

Do Jesus's words in *Mt 22,21* mean that Christians are obliged to pay taxes? This thesis aims to answer the question mostly asked in the context of *Mt 22,15–22*, using not only a historical-critical method but also a dramatization of the narrative. It presupposes that the visualization of the text can bring insights that usually remain hidden. One important visual hint to the right meaning of the text is the costumes. They include liturgical straps, *tfilin*, which remind us that Jesus speaks – in an analogy with the Roman coin – not only about man as a God's image, but also about God's signature on a man. We see that Jesus's words proceed from the level of Creation – everybody was created into God's image – to the level of Election. God elected Israel to be his people. But in the Gospel, this at the same time is the point of transformation. Jesus himself, being asked a very tricky question, is the point of transformation. Being one of Israelites, he came to extend the election to all people again. The structure of concentration and consequent extension or release appears also in other contexts of the Gospel of Matthew. We see Jesus being socially captured and again released by other people or the linearity of the time of Jesus's earthly narrative being concentrated into one single year and consequently evolved into the periodical celebrations of the church year. But this point of concentration is also the point of God's revaluation of human measures. He turns words into the Word. Although the answer to the initial question of paying taxes is given in the end of this thesis, this answer is recognized as not being the main Matthew's message in the pericope „of paying taxes“.