



ASBURY CIRCUIT RIDER

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Divorce (All y'all)



When people read the Sermon on the Mount, it can feel as though Jesus is jumping from topic to topic. One moment He speaks about anger. Then adultery. Then divorce. Then retaliation.

At first, these teachings sound like separate moral instructions. But taken together, they reveal something deeper. Jesus is not simply listing moral failures. He is teaching us how to see one another.

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Adultery (All y'all)



Every piece of glass does one of two things. It either lets light through or throws your image back at you. It either reflects you back to yourself or lets you see something beyond yourself.

We use glass for windows because, at its best, it is almost invisible. When it's clean, you barely notice it's there. It doesn't call attention to itself. It opens a room. It widens your world. It lets you see what has always been there but has been beyond your reach. Windows reveal treasure.

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Winter past -
Spring at last!! ...



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Divorce (All y'all)

Two weeks ago, we explored what Jesus said about adultery. In that message, we introduced a simple metaphor: mirrors and windows. We noted that mirrors reflect our own desires back to us. Windows allow us to see another person's dignity and humanity.

This metaphor helps illuminate what Jesus is doing in His sermon found in Matthew's Gospel. At first glance, anger, adultery, divorce, and retaliation seem like four separate moral issues. But Jesus is actually addressing a deeper human problem that lies beneath them all. He is teaching us how to see.

In His sermon, Jesus repeatedly moves beneath outward behavior to the inner posture of the heart.

Anger, He says, is not only about violence. It begins with contempt. Adultery, He teaches, is not only about physical betrayal, but begins with the way a person looks at another human being. That is, with a desire that turns a person into something to possess.

What Jesus says about divorce is often treated as though Jesus is offering a legal ruling about marriage. But in the flow of the Sermon on the Mount, divorce is another example of the same deeper problem. Before a relationship breaks legally, something usually shifts in the way two people see one another.

A mirror and a window are surprisingly similar. Both are made of glass. The difference is a thin reflective coating placed on the back of the glass. Without that coating, you see through the glass. Add the coating, and suddenly the glass becomes a mirror. Instead of seeing through it, you see your own reflection.

The same transformation happens in human relationships.

Sometimes we encounter others through a window. We recognize their dignity, their story, their humanity. We see them as people whose lives and experiences are real and meaningful apart from our own. But at other times, people become mirrors. They reflect our expectations, our desires, our frustrations, and our fears. Instead of encountering them as persons, we begin to experience them primarily in terms of how they affect us.

A helpful way of describing this difference comes from the Jewish philosopher Martin Buber, who describes human relationships as falling into two patterns. One he called I-It. In this pattern, the other person becomes an object—someone who serves our needs, fulfills our expectations, or stands in our way. The other he called I-Thou. In this pattern, we encounter another person as a sacred life with dignity, mystery, and worth.

In other words, mirrors reflect me, while windows see you. In His sermon, Jesus refers to a practice already familiar in his time: the certificate of divorce. In ancient Jewish society, a written certificate served as a legal protection for a woman whose husband ended the marriage. Without such a document, she could be left socially and economically vulnerable.

Religious teachers of the day debated the circumstances under which a man could issue this certificate. Some argued that divorce should be allowed only in extreme circumstances. Others permitted it for much lesser reasons.

Anyone who divorces his wife makes her a victim of adultery.

Matthew 5:31-32

Jesus does not enter the debate by listing acceptable conditions. Instead, he points beyond legal arguments to the deeper problem.

Human beings have a remarkable ability to turn one another into objects. And when relationships become mirrors—when the other person is seen primarily through the lens of our own expectations and desires—the relationship itself begins to unravel.

IN OUR PRAYERS

Virginia Bigger
 Sylvia Pittman
 Mirium Watson

Paula Gamble
 Richard Oram
 Jonathon Misner



FRIENDS AND LOVED ONES WHO ARE
HOMEBOUND OR IN NURSING CARE

Dean Lamoreaux
 Nancy Elston

Norma Buzzard

COMING UP THIS WEEK:



MARCH 16—22

Mar 16	Mon	6:00pm	Leadership Team
Mar 17	Tue	9:00am-untill gone	Produce will be available each week, along with canned goods, until further notice
		12Noon-6pm	Taco Tuesday
		6:30pm-9:30pm	Chili'Seaz's
Mar 18	Wed	8:30am-6:30pm	Chili'Seaz's
		11am-1pm	Angel Closet at South Flint Soup Kitchen
Mar 19	Thu	12N-8:30pm	Chili'Seaz's
Mar 20	Fri	FIRST DAY OF SPRING!!	
Mar 21	Sat		
Mar 22	Sun	10:30am	New Beginnings
			Contemporary Worship
		12Noon-6pm	Soul Food Dinners (Fellowship Hall)



(We are live on [Facebook](#) and our newly launched [YouTube channel](#). You can find these links along with more information about us on our website at ([FlintAsbury.org](#).)

Upcoming Worship Series "Pace"



When I visited the Holy Land several years ago, one of our guides said something that has stayed with me ever since. As we were moving from one historic site to another, he paused and asked our group a simple question: "Have you found yourself running where Jesus walked?"

It was an observation more than a criticism. Most pilgrims arrive in the Holy Land eager to see as much as possible in a limited amount of time. The result is that people often hurry from one sacred place to the next, rushing through the very landscapes where Jesus once moved slowly from village to village.

But the guide's question lingered with me long after the trip ended.

Why do we run where Jesus walked?

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Book Club News



Beginning with Easter, we start a new series, *Pace,* accompanied by a book that helps us pace ourselves in a

world that won't. Given the theme of our series, don't read this book if it

causes you to hurry more than you already are. That's the point.

If you pay attention to the pace of life around us, it often feels like everything is speeding up. News travels instantly. Messages arrive constantly. Work and responsibilities spill into evenings and weekends. Even our leisure time can feel hurried, as if we are trying to squeeze one more experience into a schedule already too full.

Many of us sense that something about this pace is unhealthy. We feel distracted more often than attentive. We feel rushed even when we are doing things we care about. And we sometimes find ourselves reacting quickly to the world around us rather than responding thoughtfully.

In other words, many of us are running, rather than walking. The problem, of course, is that life was never meant to be lived at a sprint. Human beings were created for rhythms of work and rest, attention and reflection, engagement and renewal. Yet modern culture seems determined to push us faster and faster.

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Christine Cafe

Upcoming Worship Series — “Pace”

The question feels especially relevant in today's world. Our lives are packed with schedules, deadlines, notifications, and responsibilities. We move swiftly from one task to the next, often feeling like we're always trying to catch up with something just out of reach.

Many of us experience life at a pace that would have been unimaginable in earlier generations. Information arrives instantly. Demands on our time follow us everywhere we go, through our phones and computers. Even moments meant for rest are easily filled with more activity.

It is not surprising that many people today describe themselves as tired, distracted, or overwhelmed.

Yet when we read the Gospels, we encounter a very different rhythm of life.

Jesus walks.

Jesus walked from town to town, speaking with people along the way. He stops when someone calls out to him. He pauses to notice those who are overlooked by others. He withdraws regularly to quiet places to pray. Even when crowds press around him with urgent needs, he does not seem driven by the same hurried pace that shapes so much of our modern experience.

Is it possible that Jesus knows something that we don't?

In the stories of the resurrection, that pattern continues. The risen Christ appears in unhurried moments—walking with two disciples along the road to Emmaus, speaking Mary's name in the garden, sharing breakfast with his friends by the shore.

These are not hurried encounters. They unfold slowly enough for recognition, conversation, and understanding.

Come to me, all you who are weary and carrying heavy burdens, and I will give you rest.

Matthew 11:28

During the weeks from Easter to Pentecost this year, we explore what it might mean to rediscover that pace in our own lives. Each week, we will examine a Gospel story in which Jesus stops, listens, or withdraws from the pressures around him. Together, we will ask a simple question that will guide the entire series:

Upcoming Worship Series — “Pace”

Why run when Jesus walked?

This question is not meant to criticize the busy realities of modern life. Most of us carry responsibilities that cannot simply be set aside. But the question does invite us to reflect on the deeper rhythms that shape our days.

What happens to our relationships when we move through life too quickly?

What happens to our ability to listen—to God or to one another—when our attention is constantly divided?

And what might change if we began to learn the slower, more attentive way of life that Jesus modeled?

To help us explore these questions more deeply, you’re invited to read *The Ruthless Elimination of Hurry* by John Mark Comer. The book explores how the pace of modern life affects our spiritual lives and introduces practices that can help people rediscover a healthier rhythm.

You do not need to read the book to follow the sermon series, but those who choose to do so may find that it adds another dimension to the conversation.

Easter celebrates the good news that death does not have the final word. But the resurrection also invites us into a new way of living—a way shaped not by fear, pressure, or constant urgency, but by the steady rhythm of love.

Perhaps the weeks ahead will give us an opportunity to slow down just enough to notice where Jesus is walking beside us. And perhaps we may discover that the most meaningful moments in life rarely happen at running speed.

From Easter to Pentecost, we will explore seven Gospel stories where Jesus either slowed down or stopped, and what happened at Pentecost that launched the first church:

<u>Episode</u>	<u>Sundays</u>	<u>Title</u>	<u>Scripture</u>
One	April 5	Hurried	Luke 24:13–35
Two	April 12	Doubtful	John 20:24–29
Three	April 19	Unsure	Mark 10:46–52
Four	April 26	Busy	Luke 10:38–42
Five	May 3	Prayer	Mark 1:35–39
Six	May 10	Sabbath	Mark 2:23–28
Seven	May 17	Worry free	Matthew 6:25–34
Eight	May 24	Rhythms	Acts 2:1–13


Our journey runs from Easter to Pentecost.

Please join us each Sunday at 10:30 a.m. We share our weekly episodes on [Facebook](#) and our [YouTube channel](#), and go live at 10:30 a.m. You can find these links and more information about us, or join our live broadcast on our [website, FlintAsburyChurch.org](#).

Pastor Tommy

Series concept and some content comes from: John Mark Comer. *The Ruthless Elimination of Hurry*. Colorado Springs : WaterBrook, 2019. ISBN 9780525653097.





A meal goes a long way for a senior living alone, a family struggling to make ends meet, or a child fearful of empty shelves at home. But for the residents of Flint who carry the effects of lead-tainted water, nutrition is critical. Feed Flint provides locally grown, chemical-free, fresh produce to residents living in and around Flint. And we're hoping that you can help us provide 10,000 meals this summer.

Feed Flint includes takeout meals, produce boxes with recipes, and home deliveries as part of our work to guide and support families in moving to sustainable abundance. The reality is that Michigan's food insecurity levels got worse during the COVID-19 pandemic, and this summer's recovery is leaving behind those at the most risk of having to miss meals.

Flint families continue to struggle with the ongoing effects of the water crisis.

We're bringing together the resources of the Asbury Community Development Corporation. This includes Asbury Farms, the South Flint Soup Kitchen, the Asbury Community Help Center, multiple food pantries, and our Sizzling Culture Mobile Food Trailer. Our plan is to care for our neighbors when they need it most. We accept all people as they are, and our doors are always open to anyone.

Asbury Farms provides locally grown produce used to create fabulous and nutritious meals. Our seed-to-table approach is community-based. This not only helps families make it through emergencies and crises. We help move families towards sustainable abundance.

Our Sizzling Culture program provides jobs and new skills to our city's youth. This includes year-round employment. Our staff and most of our volunteers come from the neighborhoods we support. We call this sustainable abundance because families move from need-based on scarcity to enough based on community-generated abundance.

Our work is also about food and justice. Our vision is a revitalized community where every resident can use their talents and passions for the common good, where children grow into active citizens. And all residents can enjoy safety, good health, and a culture that fosters life-long learning and satisfying lives. This summer, help us address food insecurity and strengthen Flint's budding local food system by supporting the Feed Flint campaign. Thank you for taking the time to see what we're doing and considering how you can help.

Donate to our Feed Flint Campaign by visiting:
flintasbury.org/feed-flint-donate

LIFE GROUP QUESTIONS & MORE:

Anyone who divorces his wife makes her a victim of adultery.

Matthew 5:31-32

NOTES FROM WORSHIP

QUESTIONS FOR LIFE GROUPS:

1. Read Matthew 5:31-32 and this week’s Circuit Rider article titled Divorce.
2. This week, simply pay attention to moments when you encounter someone—a spouse, a friend, a coworker, a neighbor, even a stranger—pause for just a moment and ask yourself a simple. question: Am I looking at a mirror, or through a window?
3. How can your group members help you be more receptive to hearing and understanding the Word of God this week? Pray for one another to be blessed by the Holy Spirit with greater courage.



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That is why our next book club selection may feel especially timely.

Our companion book for our new series is *The Ruthless Elimination of Hurry*, written by pastor and teacher John Mark Comer. The book takes a close look at the pressures of modern life and asks an uncomfortable but important question: What is hurry doing to our souls?

Comer begins with a striking observation that has resonated with many readers. Borrowing from the spiritual writer Dallas Willard, he notes that hurry may be the greatest enemy of spiritual life in our time. Not because we are doing bad things, but because we are doing too many things too quickly. When life moves at a relentless pace, it becomes difficult to pay attention to God, to other people, or even to our own inner lives.

If you have ever found yourself distracted during prayer, impatient with people you care about, or exhausted by the constant flow of information, you may already understand what Comer is describing. But the book is not simply a critique of modern life. Its deeper purpose is to explore how followers of Jesus might live differently.

Comer suggests that the life of Jesus offers a striking contrast to the hurried pace we experience today. In the Gospels, Jesus strolls through villages and along dusty roads at walking speed. He stops for conversations. He notices people others overlook. He withdraws regularly for prayer. And even when crowds gather around him with urgent needs, he refuses to be driven by the same frantic urgency that shapes so much of our world.

In other words, the life of Jesus moves at a different pace.

Comer invites readers to consider what it might look like to arrange our lives around that same rhythm. Drawing on both ancient Christian practices and modern insights about attention and distraction, he describes several habits that help people slow down and rediscover a deeper way of living. These practices include silence, Sabbath rest, simplicity, and intentional community—practices that have been part of Christian spirituality for centuries but are often neglected in the busyness of contemporary life.

What makes the book especially helpful is its practical tone. Comer is not writing as someone who has escaped the pressures of modern life. Instead, he writes as someone who has experienced those pressures personally and has been learning how to resist them. The result is a book that is both thoughtful and accessible, inviting readers to reflect honestly about their own lives.

John Mark Comer himself is part of a younger generation of Christian leaders who are thinking carefully about how faith is lived in a fast-moving, technologically saturated world. After many years serving as a pastor in Portland, Oregon, he now teaches and writes about spiritual formation—the process by which people gradually become more like Christ through the patterns and practices of everyday life.

His work resonates with many readers because it connects ancient Christian wisdom with the realities of modern experience. Rather than offering quick fixes or simplistic advice, Comer encourages readers to step back and ask deeper questions about the structure and pace of their lives.

Those questions are particularly meaningful for people of faith. Christians believe that following Jesus involves more than adopting certain beliefs. It also involves learning a way of life—a way that shapes how we use our time, how we treat other people, and how we pay attention to the presence of God.

Over eight weeks, we'll explore these ideas together. Each week, we will read a portion of the book, which will be reinforced in our Sunday teaching. The goal is not simply to finish the book, but to begin noticing how hurry influences our daily lives and to consider how the teachings and practices of Jesus might offer a healthier rhythm.

You do not need to read the entire book before joining the conversation. We will move through it gradually, one section at a time. Whether you have time to read every page or simply want to listen and share your thoughts, you are welcome.

In a culture that constantly urges us to move faster, taking time to read, reflect, and talk together may feel almost countercultural. But that may be exactly what makes the experience worthwhile.

After all, if the life of Jesus teaches us anything, it is that the most important things in life rarely happen at running speed.

Some of you may also be participating in the book study, starting after Easter, that explores our Methodist heritage through *Knowing Who We Are*. That study looks back at the theological foundations of the United Methodist tradition and how John Wesley and the early Methodists organized their lives around practices that helped people grow in faith.

Our reading of *The Ruthless Elimination of Hurry* approaches this same concern from a different perspective. While the Wesleyan study examines the history and theology of those practices, Comer's book reflects on how similar rhythms can help us manage the pressures of modern life.

For those who choose to take part in both discussions, the two books will complement each other—one helping us understand where our traditions originate, and the other encouraging us to consider how those traditions might influence the pace and patterns of our lives today.

Here is a suggested reading schedule:

<u>Sunday's</u>	<u>Chapters</u>	<u>Themes</u>
April 5	Prologue - Ch 1	Enemy of Spiritual Life
April 12	Ch 2	Enemy of Love
April 19	Ch 3	Hurry & Emotional Health
April 26	Ch 4	Hurry & Attention
May 3	Ch 5	Silence & Solitude
May 10	Ch 6	Sabbath
May 17	Chs 7-8	Simplicity
May 24	Chs 9-Epilogue	Slowing

We'll have a few books available for purchase at \$12 each. Additional copies of the hardcover edition are available through Amazon for \$13, with a few used copies at slightly lower prices. The paperback edition is more expensive. This book may also be available at the local library.

Our Book Club does not meet as a group. However, our weekly messages reference that week's chapters or themes. You can anticipate spoiler alerts unless you keep up with the pace. You can purchase your own copy or visit your local library.

You can contact our office with questions by phone or simply type your question or enter a prayer request on our website's homepage — FlintAsburyChurch.org.

Pastor Tommy

The difference between a window and a mirror is surprisingly small. Just a coating. Just a layer. Just enough to turn something meant for seeing outward into something that traps your own image. But instead of expanding your view, it narrows it. Instead of revealing the world, it reflects you.

Stand at a window and something changes. You are no longer the focal point. The world stretches beyond you — hills, trees, traffic, sky, neighbors, weather. The glass disappears, and you find yourself looking outward instead of inward. In other words, mirrors reflect desire, but windows reveal treasure.

And the truth is — we live in a culture that has coated the glass. We are surrounded by mirrors. We have learned to treat windows like mirrors. We look at the world, but what we mostly see is ourselves.

We scroll through images, and instead of seeing people, we measure how they make us feel. Attractive. Threatened. Envious. Superior. Desiring. We look at the earth and see what it can give us — energy, lumber, profit, and convenience.

We look at relationships and quietly calculate: Who protects my interests? Who advances my side? Who threatens my tribe?

We look at the church and wonder: Does this feed me? Inspire me? Serve my family?

And the shift is almost invisible. We think we are looking at others. But so often, we are looking for ourselves. It is not that we are evil. It is how we are trained. Mirrors reflect desire, while windows reveal treasure.

We are trained by advertising to see desire before dignity. Trained by algorithms to see stimulation before the story. Trained by power to see the advantage before seeing humanity. We did not wake up one day and decide to reduce people to roles, bodies, votes, assets, consumers, or enemies. We simply learned to live in a hall of mirrors.

And in a hall of mirrors, everything bends back toward the one looking. Speaking of mirrors, for episode 2 of our series, *All y'all*, we're moving further along in Jesus' Sermon on the Mount, where He says, "You have heard it said, 'You shall not commit adultery.'

It's a commandment everyone knows. It's clear, concrete, and references forbidden behavior. But Jesus does not stay with behavior. Instead, He says, "But I say to you, everyone who looks..." moving from the act to the gaze. From the visible line to the invisible posture. From the bedroom to the eyes.

And this is where we traditionally shrink the text enough for us to keep moving. We assume Jesus is only talking about sexual temptation. And most of us move on, leaving this teaching for those to whom it applies.

Well, okay, all of us probably step across the looking line occasionally, but it's just innocent fascination, isn't it? It's not a big deal, is it?

The problem is that Jesus isn't really talking about avoiding the possibility of having an affair by keeping our gaze where it belongs. We can't simply move on because Jesus is talking to all of us. All y'all, and including me.

What if Jesus is really talking about mirrors and windows? After all, Jesus describes looking, and does not describe seduction. He describes the moment another person becomes something you imagine in terms of your wants and desires. Adultery is a great example because it grabs our attention long enough for Jesus to get to the real point.

You see, the deeper fracture is acquisitive sight — the reflex that turns a human being into something for me. That is mirror-seeing.

And it involves more than how we see an attractive person. For example, when we look at the earth and see only resources to extract, that is mirror-seeing. When we look at immigrants and see only a threat, that is mirror-seeing. When we look at political opponents and see only obstacles, that is mirror-seeing. When we look at those who disagree with us and quietly imagine they must be dangerous, disposable, or in the way — that is mirror-seeing.

In other words, the bedroom is not the center of this teaching. Jesus is taking us out into the real world. He's taking us to the office, out into the streets, and to the places where we play, shop, and work. That's because the center of this teaching is what happens in your heart when you look at another person or anything else in creation, not through a window, but using a mirror.

Because before we ever use someone with our hands, we have already handled them with our sight. And once a window becomes a mirror, something else happens. People and creation stop being mysteries and start becoming instruments.

Consider this: There are two ways to treat something you're looking at. As a tool. Or as a treasure. The difference is that a

tool exists for my purposes, but a treasure exists in its own right. A tool is evaluated by its usefulness. A treasure is honored simply because it is.

If the earth is a tool, we extract. If people are tools, we exploit. If opponents are tools, we manipulate. If institutions are tools, we bend them. If bodies are tools, we consume. But if what we are looking at is a treasure, then everything changes.

And this is where Jesus is pressing us. He was not focused on avoiding the temptation to have an affair. Rather, Jesus is telling each of us to see treasures through windows, rather than tools in a mirror. Because what you see determines what you value.

And what you value determines what you are willing to do. A mirror never shows you the other person. It shows you yourself — your longing, your hunger, your appetite. And if all you ever see is your own desire bouncing back at you, eventually the people around you stop being people. They become possibilities. They become functions. They become tools.

Jewish philosopher Martin Buber describes this human tendency to see mirrors rather than see through windows as two

fundamental ways we relate to the world. "I - it" is like seeing into a mirror. In this kind of relationship, the other is an object. Useful, measurable, and manageable. Something, or someone, to experience, categorize, or consume.

In an "I-Thou" relationship, the other is a presence, rather than an object to be used. They are a mystery to be encountered.

Mirrors train us to have I-it relationships. I-it is efficient, but I-Thou is sacred. So, when Jesus says that looking in a certain way already distorts the commandment, He is saying: you have learned to see others as I-it. You have learned to let desire define reality.

But the Kingdom of God that Jesus announces is built on I-Thou relationships. Seeing people as treasure. Windows reveal treasure. And that kind of sight changes everything.

In our companion book for this series, *The Little Prince*, there is a boy who loves a single rose. At first glance, it is just a rose. There are thousands like it. But over time, through attention and care, the rose becomes unique and special.



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In his travels, the boy meets a fox who teaches him how to tame it so they can be friends. The boy learns two important lessons through their friendship. The first is, "It is the time you spent on your rose that makes your rose so important." And, he learns, "One sees clearly only with the heart. Anything essential is invisible to the eyes."

The little Prince learned to see through windows. The rose becomes a treasure not because it reflects the prince's desire, but because he has learned to see beyond himself.

Love does not reduce. Love does not consume. Love treasures. And windows reveal treasure.

And now, what Jesus says about blessings at the start of the Sermon on the Mount begins to sound different. For example, "Blessed are the pure in heart..." Purity here is not about repression. It is about clarity. An undivided gaze. A heart no longer turned inward on its own desire.

When a pure heart looks at another person, they see more than utility. More than attraction. More than a threat. More than an advantage. A pure heart sees God's image. Breath. It sees belovedness. A pure heart sees treasure.

So when Jesus uses shocking language about eyes and hands, He is not advocating self-harm. Rather, He is speaking about urgency. Guard your sight. Because mirrors reflect desire. And desire, when enthroned, will shrink the world to the size of your appetite.

But windows reveal treasure. And when you learn to see treasure, you cannot use what you treasure. You protect it. You honor it. You take responsibility for it.

You no longer relate to other people or to God's creation as tools to fulfill desire, but as treasures of great value. No longer I - it, but I-Thou.

Let's start with slowing our gaze. Mirror-seeing is fast and reactive. It labels quickly and categorizes instantly. While window-seeing requires a pause. The next time you find yourself making a snap judgment, "What am I assuming? What story do I not know? What image of God might be standing in front of me?" That is, slow the gaze, and let the glass clear.

Second, name the treasure. When you are tempted to reduce someone to a function — coworker, opponent, customer, inconvenience — silently name what is sacred about them. Image-bearer. Breathing. Beloved. Someone's child. Someone Jesus died for. You cannot easily use what you have named as treasure.

If your right eye causes you to sin, poke it out and throw it away. It is better to lose an eye than for your whole body to be thrown into hell.

Matthew 5:27-30

Mirrors reflect desire.
Windows reveal treasure.

The difference between a mirror and a window is thin. Just a coating. Just a layer. And the coating our culture has applied is subtle. It tells us to evaluate everything by usefulness. By productivity. By attractiveness. By advantage.

But Jesus stands in the middle of that hall of mirrors and speaks to our eyes. "You have heard it said..." And then he moves from behavior to vision. Because before we ever misuse someone with our hands, we have already mis-seen them with our hearts.

The invitation of the Kingdom is not repression. It is restoration. To see clearly. To see as God sees. To see treasure where we once saw tools. To see Thou where we once saw It.

To look at a world trained by mirrors and choose the window instead.

When you begin to see treasure everywhere, the world becomes radiant again. The earth becomes a gift. Neighbors become sacred. Enemies become human. The church becomes family. And even you — standing not in front of a mirror but before God — become more than your performance, your failure, your desire.

You become beloved. Mirrors reflect desire. But windows reveal treasure.

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Pastor Tommy

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Additional content from: Antoine de Saint-Exupéry. *The Little Prince*. Translated by Richard Howard. NY: Harper Collins, 2000.

Divorce, in this sense, is not the root problem. It is one place where the deeper problem becomes visible.

Together, these teachings form a kind of progression. Anger begins when we no longer see another person with dignity. Adultery begins when the gaze turns another human being into an object of desire. Divorce often follows when a relationship is defined by disappointment rather than by mutual recognition of each other's humanity. And retaliation is what happens when two people—or even two nations—are both looking into mirrors, convinced their own reflection is the only one that matters.

Mirrors reflect me. Windows see you.

In each case, the behavior may look different, but the deeper problem is the same: we have stopped seeing one another as persons created in the image of God.

What Jesus exposes is not merely a set of behaviors. He exposes a way of seeing the world.

Because divorce has often been treated primarily as a moral failure, many people carry deep shame around it—even when the circumstances were complex or painful. Yet anyone who has walked closely with couples facing divorce knows that it is rarely simple.

Divorce is grief. It is the painful recognition that something hoped for did not become what it was meant to be.

For that reason, the role of the church cannot be limited to pronouncing judgment. The church is called to be a community of healing. When relationships flourish, the church celebrates. But when relationships struggle, the church's role is to offer support. And when relationships break, the church must continue to offer compassion and care to all involved.

The gospel reminds us that every person remains a child of God whose dignity is not erased by the failures of human relationships.

Jesus exposes mirror-seeing not to shame us, but to invite us into a different way of living. Windows take humility. They require us to pause long enough to notice the person in front of us rather than focusing only on our own reflection.

When that happens, relationships can change in remarkable ways.

In marriage, people begin to see one another not as roles or expectations but as living persons. In friendships, loyalty deepens. In families, patience grows. In communities, judgment gives way to grace.

Seeing through windows does not guarantee that every relationship will succeed. But it does restore something essential to human life: the ability to recognize the image of God in one another.

The hope of the gospel begins with the way Christ sees us. Jesus does not look at us through a mirror. He does not measure us primarily by what we offer Him or how well we perform. Instead, He encounters each person as a life worth loving and redeeming.

He sees our failures, our wounds, and the brokenness of our relationships. Yet He continues to see us as beloved. And if Christ can see us that way, then perhaps by His grace we can begin to see each other the same way.

Mirrors reflect me. Windows see you.

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