

# Questions About Taxes and the Resurrection

Here's a **Full Breakdown** of:

 **Matthew 22:15–33**,  **Mark 12:13–27**,  **Luke 20:20–40**

## Questions About Paying Taxes to Caesar and the Resurrection

### Structure of the Scene

Section	Matthew 22:15–33	Mark 12:13–27	Luke 20:20–40
Paying Taxes to Caesar	vv.15–22	vv.13–17	vv.20–26
Question on the Resurrection	vv.23–33	vv.18–27	vv.27–40

### CONTEXT

#### Historical Setting:

- These events occur during **Jesus' final week in Jerusalem**, between His **triumphal entry** and **crucifixion**.
- The religious leaders (Pharisees, Sadducees, Herodians) are trying to **trap Jesus publicly** through difficult theological or political questions.

#### Political Climate:

- **Judea was under Roman occupation.** Taxes to Caesar were a sore point for many Jews, especially the Pharisees and Zealots who resented Roman rule.
- The **Sadducees**, wealthy and pro-Roman, rejected beliefs like the resurrection, angels, and spirits (Acts 23:8), and only accepted the **Torah** (Genesis–Deuteronomy).



## PART 1: Paying Taxes to Caesar

 **Matthew 22:15–22** |  **Mark 12:13–17** |  **Luke 20:20–26**

### The Trap:

- **Question:** “Is it lawful to pay taxes to Caesar or not?”
- A trap designed to pit Jesus **against Rome** (if He says “No”) or **against the people** (if He says “Yes”).
- The Herodians supported Roman rule, while the Pharisees resented it.



### Jesus' Response:

“Give to Caesar what is Caesar’s, and to God what is God’s.”

- He **asks for a denarius** — a Roman coin with Caesar’s image and inscription.
- This clever answer **sidesteps the trap** and teaches a profound principle of **dual responsibility**:
  - **To government** (civic duty),
  - **To God** (worship, allegiance, and moral law).



### Cultural Note:

- Jews considered **graven images** offensive (Ex 20:4). The coin itself symbolized foreign oppression and idolatry.
- Jesus **exposes their hypocrisy** — they used Caesar’s money but wanted to trap Him for affirming its use.

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## PART 2: Marriage at the Resurrection

 Matthew 22:23–33 |  Mark 12:18–27 |  Luke 20:27–40

### The Sadducees' Trick:

- Sadducees deny the resurrection and pose a **mocking scenario** based on **levirate marriage** (Deut. 25:5–6).
- A woman is married to 7 brothers who each die — whose wife is she in the resurrection?

### Jesus' Response:

#### 1. Corrects their assumption:

“You know neither the Scriptures nor the power of God.”

- In the **resurrection**, there is **no marriage** as we know it. People are like **angels** — eternal beings not bound by earthly institutions.

#### 2. Proves resurrection from the Torah (Exodus 3:6):

“I am the God of Abraham, Isaac, and Jacob.”

- **God is not the God of the dead, but of the living.**
- Jesus **uses Torah**, which Sadducees accept, to **affirm resurrection** — God still relates to the patriarchs, implying they are **alive** in some form.

## KEY THEMES & LESSONS

Theme	Explanation
Wisdom vs. Hypocrisy	Jesus outsmarts all traps by revealing His divine insight and exposing corrupt motives.
Civic & Spiritual Allegiance	Christians can honor earthly governments while giving ultimate allegiance to God.
Eternal Perspective	Earthly categories like marriage don't define the <b>resurrected life</b> ; our identity is in God.
God of the Living	Resurrection is real because God's covenant is eternal — He is still God to the patriarchs.

a  
b  
c  
d

## WORD STUDIES

- "Render" (Greek: ἀπόδοτε, *apodote*) — means *to give back what is owed* (Matt 22:21), emphasizing **obligation**.
- "Image" (Greek: εἰκών, *eikōn*) — same word used in Gen 1:26–27: *man is made in God's image*.
  - Implies: *Coins bear Caesar's image — give those to him. But you bear God's image — give yourself to Him.*



## MESSIANIC IMPLICATIONS

- Jesus displays **divine authority**, wisdom, and insight — fulfilling **Isaiah 11:2**, where the Messiah is filled with the Spirit of wisdom and understanding.
- He upholds Torah **more faithfully than the religious elite**, rebuking both Pharisees and Sadducees.
- By affirming resurrection and teaching about eternal life, He prefigures **His own resurrection and the kingdom to come**.

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## GOSPEL DISTINCTIONS

Detail	Matthew (■)	Mark (■)	Luke (■)
Audience	Pharisees + Herodians; Sadducees	Same	Same
Emotional Response	"They marveled" (v.22)	"They marveled" (v.17)	"They were astonished" (v.26)
Emphasis on Angels	Brief	Brief	Explicit comparison: "equal to angels" (v.36)
Resurrection Logic	Exodus 3:6 only	Exodus 3:6 only	Adds "He is not the God of the dead but of the living" + a scribal affirmation (v.39)