

Partial transcript of a talk by B. Cobbe Crisler

Book of Matthew, Auditing the Master; A Tax Collector's Report

(From Transcription Notes to be shared with prior permission from Janet Crisler)

Here Jesus was overcoming that claim on man of perspiration and relying on man's salvation through inspiration.

did not bring enough oil. The lesson brought out, too, is that the wise were really not obligated to share the oil. Perhaps you have heard some say as a result as sound advice humanly, share of your light, but do not give up your oil. The foolish going for the oil miss the arrival of the bridegroom and that spiritual unity of male and female.

Matthew 26 - The Last Supper, Gethsemane

Chapter 26, (Verse 2). Again what is Jesus telling people? "He is going to be crucified."

(Verse 14). "We are introduced to Judas."

(Verse 15). "And the sale price of a slave, thirty pieces of silver." That's what a slave brought. He was selling Jesus for the price of a slave.

(Verse 18). "Passover comes. Jesus knows what that's going to mean."

(Verse 24). He again using Scripture says, "As it is written of him: but woe unto that man by whom the Son of man is betrayed!" It did not have to be Judas. But Judas elected because greed in his thought completely overpowered any other right element. He betrayed his Master for gold.

(Verse 26). "We find the Last Supper."

(Verse 30). "The last thing Jesus does before he goes out into the Mount of Olives is to sing a hymn."

I suggest that you very quietly at home take Psalm 113 all the way through 118. Those are the hymns still sung today by Jews at Passover. These were undoubtedly the Psalms from which that hymn would have been taken. I think that every hair on your head will stand on end and you will be moved very deeply to read those psalms and determine what probably was being sung by Jesus, among which is a modern hymn, "This is the day the Lord hath made." Just think when he sang this.

Look at the verses that face the subject of death. It's very moving indeed. Psalm 118 and 116 specifically. Connect it with that event. Do it privately and within yourselves. Because it's a very precious moment of studying the Scriptures.

(Verse 31). Jesus quotes Scripture, again, Zechariah 13:7, about "the shepherd being smitten, and the sheep scattered."

(Verses 36-45). "His Gethsemane hour he faces." You have to read every gospel account of Gethsemane to appreciate it. The oil press that forced out of Jesus, according to Luke, sweat that looked like drops of blood pouring on the ground.

Jesus was fighting the Adam-myth of man's origin, where the curse on Adam was, that from the sweat of his brow he would survive. Here Jesus was overcoming that claim on man of perspiration and relying on man's salvation through inspiration.

(Verse 50). Jesus' first words to Judas. Could you have said that to Judas? "Friend, wherefore art thou come?"

(Verse 53). He says to Peter who chopped off the ear of the High Priest's servant, "Don't you know that I could pray to God and immediately be saved?"

(Verse 54). "But how shall the scriptures be fulfilled, that it must be?"

What was Jesus using as his guide going right through the crucifixion? Everything he found in the Scriptures or he wouldn't do it.

(Verse 26 of Chapter 27). "Then the scourging, the whipping of Jesus."

(Verse 60 of Chapter 26). "The two false witnesses."

(Verse 74). "Peter's denial to the point where he's cursing and swearing. The cock crows."

(Verse 75). "Peter remembers that Jesus had told he would do this. He goes out and weeps bitterly."

Chapter 27, (Verse 3). "Judas tries to give back the money"

Matthew 27:3

(Verse 5). "Being unable to, he goes out and hangs himself."

CRUCIFIXION

(Verse 9). "Matthew finds in prophecy spoken by Jeremy the prophet even the prediction of the sale of Jesus for thirty pieces of silver."

He says it's Jeremy. It may have been in his version, who knows? But we find it today in Zechariah, Chapter 11, Verse 13 .

(Verse 19). We find the political drama between Pilate and the Jews accentuate to the point that Matthew is the only gospel to mention Pilate's wife. "Pilate's wife had a dream not to bother this just man." But what man listens to his wife?

(Verse 24). Pilate goes ahead and succumbs to political pressure. "Washes his hands, saying he is innocent."

(Verse 29). "The crown of thorns. The mocking of Jesus."

(Verse 34). "On the cross, he's given vinegar to drink mingled with gall." That is in prophecy, too, Psalm 69, Verse 21.

(Verse 35). Matthew says that also. The parting of the garments is in prophecy. This is Psalm 22. Just read Psalm 22 from beginning to end and see how your own view of prophecy might change.

(Verse 38). "The two thieves."

(Verse 39). "The wagging of their heads."

(Verse 41). "The chief priests mocking,"

(Verse 43). Saying, "He trusted in God; let him deliver him now." You'll find that in Psalm 22, the very words.

(over)

27:46



(Verse 46). "Jesus saying, Eloi, Eloi, lama sabachthani, My God, My God, why hast thou forsaken me?" Is that just a cry of a bewildered, defeated man? Read Psalm 22 and you will see in the opening verse, it's an exact quote of that Psalm. It was as if Jesus were saying to humanity, if you want to know why I'm here and really appreciate my role, read Psalm 22. So, should we do any less than turn to that chapter?

(Verse 55). "Many women stick with him and watch the events."

Verse 56 gives us a list of them.

(Verse 57). "We find he is buried in a tomb belonging to Joseph of Arimathaea who is called a rich man." In connection with also read Isaiah 53.

In Chapter 28 we find the resurrection (Verse 2). The stone has been rolled back without human help.

28:6

RESURRECTION

(Verse 6). The angelic announcement is that Jesus is risen.

(Verse 7). "The women are told to go and bear witness to Jesus' resurrection." Women were not allowed to bear witness to anything in the courts of law of the Judaism of his period. What qualified women to bear witness to Jesus' resurrection? Because they were there and they were receptive. It was receptivity that counted.

(Verse 16). The last view we have of Jesus in the gospel of Matthew "when the eleven disciples go away to a mountain in Galilee."

(Verse 17). Notice, it's said almost pathetically, that "some of his disciples doubted." We know of one, Thomas.

(Verse 18). "Jesus comes, announces, All power is given unto me in heaven and in earth."

(Verse 19). "He cites their mission," to go where? Just to the Jews? All nations, the universality of Christianity, all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

(Verse 20). That baptism of the Holy Ghost is combined with fire! "Teaching them." We have been beneficiaries of this apostolic succession of the Spirit. "They taught that we were to observe what Jesus commanded." Do we benefit from the statement Jesus left with his disciples to give to us, "Lo, I am with you always, even unto the end of the world."

How do you and I find immediate access to Jesus? In the Scriptures. Isn't that where Jesus told his disciples they could find him? In the Scriptures, fulfilling the prophecy. How about Matthew our tax-collector? Our despised customs official. Did he fulfill what Jesus had personally directed him to do? Did he teach others "to observe all things wherefore Jesus had commanded him"?

You will notice that he ends his gospel in that way, and has given to all generations following Jesus' words, "I am with you always."

Through the gospel of Matthew we do have that sense of Jesus with us always. 