

### Identity Politics: Following Christ's Example

\* **What is** Identity Politics?

\* **In a nutshell**, Jesus dealt with people according to the three, great, biblical unifiers of the human race –

**(1) each** and every person is made in the ...

**(2) each** and every person (other than Jesus) is of themselves ...

**(3) each** and every person is summoned through the gospel to receive ...

– **then** on top of those three, each person is uniquely ...

\* **Main sermon text:** *John 4* <sup>5</sup>So [Jesus] came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. <sup>6</sup>Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. <sup>7</sup>A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." <sup>8</sup>For His disciples had gone away into the city to buy food. <sup>9</sup>Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. <sup>10</sup>Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." <sup>11</sup>The woman said to Him, "Sir, You have nothing to

draw with, and the well is deep. Where then do You get that living water? <sup>12</sup>Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"

<sup>13</sup>Jesus answered and said to her, "Whoever drinks of this water will thirst again, <sup>14</sup>but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." <sup>15</sup>The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." <sup>16</sup>Jesus said to her, "Go, call your husband, and come here."

<sup>17</sup>The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' <sup>18</sup>for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." <sup>19</sup>The woman said to Him, "Sir, I perceive that You are a prophet. <sup>20</sup>Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship."

<sup>21</sup>Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. <sup>22</sup>You worship what you do not know; we know what we worship, for salvation is of the Jews. <sup>23</sup>But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. <sup>24</sup>God is Spirit, and those who worship Him must worship in spirit and truth." <sup>25</sup>The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." <sup>26</sup>Jesus said to her, "I who speak to you am He."

\* **Why is** the woman shocked? (vs 9)

\* **How does** Jesus cut across identity politics? (vs 8, 10)

\* **On what** basis does Jesus deal with her? (vs 10-15)

\* **What shocking** personal thing does Jesus do, and why? (vs 16-18)

\* **How does** Jesus deal with the woman's theological question, then how does he transcend it? (vs 20-25)

\* **Secondary sermon text:** *Mat 8* <sup>5</sup> Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, <sup>6</sup> saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." <sup>7</sup> And Jesus said to him, "I will come and heal him." <sup>8</sup> The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. <sup>9</sup> For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." <sup>10</sup> When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! <sup>11</sup> And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. <sup>12</sup> But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." <sup>13</sup> Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

\* **How does** Jesus deal with this Roman centurion?

\* **How is** Jesus' approach here echoed elsewhere?

*E.g., Luke 3* <sup>12</sup> Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" <sup>13</sup> And he said to them, "Collect no more than what is appointed for you." <sup>14</sup> Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not intimidate anyone or accuse falsely, and be content with your wages."

*E.g., Acts 10* <sup>1</sup> There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. <sup>3</sup> About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!" <sup>4</sup> And when he observed him, he was afraid, and said, "What is it, lord?" So he said to him, "Your prayers and your alms have come up for a memorial before God. <sup>5</sup> Now send men to Joppa, and send for Simon whose surname is Peter. <sup>6</sup> He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do."

\* **So we** see that the ancient pagan world ran on identity politics; it just wore a different set of clothing in that day.

\* **When you** hear "social justice," think ...

\* **The thing** about God's law is that it ...

*Rom 3* <sup>19</sup> Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

*Psalm 19* <sup>7</sup> The law of the LORD is perfect, converting the soul.

*Acts 17* <sup>30</sup> "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, <sup>31</sup> because he has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."

\* **Identity politics** and manmade social justice, ancient and modern, do the opposite ...

\* **If the gospel** we preach does not stop every mouth, then we are preaching ...