

**Subject:** Calming the Storms of Thought

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**Hymns:** 3, 57, 536 (new hymnal)

**Pre-meeting Notes:** (from study notes to Luke 6, *The Voice Bible*)

Jesus certainly has His detractors. They watch Him closely and voice their opposition to His words and actions. Sometimes they even try to stump Him with questions or publicly humiliate Him. But Jesus refuses to be intimidated. For every charge they level, He has an answer. To the charge of blasphemy, He responds, "I have the authority to forgive sins." To the charge that He befriends sinners and parties too much, He answers, "These are My people; I've come for them." To the accusation that He breaks Sabbath law, He quips, "The Sabbath is a great servant, but it's not your master. I am Lord of the Sabbath." The crowds are amazed at the tense give-and-take between Jesus and His opponents. They seem to respect the Pharisees for their strict observance of God's law, or perhaps they fear them because they don't want to become targets of Pharisaic criticism. Yet the people are attracted to Jesus because of the peculiar moral authority He exhibits. As time goes on, Jesus crosses more and more lines drawn in the sand. The tension between Jesus and the Pharisees now becomes a major plotline of Luke's story.

The Pharisees think they have God all figured out. They claim to be experts in the sacred writings—the Hebrew Scriptures. But Jesus doesn't fit in with their assumptions and expectations, and He doesn't submit to their presumed expertise. So they are constantly criticizing Him and trying to trap Him in some obvious wrongdoing or unorthodoxy. But Jesus responds with questions instead of answers. He seems to decide that the best way to help them is by challenging them to think, to question their assumptions, to see things from a higher or deeper perspective. For example, they argue about what is permissible on the Sabbath Day (the seventh day, the day of rest); this is how Jesus gets them thinking about the deeper purpose of the Sabbath Day.

## **The Bible (The Voice)**

### **Luke 6:1-49**

1-2 One Sabbath Day, some Pharisees confronted Jesus again. This time, they saw the disciples picking some grain as they walked through the fields. The disciples would dehusk the grain by rubbing the kernels in their hands, and then they would eat it raw.

**Pharisees:** *Don't You know the sacred law says You can't harvest and mill grain on the Sabbath Day—the day on which all work is forbidden? Why do You think You can ignore the sacred law?*

**Jesus:** 3 Speaking of the sacred law, haven't you ever read about the time when David and his companions were hungry? 4 Don't you remember how he went into the house of God and took the sacred bread of the presence—which, you may recall, only the priests were lawfully permitted to eat? Remember that he not only ate it, but he also gave it to his companions?

5 Likewise, the Son of Man has authority over the Sabbath.

6 On another Sabbath, Jesus entered the synagogue and taught there. In the congregation was a man who had a deformed right hand. 7 The religious scholars and Pharisees watched Jesus; they suspected that He might try to perform a healing on that day, which they would use as evidence to convict Him of Sabbath-breaking.

8 Jesus knew about their plan, and He told the man with the deformed hand to come and stand in front of everyone. The man did so. 9 Then Jesus spoke directly to the religious scholars and Pharisees.

**Jesus:** Here's a question for you: On the Sabbath Day, is it lawful to do good or to do harm? Is it lawful to save life or to destroy it?

10 He turned His gaze to each of them, one at a time. Then He spoke to the man.

**Jesus:** Stretch your hand out.

As the man did, his deformed hand was made normal again. 11 This made the Pharisees and religious scholars furious. They began discussing together what they would do to Jesus.

12 Around this time, Jesus went outside the city to a nearby mountain, along with a large crowd of His disciples. He prayed through the night to God. 13 The next morning, He chose 12 of them and gave each a new title of "emissary."

Study note: They are no longer simply disciples, which means "learners"; now they are also apostles, which means "emissaries."

14 They included Simon (Jesus called him Peter) and Andrew (Simon's brother); James and John; Philip and Bartholomew; 15 Matthew and Thomas; James (son of Alphaeus) and Simon (known as the Zealot); 16 Judas (son of James) and the other Judas (Judas Iscariot, who later betrayed Jesus).

17 The whole crowd of disciples (including the 12 now designated as His emissaries) came down together, and they stood on a level area nearby. They were joined by an even greater crowd of people who had come from across the whole region—from all of Judea, from Jerusalem, from the coastal areas of Tyre and Sidon. 18 These people came to hear Jesus teach and to be healed by Jesus of their diseases. Those who were troubled by demonic spirits were liberated.

19 Everyone wanted to touch Jesus because when they did, power emanated from Him and they were healed. 20 He looked across the faces of His disciples.

**Jesus:** All you who are poor, you are blessed  
for the kingdom of God belongs to you.

21 All you who are hungry now, you are blessed  
for your hunger will be satisfied.

All you who weep now, you are blessed  
for you shall laugh!

22 When people hate you,  
when they exclude you  
and insult you  
and write you off as evil  
on account of the Son of Man, you are blessed.

23 When these things happen, rejoice! Jump for joy!  
Then you have a great reward in heaven

For at that moment, you are experiencing what the ancient prophets  
did when they were similarly treated by the ancestors of your detractors.

24 All you who are rich now, you are in danger  
for you have received your comfort in full.

25 All you who are full now, you are in danger  
for you shall be hungry.

All you who laugh now, you are in danger  
for you shall grieve and cry.

26 And when everyone speaks well of you, you are in danger  
for their ancestors spoke well of the false prophets too.

Study note: Here is Luke's most concentrated summary of Jesus' teachings  
for His followers. Here He describes what life in the kingdom of God looks like.

27 If you're listening, here's My message: Keep loving your enemies no  
matter what they do. Keep doing good to those who hate you. 28 Keep  
speaking blessings on those who curse you. Keep praying for those who  
mistreat you. 29 If someone strikes you on one cheek, offer the other cheek  
too. If someone steals your coat, offer him your shirt too. 30 If someone  
begs from you, give to him. If someone robs you of your valuables, don't  
demand them back. 31 Think of the kindness you wish others would show  
you; do the same for them.

32 Listen, what's the big deal if you love people who already love you? Even  
scoundrels do that much! 33 So what if you do good to those who do good to  
you? Even scoundrels do that much! 34 So what if you lend to people who  
are likely to repay you? Even scoundrels lend to scoundrels if they think  
they'll be fully repaid.

35 If you want to be extraordinary—love your enemies! Do good without  
restraint! Lend with abandon! Don't expect anything in return! Then you'll  
receive the truly great reward—you will be children of the Most High—for God  
is kind to the ungrateful and those who are wicked. 36 So imitate God and be  
truly compassionate, the way your Father is.

37 If you don't want to be judged, don't judge. If you don't want to be condemned, don't condemn. If you want to be forgiven, forgive. 38 Don't hold back—give freely, and you'll have plenty poured back into your lap—a good measure, pressed down, shaken together, brimming over. You'll receive in the same measure you give.

39 Jesus told them this parable:

Jesus: What happens if a blind man leads a blind man? Won't both of them fall into a pit? 40 You can't turn out better than your teacher; when you're fully taught, you will resemble your teacher.

41 Speaking of blindness: Why do you focus on the speck in your brother's eye? Why don't you see the log in your own? 42 How can you say to your brother, "Oh, brother, let me help you take that little speck out of your eye," when you don't even see the big log in your own eye? What a hypocrite! First, take the log out of your own eye. Then you'll be able to see clearly enough to help your brother with the speck in his eye.

43 Count on this: no good tree bears bad fruit, and no bad tree bears good fruit. 44 You can know a tree by the fruit it bears. You don't find figs on a thorn bush, and you can't pick grapes from a briar bush. 45 It's the same with people. A person full of goodness in his heart produces good things; a person with an evil reservoir in his heart pours out evil things. The heart overflows in the words a person speaks; your words reveal what's within your heart.

46 What good is it to mouth the words, "Lord! Lord!" if you don't live by My teachings? 47 What matters is that you come to Me, hear My words, and actually live by them. 48 If you do that, you'll be like the man who wanted to build a sturdy house. He dug down deep and anchored his foundation to solid rock. During a violent storm, the floodwaters slammed against the house, but they couldn't shake it because of solid craftsmanship. [It was built upon rock.]

49 On the other hand, if you hear My teachings but don't put them into practice, you'll be like the careless builder who didn't bother to build a foundation under his house. The floodwaters barely touched that pathetic house, and it crashed in ruins in the mud.

## **2<sup>nd</sup> Corinthians 10:5**

5 We are demolishing arguments and ideas, every high-and-mighty philosophy that pits itself against the knowledge of *the one true* God. We are taking prisoners of every thought, *every emotion*, and subduing them into obedience to the Anointed One.

## **Science and Health**

### **515:22**

All that God imparts moves in accord with Him, reflecting goodness and power.

### **514:10 – 515:9**

Moral courage is “the lion of the tribe of Juda,” the king of the mental realm. Free and fearless it roams in the forest. Undisturbed in the open field, or rests in “green pastures, . . . beside the still waters.” In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to “the cattle upon a thousand hills.” They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit. The individuality created by God is not carnivorous, as witness the millennial estate pictured by Isaiah: —

The world also shall dwell with the lamb, and the leopard shall lie down with the kid; And the calf and the young lion, and the falling together; And a little child shall lead them.

Understanding the control which Love held overall, Daniel felt safe in the lions’ den, and Paul proved the viper to be harmless. All of God’s creatures, moving in the harmony of Science, are harmless, useful, indestructible. A realization of this grand verity was a source of strength to the ancient worthies. It supports Christian healing, and enables its possessor to emulate the example of Jesus. “And God saw it was good.”

Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent. The serpent of God’s creating is neither subtle nor poisonous, but it is a wise idea, charming in its adroitness, for Love’s ideas are subject to the Mind which forms them, — the power which changeth the serpent into a staff.

### **400:30**

The Scriptures plainly declare the baneful influence of sinful thought on the body. Even our Master felt this. It is recorded that in certain localities he did not many mighty works “because of their unbelief” in Truth. Any human error is its own enemy, and works against itself; it does nothing in the right direction and much in the wrong. If so-called mind is cherishing evil passions and malicious purposes, it is not a healer, but it engenders disease and death.

## **The Bible (The Voice)**

### **Psalms 28:8-9**

8 The Eternal gives *life and* power to all His chosen ones; to His anointed He is a sturdy fortress.

9 Rescue Your people, and bring prosperity to Your legacy; may they know You as a shepherd, carrying them at all times.