Samaritan woman came to draw water. Jesus asked her, "Would you be kind enough to give me a drink?"⁸(Jesus was alone, because his disciples had gone to town to buy food).

⁹The Samaritan woman was momentarily stunned by Jesus' request because Jews were notorious for discriminating against Samaritans (women in particular) and wouldn't even talk to them. Once she recovered from her shock, she said to Jesus, "What's going on that you, a Jew, would ask me, a Samaritan woman, for a drink?" [Imagine in the 1930's being in a Southern state and being a white doctor or professor and asking a black woman if she would use her cup to bring him a drink.]

¹⁰Jesus, with courtesy and respect, said, "If you knew the gift that God has provided for all humanity, and who it is that is asking you for a drink, you would ask me and I would give you the water of eternal life."

¹¹"Sir," the woman replied, "the well is deep, and you have nothing with which to draw the water, so where do you propose to get this water of eternal life?"¹²Are you greater than our father Jacob who dug this well and drank from it himself, as did all of his family and their flocks and herds?"



¹³Jesus patiently answered, "Everyone who drinks of the water from this well, in just a short time becomes thirsty again,¹⁴but whoever drinks the water of life I give them will never thirst again. In fact, the water of life I give will actually become a new fountain inside them, that will overflow to eternal life."

¹⁵Upon hearing what Jesus said, the woman eagerly requested, "Sir, please give me this water so that I won't ever get thirsty again and have to keep coming here to draw water."

¹⁶Jesus told her, "Go and get your husband and come back."

¹⁷She replied, "I don't have a husband." Jesus gently said to her, "You are right when you say that you have no husband.¹⁸In fact, you have had five husbands, and the man you now live with is not your husband. So when you said that you don't have a husband, that was quite true." [How did Jesus handle this? Did He say it in a way to embarrass or humiliate, or in a way to validate her honesty while letting her know that He already knew about her many husbands and current living situation and He was still speaking with her? What is the message that Jesus knew all about her and still spoke to her kindly and saw her as someone of value or worth?]

¹⁹Shocked and somewhat uncomfortable with such a personal revelation, the woman said, "Sir, to know such things you must certainly be a prophet.²⁰So please help me with a problem: Our people have always worshiped God here on this mountain, but you Jews claim that the place we must worship God is in Jerusalem; so which is it?"

²¹Jesus declared, "Believe me, dear woman, the place where one worships God is not important; it is the condition of the heart of the worshiper that matters. Very soon, you will worship the Father neither on this mountain nor in Jerusalem.²²You Samaritans worship a confusing tradition of rituals that does not enlighten the mind and have no ability to heal the worshiper; we worship the Creator God, and our minds are enlightened and healed by him because all he asks of us is sensible and reasonable. The plan to heal humanity from the infection of selfishness and sin is provided through the Jews.²³The time has now come that all true worshipers will worship the Father with an intelligent and reasonable understanding of who he is, respecting, admiring and loving the truth about his nature, character, and methods. These understanding worshipers are the kind the Father seeks.²⁴God is intelligent and reasonable, and his worshipers must worship him intelligently and reasonably, appreciating and valuing the truth of God's methods and principles."

²⁵The woman said thoughtfully, "I know that the Savior of the world, called Christ, is coming. When he comes, he will make plain the truth about God and untwist all the confusing ideas about the Father. He will destroy the lies of Satan that prevent us from knowing God. He will explain the real problem regarding the infection of selfishness and sin within mankind, and he will reveal God's plan to heal and restore mankind to God's original ideal."

²⁶Then Jesus proclaimed, "I, who stand before you and am speaking with you, am he."



²⁷Just as Jesus said this, his disciples returned and were shocked to find him talking with a woman — and not just any woman, but a Samaritan. They were too insecure to ask, "Why are you talking with her?" or "What do you want with her?"

²⁸After hearing what Jesus had just told her, the woman forgot all about her water jar, rushed back to town, and said to the people,²⁹"Come, see a man who knew everything about me. Could this be the Savior we have been waiting for—the Christ?"³⁰The townspeople were so intrigued by the woman's testimony that they made their way toward Jesus.

³¹While the woman was witnessing to the townspeople, the disciples urged Jesus, "Teacher, eat something."

³²But he said to them, "I have food that nourishes me that you don't yet understand."

³³The disciples were puzzled and said to each other, "Did someone else bring him food?"

³⁴Jesus said to his disciples: "The food that nourishes me and gives me strength is to do the will of the Father who sent me, and to finish the work he has given me to do: to reveal the truth about him, expose the lies of Satan, and cure human sinfulness.

How did Jesus approach this woman? How did He see her? Did her nationality, race, skin color, gender make a difference to Jesus? Why not?

Did it make a difference to the disciples? Why? What did Jesus want to teach them?

In God's view of earth how many races are there? One human race, all descended from Adam and all of us suffering with the same sin condition and all in need of the same remedy. (We have a sin condition—not a skin condition)

Who wants to fragment us into groups fighting with each other?

The Bible teaches that as we come to Jesus we come closer and closer to each other until eventually all who unite with Jesus are united as one—unified in love and truth.

Consider this historic quote—do you agree?

When Christ is not abiding in the heart by faith, there are discord and strife and but little effort made to get near to each other where we can be one in Christ Jesus. As we approach the **great center**, Christ Jesus will be our Unity, which is as a wheel within a wheel. **The nearer we come to Christ, the nearer we come to each other.** Those who live in Christ realize the greatest harmony, heart with heart. **Discord and strife are not found in that company who are sanctified through the truth.** We need faith and love. Let us seek for it.
12LtMs, Lt 202, 1897, par. 9

I have found this to be true, when Christie and I travel around the world and meet people for the first time who love our Creator God and understand His design law of love, we have such a unity, a



oneness, a connection with them. And they are not all from the same denomination—but they all love God and His design of love.

But when we meet Christians who cling to the imposed law view, there is discord as they often must argue over this verse or that ritual or that observance, rather than the unity of love that comes from Christ living in the heart. Even when in the same denomination.

Read bottom green section, “Who are the people whom, due to the influence of your own culture and society, you tend to view disdainfully, or with a lack of respect? Why must you change your attitude, and how can that change come?”

My blog a week ago *Christian Beware the Trap of the Social Justice Movement* generated a huge response. But interestingly, while my blog mentioned no politicians, there were people who responded with hateful messages toward one politician or another. Some said ugly things about Trump, others said ugly things about Biden etc.

Do you think Jesus loves Trump and Biden and wants to heal both of their hearts? Should we love them any less?

What does it say about us if we harbor (not be tempted with—remember temptation is not sin) but harbor disdain or hate for people in our hearts?

If we see them as suffering from the same sin-sickness as ourselves and in need of the same remedy, does that change our attitude toward them?

TUESDAY

Read second paragraph, “Jesus’ message...” This is an excellent insight, we all have opportunities to witness God’s kingdom. Everyone of us have, and will have, opportunities to witness God’s kingdom that will never be available to other people. Do we have minds and hearts open to share God’s kingdom to others?

What ways have you found to be effective in doing this?

Read bottom green section, “Why can...” Do we ever mistake leading people to Christ with joining a church organization?

Do we ever mistake leading people to Christ with obeying a certain set of creeds or beliefs?

Do we ever become sin police, monitoring our friends or family members and acting as voices of condemnation to condemn sin in their lives?

Is it hard to lead people to Jesus while holding stones in our hands?



Do we ever struggle with being more intolerant of our own family who are engaging in activities we deem as sinful than non-family members doing so?

Do we ever struggle with being more indulgent of our own family than non-family?

What is the healthy approach to family and friends who are not growing with Jesus?

WEDNESDAY

Dealing with difficult people—have you ever had difficult people to deal with?

How do we deal with difficult people?

- Seek to understand before seeking to be understood;
 - assess with whom you are dealing, their hearts, attitudes, beliefs, biases, wounds, hurts, objections. It requires getting to know someone before you can share with them.
 - In the medical model, we must diagnose before we treat. So, too, before you know what truth of God needs to be ministered into a person's life, you need to accurately diagnose what their struggle or problem is. Too often Christians are taught a false legal view and have a cookie cutter approach that says we are all condemned to death by God and we all need to accept the legal payment of Jesus and we try to fear bash people into praying the sinner's prayer.
- Love people as people, seek to show you care about them rather than are seeking to get something from them
- Live a life that reveals a healthier and happier way
- There are some people that are actually incapable of grasping or understanding certain concepts. How do we deal with them?
- When truth is spoken, speak in love but leave free—no retaliation if they don't embrace or validate the truth you share. Consider the example of sharing the dangers of smoking with someone who either doesn't believe it or doesn't want to change even though they believe it. What should your attitude be and how should you treat them? What if it isn't smoking but is diet, or day of worship or accepting Jesus or marrying someone you think is wrong for them?
- When do we shake the dust off our feet and move on? When is it love to set boundaries, where do we draw that line?
- If a person who smokes comes to your house is it judgmental to inform them of no smoking in your house or car? And if they light up anyway do you ask them to leave if they can't comply with your boundary? How does this apply to other activities? What about critical comments, negativity, cursing, rudeness?



THURSDAY

God's providences—anyone want to share a story in which God opened a door for you to witness for him?

FRIDAY

Read first question and discuss—what is our job in bringing people to Jesus and what is the Holy Spirit's job?

We are to spread truth, the seed, but the HS sinks it into the heart and brings forth fruit—that is not our job.

What if we believe we must see a harvest from our sowing—i.e. we count baptisms etc. Might our approach to sharing truth change if we expect, desire, look for a measurable outcome?

ANNOUNCEMENTS:

July 1, we launched our SHARING campaign. The first of every month we will be making available FREE resources for you to share in your community, with family, friends, pastors, church members. These resources will be free and shipped free to US addresses only and while supplies last. So follow us on Facebook and watch the first of each month as a new resource is made available. In July it is *Could It Be This Simple?*

October 3, 2020: 2020 Come and Reason will be presenting a live in-person event at the Chattanooga Convention Center in Chattanooga TN! **Healing the Mind and Transforming the Character in a Broken World** is one-day event and will be packed with presentations by Timothy R. Jennings, Katie McPherson, Ben Bost and Kent Delhousaye. Join us to learn principles and strategies to heal the mind and heart from fear and habits that overrun our lives You'll want to book your spot soon before the event is sold out-- lunch is included in this great price! Click [here](#) for more information.

October 9-10, 2020: Dr. Jennings will be speaking at the Lakewood SDA church in Lakewood OH

November 6-7, 2020: Dr. Jennings will be speaking at an AACC River Conference at Plano, TX. More info at <http://theriverconference.com/>