

The Attackers: Jesus' Submissiveness to Roman Authority Interpreted as Pacifism; His Mission Was the Cross, Accession to the Throne Follows 2d Advent; Attackers Provide Jesus with a Denarius; Next Question: "Whose likeness and inscription is this?"

7. In verse 11, the Lord points out the legitimacy of Pilate's office and authority which He does not challenge. Jesus willingly submitted to civil and criminal authority whenever He faced it.
8. This was illustrated by His demeanor before the squad of Roman soldiers and its commanding *chiliarch* who needlessly bound Him following His arrest in John 18:12.
9. He maintained His noncombative demeanor throughout the six trials He faced before both Jewish and Roman authorities.
10. The first visit on the Sanhedrin's search for trumped-up charges was with Annas the high priest emeritus and father of the current high priest Caiaphas. In fact, Annas called the shots while Caiaphas carried them out.
11. The self-anointed chief theologians of the day who were so dead-set on their oral law were complicit in the murder of the Old Testament's prophesied Messiah.
12. Self-righteous Jews and career politicians have united in an evil, conspiratorial cabal to carry out a plan they hoped would entrap the Lord before the ultimate power of the empire, Tiberius Caesar.
13. Pacifists who become pastors assume the Lord's submissiveness to duly appointed authorities is justification for their noncombative philosophy of life. Their error is failure to realize that Jesus is Prince of Peace in the Millennium enforced by a "rod of iron." In the Incarnation, Pax Romana was maintained by divinely approved human authority which He does not challenge.
14. One must understand Jesus' priorities: to seek and to save those who are lost and to end their sin problem by making it to the cross at the appointed time.
15. The Father was managing human history during the Incarnation. The events that transpired were working together to culminate in the substitutionary sacrifice for human sin.
16. Those in power are in power because the mentality of the people permitted it. If volition is free, then volition is free to be negative. God honors that.
17. Remember this definition of the divine decree:
The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions, successions, and relations, and determining their certain futurition.
18. God has a plan. And as the psalmist wrote in Psalm 76:10, "The wrath of man shall praise You."
19. As corrupt as the various religious factions were in Jerusalem, the Lord never challenged the office of anyone, only their thinking.
20. As viciously evil as the political leadership was in Rome, the Lord never challenged the throne of Tiberius.
21. Those who regard His alleged passivity as Pacifism miss the subtle message of His method: "Now ain't the time."
22. The Lord harbored no aspirations to sit on the throne of Rome or of Judea. He understood the principles in the laws of divine establishment and the four divine institutions. The one pertinent in our context: "Honor the king."

23. Therefore, when He asks for a coin, He does so in order to drive home these principles.
 24. The word coin is the noun νόμισμα (*nómisma*): literally, “sanctioned by law.” It later came to mean currency, money, or coins.
 25. The Lord then signifies which denomination of this currency He wants. There is a certain coin, struck by Tiberius, and designated as the currency to be used for payment of the poll- tax.
 26. The tax was called the *kénsos* and the denomination was the *dénáron* or in English, denarius. This is indicated by the second sentence of the verse:
Matthew 22:19 - “Show Me the coin used for the poll-tax!” And the attackers brought Him a denarius. (EXT)
Matthew 22:20 - And He said to them, “Whose likeness and inscription is this?” (NASB)
 1. During the reign of Tiberius, the poll-tax was paid with a denarius that bore an image and an inscription.
 2. The word translated “image” is the noun εἰκών (*eikón*): in context, the emperor’s likeness struck onto a coin. The word implies that the portrait presents the physical characteristics of the individual; in this case, Tiberius.
 3. The attackers brought this denarius to Jesus which means one of them had it on his person. This introduced yet another level of hypocrisy. To understand this we need to develop some principles on the word *eikón*.
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