



DEBATING WITH *Jesus*

Be careful who you argue with!

Mark 12:13-17 New International Version

Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words.

Mark 12:13-17 New International Version

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Jesus Heals on the Sabbath

“Then the Pharisees went out and began to plot with the Herodians *how they might kill Jesus.*” -Mark 3:6

Mark 12:13-17

New International Version

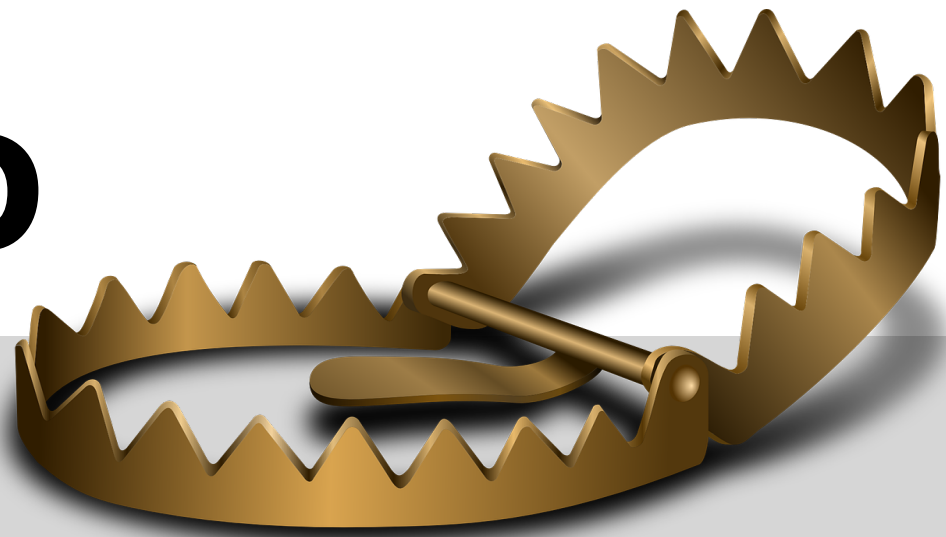
Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words.

¹⁴ They came to him and said, “Teacher, we know that you are a man of integrity. You aren’t swayed by others, because you pay no attention to who they are; but you teach the way of God in accordance with the truth.

Mark 12:13-17 New International Version

Is it right to pay the imperial tax to Caesar or not? ¹⁵ Should we pay or shouldn't we?"

The Trap



Pharisees

A “yes” answer,
demonstrated that
Jesus supported the
Roman oppressors
and was not really a
man of the people.

Herodians

A “no” answer,
demonstrated that
Jesus supported
insurrection against
Rome and should be
arrested.

Mark 12:13-17

New International Version

Is it right to pay the imperial tax to Caesar or not? ¹⁵ Should we pay or shouldn't we?" But Jesus knew their hypocrisy. "Why are you trying to trap me?" he asked. "Bring me a denarius and let me look at it."



"TI CAESAR DIVI
AVG F AVGVSTVS,"

Tiberius Caesar, **Son of
the Divine** Augustus



"TI CAESAR DIVI
AVG F AVGVSTVS,"
Tiberius Caesar, **Son of
the Divine** Augustus



"PONTIF MAXIM"
Pontifex Maximus
High Priest

Mark 12:13-17

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¹⁶ They brought the coin, and he asked them, “Whose image is this? And whose inscription?”

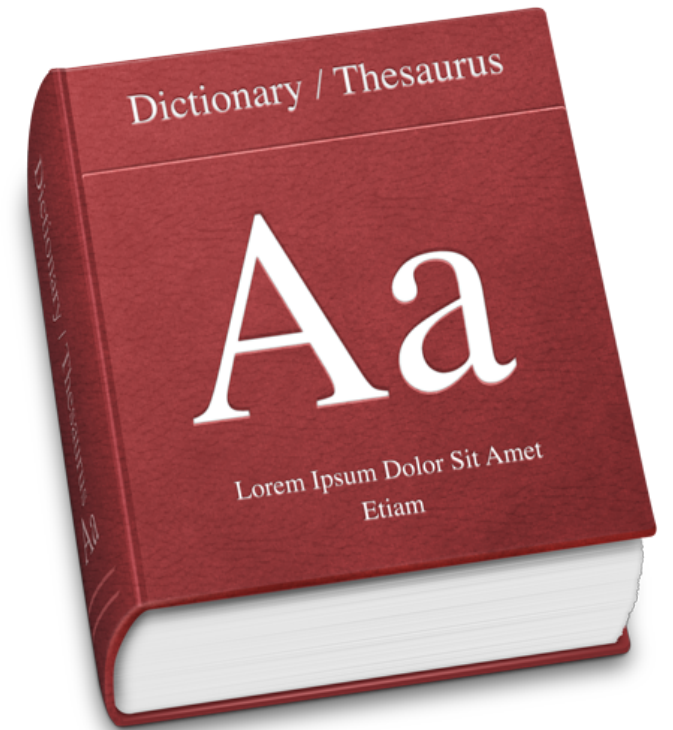
Mark 12:13-17

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whose
inscription?”

Greek: εἰκών

eikōn = *icon*



Definition:

“a person or thing regarded as a representative symbol of something”

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image is this? And
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Genesis 12:13-17

New International Version

Then God said,
“Let us make
mankind in our
image in our
likeness

Mark 12:13-17

New International Version

¹⁶ They brought the coin, and he asked them, “Whose image is this? And whose inscription?” “Caesar’s,” they replied.

¹⁷ Then Jesus said to them, “Give back to Caesar what is Caesar’s and to God what is God’s.” And they were amazed at him.

Coins: Minted in Caesar image. **Obligation:** to give it back.

1) “give back” for the gifts given by the Romans: roads, water, peace. As gratitude for gifts.

2) “give back” the money, it “belongs” to Rome, they own it. A return of property.

3) “give back” recognizes Caesar's authority to exercise power in his kingdom. A respect for the Caesar's authority.

Humans: Made in God's image. **Obligation:** to give it back.

1) “give back” for the gifts given by God: life, blessings, forgiveness, etc. As gratitude for gifts.

2) “give back” our life “belongs” to God, He owns it. A return of property.

3) “give back” recognizes God's authority to exercise power in His Kingdom. A respect for the God's authority.

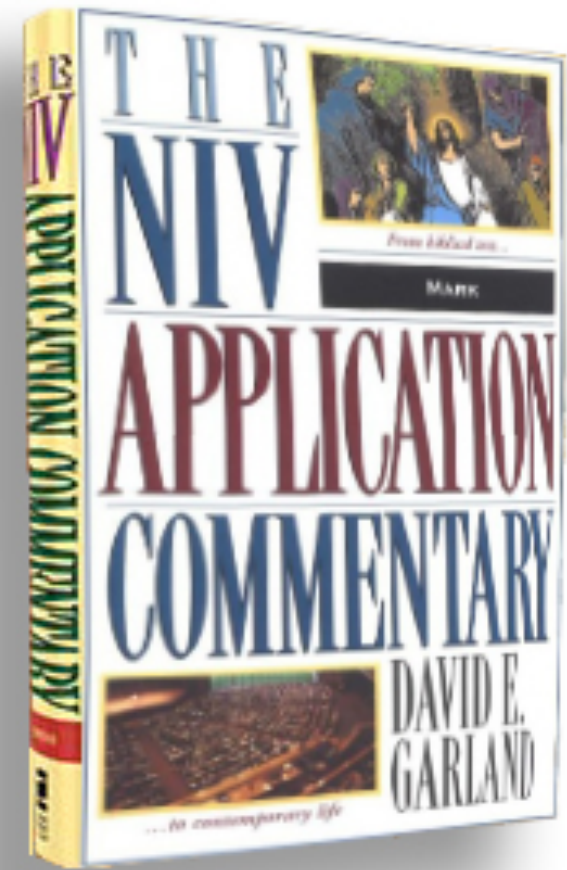


**The limits of
the passage.**

**The scope of
the passage.**

This passage doesn't answer all the questions about our responsibility to and tensions with the State. However, it does remind us that we have do have obligations to both God and State. Jesus uses the question to remind his audience that whenever the issue of allegiances comes up, don't forget to consider your obligations to God. The book of Daniel gives us some good examples of how to living with the tensions of these obligations.

One may owe Caesar what bears his image and name - money. One owes God what bears God's image and name. Since we are created in the image of God and bear his name as children God, we owe him our wholes selves. Exactly what we owe God becomes clear in Jesus' answer to a certain teacher of the law. We owe God love from all our heart, soul, mind and strength.





Yehiel De-Nur testimony at the trial Adolf Eichmann

over 20 years later, Mike Wallace was doing a story on 60 Minutes about Adolf Eichmann. Obviously, the story wouldn't be complete without talking about the trial. And no retelling the story of the trial would be complete without looking at that dramatic moment in the trial when Yehiel De-Nur sat in the witness chair.

Naturally, Wallace had to know what overcame Mr. De-Nur at the Adolf Eichmann trial. They watched the clip of his reaction and then De-Nur was asked what he was thinking at that moment. Wallace assumed it was either traumatic memories or anger.

De-Nur responded: “No. When I saw Eichmann, I realized that he was just a man. He was just like me. There was really no difference between us. That meant I was capable of the very thing that he did, and I collapsed because I saw my reflection in him.”