(6) Tribute to Caesar (Mt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26)

1. The Lord’s enemies are dedicated to His death, but still prefer to find a “lawful” way to make it happen.
   a. Matthew’s trap. παγιδεύω pagideuō #3802 Hap. rel. to παγίς pagis #3803 snares (1st Tim. 3:7; 6:9; 2nd Tim. 2:26).
   b. Mark’s trap. ἀγρεύω agreuō #64 Hap. (LXX Pr. 5:22; 6:25,26) rel. to ἄγρα agra #61 catch (Lk. 5:4,9).

2. An interesting partnership between Pharisees and Herodians attempts to lock Jesus into an either/or dilemma. The poll-tax was supported by the Herodians and hated by the Pharisees.
   a. Siding with the Herodians would diminish Jesus’ popularity among the Jewish population at large.
   b. Siding with the Pharisees would mark Jesus as hostile to Caesar.

3. Their phony praise does communicate an interesting perspective to the Lord’s public reputation (Mt. 22:16; Mk. 12:14; Lk. 20:21).

   a. πονηρία ponēria #4189 7x: wickedness, malice (Mt. 22:18; cf. Lk. 11:39; Rom. 1:29; 1st Cor. 5:8).
   b. ὑπόκρισις hupokrisis #5272 6x: play-acting, pretense, outward show (Mk. 12:15; cf. Mt. 23:28; Lk. 12:1).
   c. πανουργία panourgia #3834 5x: craftiness, trickery (Lk. 20:23; cf. 1st Cor. 3:19; 2nd Cor. 4:2; 11:3; Eph. 4:14).

5. Jesus’ answer was simple yet brilliant, and teaches a vital doctrine for personal application.
   a. All three gospels employ ἀποδίδωμι apodidōmi #591 render.
   c. The image of Caesar identifies the sovereignty of the authorized minted coinage (tokens of accepted value).
   d. Rendering to God means providing God’s due allegiance even if it means defying government’s unrighteous demands (Dan. 2:21; 3:16-18; 4:17,32; 6:10,22,23; Acts 4:19; 5:29).
   e. The image of God identifies the sovereignty of God over all humanity (tokens of accepted value).