

# Paul's Letter to the Philippians

Philippians 2:1-5

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**Don:** Bruce: can we sing again?

**Bruce:** Yes, Don. I was going to ask you. Will you do something?

**Don:** Why don't we do a verse or two of "Holy, Holy, Holy?"

**Participant:** That's good.

**Bruce:** All right. Take it away, Don.

**Transcriber's Note:** The men sing.

Holy, holy, holy! Lord God Almighty!

Early in the morning our song shall rise to Thee!

Holy, holy, holy! Merciful and mighty!

God in three Persons, blessed Trinity!

**Bruce:** Amen!

**Men:** Amen!

**Bruce:** Let's turn in your Bibles, please, to Philippians chapter 2. Let's pray, men.

Gracious heavenly Father, there is so much we need to learn from You about You and who You are, what You possess and what You display in Your character. So Father, we would just pray and we would humbly ask that You'd be pleased to open our eyes once again, that we might see You in all Your glory for Jesus' sake. Amen.

**Men:** Amen.

**Bruce:** I'm going to try to sit here the whole time if I can and not get up. I'm trying to find the right position.

**Bruce:** Fellows, I want to take you into my heart for a moment and let you be a part of something I experienced Wednesday night that was very unusual for me.

After I was preparing my lesson for this particular session today, I went to sleep, and the Lord was pleased to do something very unique. I'm not going to say that I had a visitation. I'm not going to say that the Lord spoke to me. It was not a conversation. It was not a discussion. It was a discovery. And it was like the Holy Spirit moved me in my mind from one direction into another. Rather than going down this path, He took me down this path. And it was a wonderful discovery of things that I learned about myself and about Him. I did not hear voices. I did not hear audible sounds. But I knew that something was going on in my mind, that the Holy Spirit was doing something in my mind, changing the way that I was thinking. I don't know how long it lasted. But I want to describe it for you because I think it's going to benefit you and it's going to benefit me. It's going to benefit us. I'm going to describe it by using personal pronouns just to make sure that you can understand the significance of it. But again, I didn't hear voices. No one spoke to me. I can't say that God told me. I'm not saying that. But I know that something happened to me Wednesday night.

I was like that all of a sudden I began to realize that these Friday sessions are not about me. They're not about my delivery. They're not about my presentation. They're not about my studying. They're not about my anything. I learned and I discovered again that it's really about God revealing His heart. And it's like the Lord was saying to me, "They

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know about your Parkinson's. They know it's increasing; they can see it. They know that the way that you walk is deteriorating. The way that you talk is deteriorating. They know that You're short of breath. They know that sometimes your words get garbled. But that's not about anything. It's about me." The Lord was saying that "it's about Me, not about you, or anything about you."

And all of a sudden I began to realize that what the Lord was leading me to think about in my mind was that God wants to expose His heart to us to become more intimate with Him.

**Participant:** Amen.

**Bruce:** It's about intimacy. Now we joke around a lot and have wonderful fellowship, and that's terrific. But what the Lord really wants for all of us is that He wants to expose His heart to us. And it was like the Lord was saying in my mind, "When I breathed the words of Scripture on the pages of the Bible, through My prophets and through My apostles, the reason I did that is so you could begin to see My heart. And Bruce, what I want you to do is that when you're doing your study, look for My heart. Don't look for answers. Don't look for catchy phrases to make your alliteration look good on your outline. What I want you to discover is to look for My heart because that's what I want the men to see. This is really about Me and My heart. It's not about you and them at all. And so when you study the pages of Scripture, the reason I gave you the Scripture," I think the Spirit was telling me, "is just so that you begin to see God in His heart. Now Bruce, when you study those passages of Scripture that I lead you to teach, I want you to go behind the words. Don't get stuck on the words. Go behind the words and see who I am. See My character, see My righteousness. See what I possess. See who I am. See how I demonstrate My character. Look behind those words because I want you to see Me."

That's exactly what Paul is doing to the church at Philippi. He wanted them to see God more intimately. And that's what I hope we can do today. And so men, it's not about us. And certainly it's not about me, or anything I have or don't have. It's about God and what He revealed in His heart. And so may the Lord be pleased today and in the future weeks that we meet, that He would be pleased just to reveal His heart to us so that we may know that He is God in an intimate, personal and very, very practical way. May that be so for Jesus' sake.

**Men:** Amen!

**Bruce:** All right. I invite you to turn in your Bibles to chapter 2 of Philippians, verses 1-5. We looked at this last week, but we're going to look at it again because I think we'll have a better chance to see the heart of God and what He wants to say about Himself. Chapter 2, verses 1-5.

*"So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to your own interests, but also to the interests of others. Have this mind among yourselves which is yours in Christ Jesus."* This is the word of the Lord.

**Men:** Thanks be to God.

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**Bruce:** Amen. One thing that impressed me recently about the apostle Paul was his greatest ability to take us to the highest levels of theology and then to take us to the lowest levels of duty. He can go from theology to duty.

Now I think that the principle he is teaching us is this. *Doctrine precedes practice.* Let me give you an illustration. Look at chapter 1 verse 27—this high. Wonderful statement of theology in verse 27. “*Only let your manner of life be worthy of the gospel of Christ.*”

Now notice. The worthiness has nothing to do with you and me. The worthiness is about the gospel. And what Paul is going to do in the rest of the book of Philippians is to take that high theological statement and teach us how to live it at the lowest level of duty. How do we practice that? How do we make our conduct be reflective of the glory of God, and have a lifestyle that is worthy of the gospel, a manner of life that is worthy of the gospel? That's what the rest of the book of Philippians is about.

And you'll notice that he takes us to this point of theology and doctrine. And he takes us to the practical ways in which you can live that out.

Now notice. The worthiness is described as the gospel. Our lives will make the gospel worthy, not in itself but in its expression. Now the gospel is certainly worthy. He doesn't need us to do that. But what Paul is going to teach us in the rest of the book of Philippians is that this is how you live that out so that the gospel is made to be worthy in people's eyes. He takes us from this high level of theology down to the practical aspects of duty.

Now remember this. Paul is writing to the church at Philippi. Not only do we apply this individually, but we need to apply this corporately. Notice chapter 1 verse 1—the word *saints*—“*to the saints at Philippi.*” It's a group that he's writing to. And no doubt he wants them to apply it individually, just as we need to apply this individually. But he also wants to apply it corporately to the body of Christ, the saints.

Remember that the word *saint* means *one set apart by God.* A saint is one who is set apart by God. And so he's writing to the church, to these saints set apart by God, and teaching them that here are the practical ways in which you live a life that is worthy of the gospel.

In chapter 2 he starts off with four different expressions, the main theme of which the apostle is saying is this. He's talking about *intimacy.* Now notice the intimacy that is the description of these four *ifs.*

The first one. “*If there is any encouragement from Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind.*” The first one is this: *union with Christ.*

We talked about this last week. The very first thing is *union with Christ.* That's everything about us, men. Everything that we have, everything that we are, everything that we're going to be, is based upon one relationship, our union with Christ. That's why Paul uses the words “*in Christ*” 127 times in the New Testament to describe that unique relationship. That's where we begin our life. That's where we get the sources of power. That's where we get everything in our lives. It's because we are in union with Christ. You're in Christ.

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literally, that would mean this: that when He died, you and I died, that when He was resurrected, you and I were resurrected, that when He went to glory, you and I will go to glory. It's the whole principle of *the vine and the branches*. Jesus says, "*Without Me you can do nothing.*" "But because of My union with you and your union with Me, our union together, you can do all that I'm asking you to do."

Is that an encouragement to you? Is there any hope in that? The first thing is this. It's our union with Christ.

Now notice. The other three are these. First of all, union in Christ. Next, *love from Christ, fellowship from the Spirit and care from God.*

Now notice that union with Christ is the large element. Then he breaks it down into three sub-components. First of all, *love from Christ*. Part of the union with Christ is understanding His love for us. As I said last week, a summary verse for me would be 2 Corinthians 5:21. "*And He made Him who knew no sin to become sin on our behalf, that we might become the righteousness of God in Christ.*" You see, it's the love from Christ that gives us our hope and our encouragement. That's part of our union. Part of our union with Christ is understanding the love from Christ. "*You see, at just the right time Christ died for the ungodly.*"

Next we notice that the third element of this unity would be *the fellowship of the Spirit*. You see, part of our union with Christ is our relationship with the Trinity. It's the love from Christ. It's the fellowship with the Spirit and the care of God—God the Father, God the Son and God the Holy Spirit. They're all part of our union! So we have the fellowship of the Holy Spirit.

Have you ever experienced the tender mercy of God? Turn with me to Titus chapter 2. I want you to see the tender mercies of God.

At the end of chapter 2 Paul writes to his young protégé in verse 15. "*Declare these things. Exhort and rebuke with all authority. Let no one disregard you. Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.*"

Now notice this. That's who we are to be.

This is who we were. Now you go from this wonderful statement of theology down to this practical aspect of conduct in our lives, of duty. Here's what we used to be. "*For we ourselves were once foolish, disobedient, led astray, slaves of various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. But when the goodness and loving-kindness of God our Savior appeared, He saved us, not because of works done by us in righteousness, but according to His mercy, by the washing of regeneration and renewal of the Holy Spirit.*"

That's part of our union, men. Part of our union is the mercy and compassion and tenderness of God.

Now Paul uses this word *if* simply to emphasize the fact that when a condition is present, described by those four *ifs*, when the condition is present the conclusion ought also to be present. If the condition is there, the conclusion ought to be there. And the

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conclusion is your conduct. The conclusion is a manner of life that is worthy of the gospel of Christ.

Now what is the condition? It's union with Christ. It's love from Christ, fellowship with the Spirit, and the care and mercy of God. Now if that condition exists, the conclusion is going to be this—conduct that is worthy of the gospel of Christ.

Now Paul teaches that as a very natural conclusion. It's a natural one. And to any extent that you and I understand what it means to be in union with Christ, and to share in the benefits as described by the love of Christ, the fellowship of the Spirit and the compassion of God, and that we share in these benefits, then it follows that there ought to be some type of a Christ-like conduct in our lives.

Notice the word *so* in the ESV. It means this. Paul is saying then, if these conditions exist, when you're encouraged and you find fellowship in the Holy Spirit, if those kinds of things exist, then the natural consequence is that you're going to live a manner of life that is worthy of the glory of Christ, a manner of life that is worthy of the gospel of Christ.

Now I think that Paul now goes from the premise of saying that if the condition is there, the conclusion must be there. And now he begins to apply that to the local church. Remember, he's writing to saints, to a body of believers. He now begins to talk about *unity*. And Paul teaches that unity comes through humility.

*Humility* is not thinking less of yourself. It's just not thinking of yourself at all. (*Laughter*) That's what Paul is going to teach us. (*Laughter*) Another definition would be *seeing that which is perfect—the Person and work of Christ—and realizing that I can't achieve it*.

And what does that logically mean? If that condition exists and I see myself, and I see that which is perfect and realize that I can't achieve that, what does that logically mean? This—it means that I need your help!

**Participant:** Amen.

**Bruce:** I need you! That's what the church needs to see. You see, that's why unity is based upon humility. When people see that which is perfect—the Person and work of Christ and His righteousness—and realize that I can't live that out and I can't achieve that,—it automatically means this: that I need you. I need you, my brothers and sisters, to help me do that. That's the beginning of unity. But when people don't think like that, you're not going to have unity.

This gives us a couple ideas on what unity looks like. First of all, it's *the same mind*. It doesn't mean that you agree on everything. It may mean that we might disagree on baptism, or some other things like that, or the type of music. The main thing is this. You position the mind in a certain way to be humble. You position your mind. If we would all position our minds in a certain way, in the direction of humility, we're going to have a better chance to be unified in the church, which grants unity. So dispose the mind in a certain way.

It actually says that *you have the same love*. Same mind, same love. That's a strong, nonsexual affection for a person and his good. It's characterized by a willing forfeiture of your own rights and privileges on behalf of another person. That's the same love that

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occurs out of the same mind. You see, you have to dispose your mind and put it in that direction before you can develop the activity of the same love. You've got to think that way. You've got to think right before you act right, and then you feel right.

Next he says *the same will or the same purpose*. We're united in the same character. We're united in the same affections. And we're united especially in the same mindset of another person.

And he describes the final description of that. When you have the same mind, when you have the same love, when you have the same will and purpose, you are going to be of one mind. Now this is really critical. He's talking to the body of believers. He's saying that when the world sees you, they want to see you as one.

Now one is the smallest whole number. It's also used to refer to a single person or a single thing. What Paul is teaching us is this. When you're of the same mind, based upon humility, of the same love, based upon humility, the same will and purpose, based upon humility—when the world sees all of us, it will see one of us, because we're all of one mind.

Now that's so significant! The world needs to see us as one! And men, that's not going to happen unless we go through the activity of humbling ourselves—working on being of one mind, one love, one will, one purpose. And when you put that all together, the world is going to see a body of believers who are one. It's as if we are one person, because we're one in mind.

Go to 1 Corinthians chapter 2. I'll tell you why this is not possible with the world. Now contrast what I just said about our being one—one mind, one love, one will, one purpose. And we become as a single person, unity through humility.

Contrast this with what the world sees—1 Corinthians 2:14. "*The natural person does not accept the things of the Spirit of God.*" They can't!

**Participant:** Amen.

**Bruce:** Why does somebody act the way they do? They can't act any other way because that's who they are. "*The natural person does not accept the things of the Spirit of God, for they are folly to him. And he is not able to understand them, because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one. For 'Who has understood the mind of the LORD, so as to instruct Him?' But we have the mind of Christ.*"

**Participant:** Amen.

**Bruce:** Now notice this. The mind of Christ does not necessarily mean thinking exactly like Jesus. That's the height of ego and pride, to think that I could do that. The mind of Christ means this. Do you have a receptacle in your mind that the Holy Spirit can move, just like what happened to me on Wednesday night? That's what it means. It means that you have the mind of Christ, a mind that can be taught. You can understand the Scriptures.

Did you ever notice that before you became a Christian that you couldn't understand any of this?

**Participant:** Amen.

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**Bruce:** And after God's saving grace, all of a sudden something began to happen? It makes sense! Why is that? It's because you have the mind of Christ. You can be taught.

Now we don't teach Jesus anything. But we can be taught. I was taught something Wednesday night. What God wants us to do is to see His heart, and to see His heart for us. He wants us to see that, to have that type of intimacy, to understand what that means.

You see, men it means that *revelation is progressive*, because we have the mind of Christ. We're not going to remember it all at once. But because you have the mind of Christ you have a mind that is receptive to the things that Scripture will teach us through the Holy Spirit, who will guide us into all truth. And the more we grow in grace, the better we will understand that revelation is progressive. I'm going to understand more next week than I did this week. Because you have the mind of Christ, you can be taught. We can be taught.

Notice Romans 15, verses 5 and 6. "*May the God of endurance and encouragement grant you to live in such harmony with one another in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.*"

Men, what does the world need to see from the church? They need to see one voice. The great tragedy of American Christian culture is that we're not preaching the same gospel.

**Participant:** Amen.

**Bruce:** They don't see one voice. Now we need to start with our own local congregations and be OneVoice. Have the same mind. Dispose your minds to look that way. Have the same love, have the same will, have the same purpose, so that the outside world will see that local body of believers as one person.

Notice verse 3. There are two negatives and two positives that we need to follow to create unity in the church through humility.

Two negatives. First of all, *avoid selfish ambition or rivalry*. That's a strong drive for personal success without moral innovation, without any moral consideration, a strong drive for personal success. We need to avoid that.

Look at Galatians 5:15. "*But if you bite and devour one another, watch out that you are not consumed by one another.*" You're being consumed by each other if the only person you think about is your own self.

Rivalry. Do you see rivalry in the church?

**Participant:** Oh, all the time.

**Bruce:** Somebody says, "How come I can't teach? How come I don't get to solo? How come I can't do that?" What do we need to do? We need to look at ourselves and realize this. I see that which is perfect and I can't achieve it, but I need you to help me do that. So you go ahead and say it because you may do it better than me, and that's okay. You go ahead and teach because you may do it better than me, and that's okay.

You see, unity comes through our humility. How about 1 Timothy 6:4. "*He is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy, and for quarrels about words, which produce envy, dissension, slander, evil suspicions.*"

Rivalries. How about James 3, verses 14-16? "*But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. This is not the*

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*wisdom that comes down from above, but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there will be disorder and every vile practice.*" Paul says, "Get rid of those." They don't build unity.

Another thing he says to get rid of is *vain conceit*. That's the trait of being unduly vain and conceited. Selfish ambition and vain conceit go together.

Galatians 5:26. "*Let us not become conceited, provoking one another, envying one another.*" Some people just like to provoke things. They like to do that. It's tragic when you see that in the church, because they want to get their own desires. They want to get their own missions accomplished. "*Let us not become conceited, provoking one another, envying one another.*" So Paul says that you need to get rid of vain conceit and selfish ambition.

Then in verse 3 he gives us two positives. He again refers to the character quality of humility. Another way of looking at it would be this—*the disposition of evaluating and examining yourself*, especially in light of your sinfulness. The Scripture says, "*Examine yourself to see if you be in the faith.*"

Humility starts with examining yourself, not examining the motives of somebody else. God has never given us the responsibility to check somebody else's motives. The only motives we are to check are our own, but not somebody else's. It's the disposition of evaluating yourself.

And then the other positive in verse 3 is this. "*Count others more significant.*" Are you kidding me? (*Laughter*) You mean I've got to consider you as more significant than me? Look what I do! Look what I've been doing! How audacious is that? Do you want me to think that you're more important than me? Yes, that's exactly what he's saying.

It means this. View that person to be of greater value than yourself. That's not a put-down of yourself. Your worth and your value is in Christ Jesus. That can't be changed. It's how you view the other person, how you view him.

Now the word used here, translated *humble*, was used by non-Christians in the Biblical age in a very evil sense. It referred to cowardliness and meanness. Humility then was cowardly and mean. To us, humility is the first great trait to lead us to confess Jesus, humble in spirit. If you want to be a great leader, you start with being humble, because you realize this. You see that I can't get it done by myself and I need other people. That's humility.

When grace changes the heart, submission out of fear changes to submission out of love. And true humility is born. When grace appears, submission out of fear changes to submission out of love. And that's the beginning of humility.

Notice Acts 20 verse 19. "*Serving the Lord with all humility and with tears, and with trials that happened to me through the plots of the Jews.*"

Ephesians 4:2. "*With all humility and gentleness and patience, bearing with one another.*"

And Colossians 3:12. "*Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness and patience.*" The one word that appears in all those verses is the word *humility*.

**Participant:** Amen.



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**Bruce:** Now go to verse 4. In verse 3 you have two positives and two negatives. In verse 4 he has one negative and one positive. The first one is this: “*not only my own interests*. In other words, look out not only for my own interests. That would mean *the expectation toward something in my life*. I have certain expectations of this particular activity in my life, and I'm going to look out for that because this is what I want. It's an expectation I have, and therefore I'm going to do whatever I need to do to get that expectation fulfilled.

He says, “Don't look at your life that way.” Not only your own interests, not only your own expectations.

But the positive is this. “Look out for the interests of others.” In other words, it's not yours but it's theirs. It's not your interests; it's their interests.

I have a Naval Academy class ring. Each class of the Naval Academy designs its own ring. Bishop Rodgers and I were comparing the class of 1954 with the class of 1966. There are similarities, but each class has its own uniquely arranged style and design.

Now my class motto is this. It's on the side of my ring.

**Transcriber's Note:** Latin.

**Bruce:** “Not self, but country.”

Now what Paul is teaching us, men, is very similar.

**Transcriber's Note:** Latin.

**Bruce:** “Not self, but the church.” That's what Paul is saying. It's only going to come through humility. Romans 12:10. “*Love one another with brotherly affection. Outdo one another in showing honor.*”

Outdo each other in showing honor. *Honor* is bestowing value upon the person to whom it is necessary. It's putting value upon that person. In showing honor, outdo one another.

When was the last time you ever sat down at a Bible study and said, “How can we outdo each other?” (*Laughter*) You go around the table and you say, “This is what I'm going to outdo you on.” (*Laughter*)

**Participant:** Right.

**Bruce:** Paul is saying to think that way. You've got to think like this, men! If you're going to have a local church that's unified with one voice, then you've got to really think this way and outdo each other. Figure out ways in which you can outdo each other, not only for your own interests but for the interests of others.

Now as I was looking at this, practically speaking, is this really impractical? Look at this. Put the interests of somebody else ahead of you.

Now what if you're in a working situation and you're very, very industrious. And you know that you see a brother or sister who is lazy. And you're supposed to put their interests above yours? Is that practical? Does that mean what it means?

I think this rule that guides us as a principle does not mean that one must consider every fellow member of the church to be equally wise, equally able or nobler than you are yourself. But I think he does mean this. A believer is able to scrutinize his own motives, and know if they are always good or mixed. In other words, when I'm considering the good of somebody else, the first thing I have to do is what? *Check my*

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*motives.* That's what he's saying. It doesn't mean this person is more able than you are. It doesn't mean that this person who is lazy, who doesn't work as hard as you do, is better than you. It does not mean that at all. It means this. You've got to check your own motives before you relate to that person.

Psalm 139.

*"Search me, O God, and know my heart;  
Try me, and know my thoughts,  
And see if there is any grievous way in me,  
And lead me in the way everlasting."*

Jeremiah 17:9. *"The heart is deceitful above all things and desperately sick. Who can understand it?"*

So men, I think that in regard to our brothers and sisters in the local body of Christ, if we're going to regard them highly, we will wish to look to their own interests in order to help them in every way possible.

How do you do that? How do you do that when you know that somebody is not as gifted as you are? How do you really do that?

**Participant:** You wait on the Lord.

**Bruce:** Well, that's a good possibility. Here's what I would say. The more we realize how perfectly Christ loved that brother or that sister, and went all out to save him or her, the more we will wish to advance that brother's or sister's interest. In other words, you've got to say this. Look what Christ has done for him, how fervently He loves that brother, loves that sister, how fervently Christ loved him, loved her and died for him, died for her. How could I not want that person's interests to be furthered? You see, we've got to think that way.

**Participant:** Yes, sir.

**Bruce:** You've got to think like that. Remember, church life is not about you. It's about us. "Not self, but the church." Brian had his hand up.

**Brian:** One practical way, since we're all gifted differently, is doing everything that we can to look at that person and see what his gifts are. Oftentimes we don't see our gifts as being gifts, and we take them for granted. We should build that person up to perform his gifts better to serve others. That's one practical way in which we can help our neighbor out.

**Bruce:** Good application. But you've got to start with this. I've got to remember how fervently Christ loved him. We start with that, because if I can't get past that, I'm not going to be able to do what you've just suggested. I've got to see that person in God's eyes, not just my own.

And lastly, Paul takes us back to a high level of theology and gives us *the example of Christ in humility*. Now notice this—verses 5-6. *He laid aside His glory*. We have to do that. I have to lay aside the glory that I want for my involvement in the church.

Christ is the model. He laid aside His glory. I have the mind of Christ. I must learn to do that also.

Secondly, *He took upon Himself the nature of a human servant*. We need to become servants to one another in the church. And that means this. You're willing to do

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something for somebody and expect nothing in return. It's the willingness to do something for someone and expect nothing in return. That's the heart of a servant.

Thirdly, *He humbled Himself*. He laid aside His glory. He took upon Himself the nature of a human servant. And He humbled Himself.

We need each other. I see that which is perfect. I see that the Person and work of Christ is perfect. But I can't live that by myself. I need others to help me do that. Humble yourself and realize that you have needs for other people in the body of Christ.

And lastly, *He became obedient and died on the cross*. And brothers, we need to learn to die to ourselves. Jesus' definition of a disciple records for us three different character qualities—self-denial, self-sacrifice, and self-submission.

Now let me close with this, men. The Bible speaks of two major gardens in the Scriptures. There's the garden of Eden and the garden of Gethsemane.

What is the contrast? In the garden of Eden the purpose is life. In the garden of Gethsemane the purpose was death. The garden of Eden demonstrated disobedience. The garden of Gethsemane demonstrated obedience.

**Participant:** Wow!

**Bruce:** The garden of Eden resulted in the Fall. The garden of Gethsemane resulted in glory!

**Participant:** Amen.

**Bruce:** Let's pray. Father, I just pray that we sensed Your heart. We know that we study the Scriptures not for us to find the right job, or what we should do to get answers. Help us, Lord, to get past our own egos, our own self-centeredness. May we look behind the pages of Scripture to see the glorious righteous heart of the mighty God who draws us to Himself. May we celebrate that for Jesus' sake. And all the Brave Men said,

**Men:** Amen! (*Applause*)