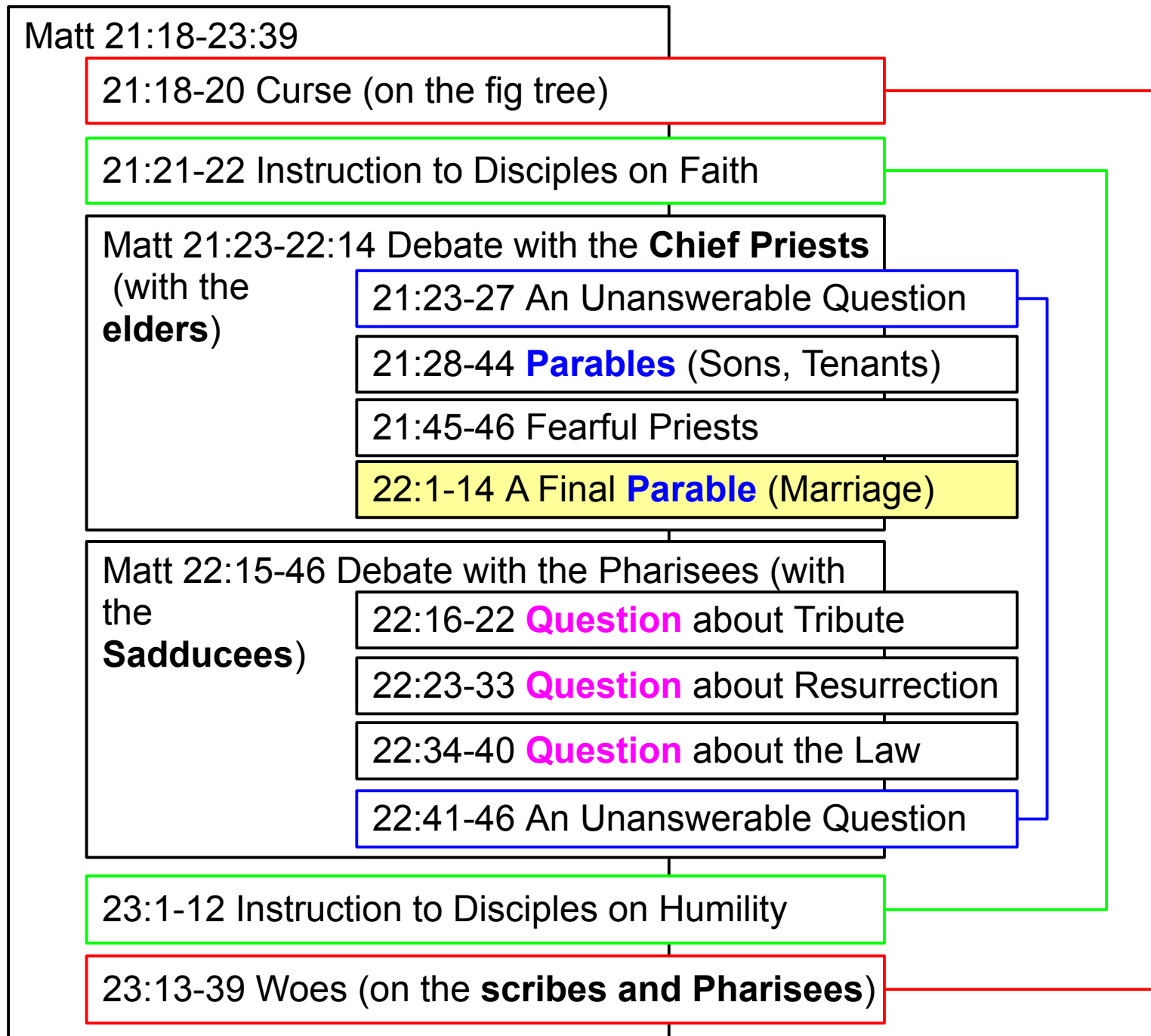


Treasure Hunt

- What does the unacceptable garment represent in the OT prophecy that lies behind the parable of the wedding feast?
- What two things do garments represent in Colossians and the Revelation?
- What principle from the Sermon on the Mount does the episode of the unacceptable garment reinforce?
- What is the difference between being called and being chosen?
- Compare the titles given to the Lord by the Pharisees and by his disciples.
- How does the Lord turn their flattery against themselves?
- What OT text lies behind the Lord's response to the Pharisees and Herodians?

The Great Debate



The Wedding Garment

Commands	8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another,	12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness.
Statements	seeing that ye have put off the old man with his deeds;	10 And have put on the new man, which is renewed in knowledge after the image of him that created him: 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Wedding Garments in Revelation

A Gift:

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And **to her was granted** that she should be arrayed in **fine linen, clean and white**: for the fine linen is **the righteousness [δικαιωμα righteous deeds] of saints.**

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. ... Rev 19:14 And the armies *which were* in heaven followed him upon white horses, **clothed in fine linen, white and clean.**

Rev 3:18 I counsel thee to **buy of me** gold tried in the fire, that thou mayest be rich; and **white raiment**, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear;

Rev 7:9 After this I beheld, and, lo, a great multitude, ... clothed with **white robes**, and palms in their hands; ... 13 And one of the elders answered, saying unto me, What are these which are arrayed in **white robes**? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them **white in the blood of the Lamb.**

A Reward:

Rev 3:4 Thou hast a few names even in Sardis which **have not defiled** their garments; and they shall walk with me in **white**: for they are **worthy**. 5 He that **overcometh**, the same shall be clothed in **white raiment**;

Rev 6:9 And when he had opened the fifth seal, I saw under the altar the souls of **them that were slain** for the word of God, and for the **testimony** which they held: ... 11 And **white robes** were given unto every one of them;

Background in the Sermon on the Mount

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore **by their fruits ye shall know them.** 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will of my Father** which is in heaven.

Jesus as a Rabbi

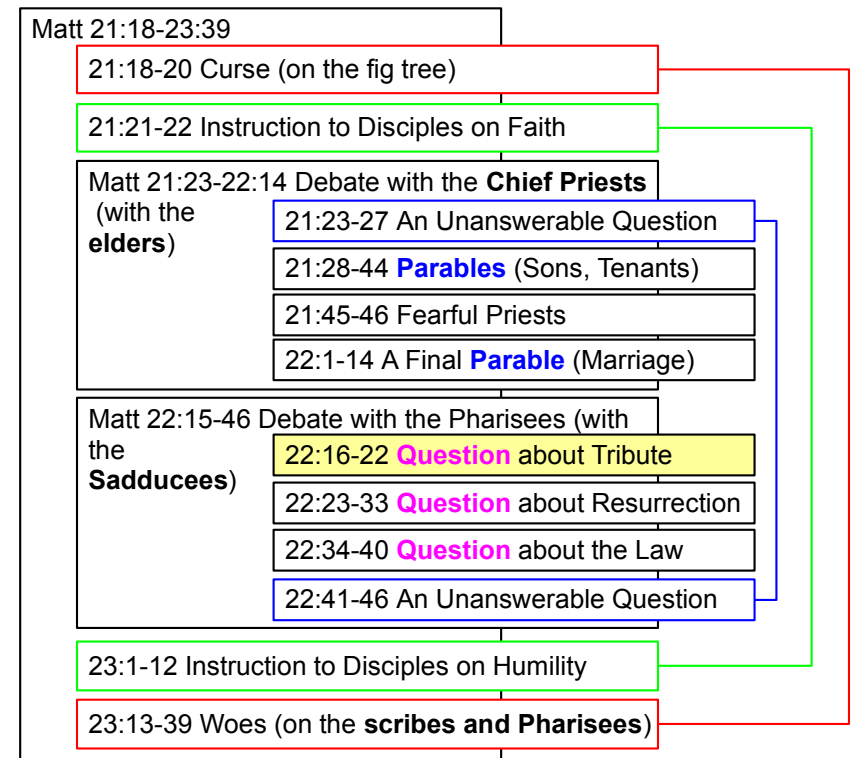
“Master” διδασκαλος 16, 24, 36 = Rabbi

Joh 1:38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master διδασκαλος,) where dwellest thou?

17 “Is it lawful...?”

Mat 12:10 And, behold, there was a man which had *hishand* withered. And they asked him, saying, **Is it lawful** heal on the sabbath days? that they might accuse him.

Mat 19:3 The Pharisees also came unto him, tempting him, and saying unto him, **Is it lawful** for a man to put away his wife for every cause?



The Ruler's Image

Mat 22:20 And he saith unto them, Whose *is* this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.



“Tribute penny,” denarius of Tiberius Caesar, ruled AD 14-37.

https://commons.wikimedia.org/wiki/File:Emperor_Tiberius_Denarius_-_Tribute_Penny.jpg

OT Background to v. 21 “unto Caesar ... unto God”

Ecc 8:1 Who *is* as the wise *man*? and who knoweth the interpretation of a thing? a man's wisdom maketh his **face** to shine, and the boldness of his **face** shall be changed. 2 I *counsel thee* to **keep the king's commandment** [carefully watch the king's **mouth**], **and that in regard of the oath of God**. 3 Be not hasty to go out of his sight [**face**]: stand not in an evil thing; for he doeth whatsoever pleaseth him.

“Oath of God”:

Exo 22:11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods;

1Ki 2:43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

Why wasn't Jerusalem under a Herod?

Jwr 2:111 And now Archelaus took possession of his government, and used not the Jews only, but the Samaritans also, barbarously; and this out of his resentment of their old quarrels with him. Whereupon, they both of them sent ambassadors against him to Caesar; and in the ninth year of his government, he was banished to Vienna, a city of Gaul, and his effects were put into Caesar's treasury. ... 117 And now Archelaus' part of Judea was reduced into a province, and Coponius, one of the equestrian order among the Romans, was sent as a procurator, having the power of [life and] death put into his hands by Caesar. [also Ant 17:342-354]