

### III. What does this look like?

- A. The Parable of the “Good Samaritan” (Luke 10:30-37)
- i. Pay attention to what the characters in the story do (Luke 10:30-37).
  - ii. The Samaritan used his power to empty himself, to humble himself, to think more highly of others than Himself.
  - iii. After he came and saw, in place of “passed by” there are 9 verbs of action that all involve emptying himself.
- B. As you are traveling on the way of life, you will come to people in need of the power that exists in you to bring healing to them.

#### LIVE THE STORY

*The Gospel is intended to be learned and lived in community.  
The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- What role does gazing on, or contemplation of, Christ and the glory of His self-emptying and humiliation have in our own transformation?
- Explain the statement: “Christ's self-emptying reveals the omnipotence (infinite-power) of God applied to love.”
- How might Isaiah 42:1-4 inform our understanding of Christ's obedience and slavery/servanthood?
- How does our text speak to both imitation and participation in the Gospel? Why are these important to understanding the Christian life?
- What does it mean to say that Christ's rescue story is the pattern for our own rescue story? (Can you tie this to the text?)
- Why is baptism the first of many steps in the process of conformity to the Gospel (living lives worthy of the Gospel)?
- How does the parable often called “The Good Samaritan,” demonstrate for us how we can use (or not use) our power to empty ourselves on behalf of others?

### Slaves of Christ – Part 5

#### How do we use power?

Jerry Cisar — October 28, 2018

Text: Philippians 2:12-13

#### Introduction

- A. *Absolute power corrupts absolutely?*
- B. Paul insists that we who share in Christ also use our power for the advantage of others! How? By our contemplation of His glory as revealed in the Gospel (2 Cor. 3:18; 4:6).

Michael Gorman: “For Paul theosis [transformation into God-likeness] takes place in the person and especially the community that is in Christ and within whom/within which Christ resides, as his Spirit molds and shapes the individual and community into the cruciform image of Christ. But this process of transformation takes some human cooperation, including especially contemplation of the exalted crucified One.”

#### I. How did Christ Use Power? (2:6-8)

- A. *“therefore”*
- i. V9 also began, in English, with a *therefore*.
    - a) The *therefore* in v9 made Christ's faithfulness to the Father, even to the point of death *the basis of* the Father's exaltation of Jesus out of the grave to the highest place in the universe.
    - b) *Because* of what Christ did in emptying himself and humbling himself on the cross, God highly exalted Him.
  - ii. The *therefore* of v12 looks back on the whole of 6-11.

B. Jesus used his equality with God (and all the power that goes with it) to:

- i. Empty Himself.
- ii. Humble Himself (even be humiliated).

C. How much power did this take?

Kasper: “On the cross, God enters into death, *the most extreme antithesis to God, who is life*, in order to conquer death by the death of the one who is essentially immortal.”

“Christ's self-emptying reveals the omnipotence (all-powerfulness) of God applied to love.”

a) Philippians 2:6-11 is a description of the infinite power of God applied to love—making a seemingly impossible love, possible.

b) That is how God, in Christ, used His power.

D. Love of God and Neighbor *equals* Faithfulness and Love

i. Isaiah 42:1-4

ii. So we can say that Christ fulfilled the mission that the Father sent Him on through His faithfulness and love.

E. We've answered the first three questions:

- i. What does this Gospel tell us about how God uses power?
- ii. What part did Christ play in working out the gospel?
- iii. What part did the Father play in working out the gospel?

## II. How are We to Use Power? (2:12-13)

A. Imitation and Participation

B. Christ's rescue story is the pattern for your rescue story.

C. *Obedience* is another connection between vv12-13 and the master story (6-11).

- i. There is no way around it, the Christian life involves *obedience*—a word that is not loved in our culture.
- ii. What does this obedience look like?
  - a) It looks like the believer using his or her power not for the purpose of making a \_\_\_\_\_ for ourselves, but for the \_\_\_\_\_ of others.
  - b) It looks like using our power to \_\_\_\_\_ ourselves.
  - c) Baptism is a declaration of *cruciformity*.

D. We've answered the last 3 questions:

- i. Are all humans doomed to use power in evil ways? How must we learn to use power?
- ii. What part are we called to play in working out our deliverance?
- iii. What part does God play in working out our deliverance?

➤ See also Phil. 3:10b-11.