

A Talk by B. Cobbey Crisler  
Book of Matthew, Auditing the Master: A Tax Collector's Report  
(a partial transcription shared with earlier permission of Janet Crisler)  
(Verses 30 and 31). So, "If God so clothed the grass of the field, why should we be so concerned and anxious about what we wear?"

(Verse 34). Again, he repeats, "Take no thought."

2011 June 6:33 (Verse 33). And then gives the priority equation, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In other words, is what we eat, drink or wear of no significance? They are natural and normal on earth. He's not wiping them all out as if it were a branch of some ascetic cult. But rather, "Seek God first and all these things will be added." Added. The heavenly law of mathematics is priority first and all those things that we would normally take thought of would come into our experience naturally. Instead of wasting so much good mental time, taking thought, worrying, and being anxious, we spend that same time seeking the kingdom of God, and all those things come naturally as a result of that.

6:34 The last thing he warns us about in Verse 34 is something we do need warning about. "Don't worry about tomorrow. Tomorrow will take thought for the things of itself. We have plenty of opportunity tomorrow to think about tomorrow. Sufficient unto the day is the evil thereof." We have enough right here to work on. Don't try to move into the future. We'd never get anything done if we dwell in the past or live in the future. Because everything has to be done in the present. Out of that present comes our past. Our future is developed. That's why the kingdom of heaven at hand is the most practical part of Jesus' theology. Not the kingdom of heaven in the future. Not the kingdom of heaven in the past, but now.

7:1 Chapter 7, (Verse 1), begins with "not judging."

Usually we go around picking motes out of our neighbor's eye, noticing the dust on their doorstep while we're sitting in the midst of bulldozer loads of dust on our own threshold.

(Verse 4). "Let me pull out the mote out of thine eye; and, behold, a beam is in your own eye?" It's hard to even imagine a beam in one's eye.

(Verse 5). Yet, he's saying, while you're trying to criticize another, even under the guise of helping, there is a beam obstructing your own vision.

Does that have something to do with our eye being single? The commitment to one God is a commitment to his image and likeness. One cannot see a mote or beam in God's image and likeness.

(Verse 7). Then he says, using active verbs, "Ask, seek, knock, you will find, and it will be opened."

God is not going to be a God that doesn't answer prayer, or you will not end up with a different result from which you ask. You don't have to write a complaint letter to God that you ordered one thing and got another.

(Verse 12). The golden rule. A rule that has been the basis of almost every religion.

(Verse 13). The view of the straight and narrow way which we get sounds so restrictive, doesn't it? To many people the straight and narrow way means you don't have any fun. The way is straight and narrow, but it doesn't mean the landscape can't change along the way.