

## **"Politics of Jesus" Matthew 22:15-22**

1. At the beginning of the sermon Tim mentioned three different political frameworks that every Christian either finds themselves in, influenced by, or reacting to. They are...
  - i) When Jesus returns this world will be judged and remade, therefore the primary work of the church should be evangelism, to invite as many as possible to be a part of that future.
  - ii) We make the cause of Christ synonymous with one particular political party. Any bible believing, Jesus following, Spirit led Christian should vote for this party.
  - iii) We believe that whomever is in power is there by the sovereignty of God. The role of the Christian is to be a good citizen, to offer respect and honour to our political leaders.

What do you think is the biblical or theological rationale for each of these positions? What would be the strengths and the weakness of each position?

### **Read Matthew 22:15-20**

2. (14) The Pharisees are seeking to trap Jesus with this question. Why is it that Jesus is finished regardless of how he answers?

3. (15-16) That the Pharisees would keep such an idolatrous, blasphemous coin in their possession meant that they were themselves compromising with Rome. They themselves were benefiting from Caesar's reign, benefitting from a sin-marred empire. Jesus first invites us to reflect on where we are compromised with the sin-marred structures of our world and repent. What are some of the ways we as Christians are benefiting from the sin-marred economics, policies, societal norms of our day? Where do we need to repent of our compromises?
  
4. Render to Caesar the things that are Caesars and to God the things that are God's. Jesus is saying – give Caesar back his money, but don't give him ultimate allegiance, ultimate allegiance is to be given to God. How will our ultimate allegiance given to God bring us into conflict with the sin-marred power structures of our world?
  
5. At the heart of the Pharisee's question is, are you going to lead a revolution, and his answer is – yes I am – but not in the way that your past revolutionaries have done – not with power, violence and vengeance. I am calling you to a revolution of love, forgiveness and laying down your life for others. What would this kind of revolution against the sin-marred power structures of our world look like?
  
6. In what ways does Jesus' framework of political engagement for his followers critique and /or affirm the frameworks you discussed in question number one?