

## Vintage Jesus 3

### How human was Jesus?

#### *Lecture*

- I'm gonna pray and then we'll get right to work. Father God, thank you for an opportunity to be together to study your word, to learn about your son, Jesus Christ. Holy Spirit, since you have written the scriptures we invite you to illuminate and expand our understanding of them so that we could learn as much as we possibly can in our time together about Jesus in whose name we pray and all God's people say, amen. Well, last week, we talked about Jesus' full divinity as God, this week, we're gonna answer this question which is very common, how human was Jesus? And you're probably gonna have some additional questions. So just kind of make note of those and I'll answer as many of those as I can at the end. Well, here's what we do know about Jesus, while he lived on the earth, he was a young man in his early thirties. Ultimately, when he died and rose, he was healthy. Jesus worked as a carpenter, construction worker, so blue collar, good labor job. And we know that he walked a great deal. If you just look at the journeys of Jesus and where he would go to teach, he would cover long geographic areas in a climate that is a lot like where we find ourselves in Arizona, hot, dry, arid. And how many of you, you wouldn't do a lot of traveling if it was by foot right in the middle of the summer in Arizona. Jesus was in good enough shape that he could walk very, very long distances, preach and minister all day not even know where he was going to sleep. And so, he really had to be in pretty tremendous shape, quite frankly, to do everything that he did in the climate that he did it in. One of the things that happens with Jesus is when it comes to how he appeared and how he looked and what was he like and how human was he? Do we tend to think of Jesus as having long hair or short hair? Most people say long hair. I don't think that's true. What they confuse is something called a Nazarite vow in the Old Testament in Numbers chapter six and the town of Nazareth. So Jesus was from the town of Nazareth. That was his hometown. In addition, in the Old Testament there was a guy named Samson who took a Nazarite vow. And that means you'll never drink alcohol or get a haircut. And we know that Jesus drank alcohol because that was his first miracle at a wedding in Cana of Galilee. He didn't take a Nazarite vow though. He was from a Nazareth town and it says in 1 Corinthians 11:14, I think it is, that in that day if a man had long hair, it was controversial, it was considered disgraceful. That they had clear gender roles. And I know some of you will think, that's weird, no we're weird. They were normal and fine. They had something called gender roles. It's really exciting old concept. I hope it comes back. And, and so, what would happen is a man would appear masculine and a woman would appear feminine. And if a man appeared feminine or a woman appeared masculine that was culturally odd and frowned upon. And so that would mean that Jesus probably had short hair, probably had calluses on his hands, probably was in pretty good shape. Probably had pretty tan skin being outside all the time, strong masculine young man who knows how to swing a hammer. And then the question becomes for a lot of people when it's about Jesus, well, what did he look like? And scripture doesn't tell us much. Isaiah 53:2, 700 years before he walked the earth. It simply says he had no beauty or majesty to attract us to him. Nothing in his appearance that we should desire. And what it says is, if you saw Jesus he would look really normal, very normal. And we'll get into some of the pictures and depictions of Jesus in the world of art, particularly film, that honestly don't really correlate with what we are told about him in scripture. And sometime artists give us misperceptions. And since we don't know what Jesus looked like, artists have tried to fill in the gaps. So the Byzantines, they put a beard on Jesus because in their culture it was a symbol of

power. Do we know if Jesus had a beard? We don't. I love Jesus so I grew a beard just in case. But the Byzantines put a beard on Jesus. And it was the Victorians who made him blond. Was Jesus blond? No, he was not blond. I've been to the Middle East, Greece, Israel, Turkey, all the places that are in the New Testament and I brought Grace and our kids. They were the only blonde people I saw in any of those countries were the people that came with me. I didn't meet any Turkish blonds. I didn't meet any Jewish blonds unless they'd been to the salon and that doesn't count. And so Jesus wasn't blond. He didn't have probably long hair and he may or may not have had a beard. Now the most famous picture or depiction of Jesus, I've got it in the notes, it comes from an artist named Warner Sallman and he had a 1940 painting called the "Head of Christ". It has become very popular. Have you seen this one? That was on the cover of our giant Catholic Bible in my home growing up. How many of you have seen a Catholic Bible? You have a coffee table and then you have a Bible on the coffee table that has to be the same size as the coffee table. That's how you know, it's a Catholic Bible. And on the cover was hippie Jesus, long blonde hair, wearing a dress, open-toed sensible sandals being followed by sheep. Some of you asked, did you ever open it? No, of course not. None of those were my life goals. I figured if that's what it was about, I'm out. And so, ultimately this has been one of the most popular depictions of Jesus. And I'm telling you I don't think this is what he looked like. I don't think he was a blonde guy. I don't think he was necessarily a white guy. And I know for a fact he didn't have product for his hair. So our picture of Jesus sometimes isn't based upon what was probably reality but instead artistic depiction. More recently, popular mechanics gave us this picture. They said, based upon their research this is what they believe Jesus looks like. What do you think? Also looks like a terrorist if I'm totally honest with you, I shouldn't say it but I know you're thinking it. I know you're thinking that guy probably has got a wick somewhere, you know? So, maybe that's what he looked like, but that's probably not what you wanna show your kids at bedtime. I'm just throwing it out there as something to pray about. That being said, what happens then is the History Channel did a two hour documentary called the "Passion: Religion and the Movies". And they looked at these two issues that we covered last week and this week, Jesus as God and this week, Jesus as man. And they looked at film and art and culture, how there's always been a tendency to either emphasize Jesus as God or Jesus as man. And it's exactly what we're going to discuss tonight. And they talk about the fact that much of our understanding of Jesus is based upon certain Christian films. So the person who invented the projector was Thomas Edison. He was a Christian. He was actually a Christian. So you think of everything that we have now for film and digital technology, he was at ground zero. He tried to gift the patent for the film camera to his local church and they declined it cause they couldn't see any use for it. I bet you, they wished they had that royalty today. The first movie theater that was built was built at the cathedral of Notre Dame. And so Christians were on the forefront of filmmaking. Seven of the first 10 films that were created were ones that had the word passion in the title. They were about the life of Jesus. Passion talks about his death in our place for our sins. Seven of the first 10 had the word passion in the title and they were Christian depictions of Jesus. And then we have Cecil B. DeMille. You probably are familiar with his sort of legendary 1923 film, "The Ten Commandments". And then in 1927, he had the film "King of Kings" that was about Jesus. And so, here was his picture of Jesus. Now he's a little glowy. Amen, he's a little glowy. So through the whole movie, Jesus appears almost more like an apparition or an angel than a full human being. Notice there, you're like, well, which one's Jesus? The really tall one who doesn't need a nightlight, that's Jesus. The angelic glow is a bit of a giveaway. And if this were the case then everyone would have known that Jesus was the Messiah. There wouldn't be so much confusion.

They're like, well obviously the guy that we can find at night, cause he's glowing like he grew up next to a nuclear power plant. That's the one, you know, that would be the one. This is how films started depicting Jesus that he was almost incapable of walking. If you watch the old films it's almost like he's hovering and he's got an angelic glow and he's not really human. He almost looks more like an apparition or a ghost. And so all of these images because the Bible doesn't tell us what Jesus looked like, it focuses more on his character. When the Bible says that God looks at the heart, man looks at the outward, God looks at the heart. It seems to be that the character of Christ is also the focus of scripture and not necessarily as bodily appearance, but a lot of our images or depictions of Jesus are really produced by the realm of art and not necessarily by the Word of God. So what I want you to do is that I want you to set all of that aside and I want you to know that up until the counter-cultural revolution of the 1960s, the films about Jesus all depicted him more in this fashion as not fully human. And then after the revolutionary, counter revolution of the 1960s, Jesus was presented as far more humble more like a Galilean peasant liberator, almost like a Marxist liberation, sort of beggar who's leading the peasants in revolt. And so, he was used for the counter-cultural revolution of the 1960s though that is not biblically or historically accurate. So what I want you to do is just sort of set aside all the pictures you saw of Jesus in your kid's Bible, any of the films that you've seen, any of the really bad Christian art that hangs up at your grandma's house. And she loves Jesus and we love her, but just set all of that aside for just a moment and let's look at what the Bible says about how human was Jesus. And we'll start with a series of questions. The first one is what does incarnation mean? You're gonna learn some big new words and theologians liked big words. They especially like Latin words. And so this is the concept of incarnation. Matthew 1:23 quotes Isaiah 7:14 that we looked at in the first lecture, "Behold, the virgin shall conceive and bear a son, "and they shall call his name Immanuel "which means, God with us." So what that is is Jesus is said that he will be a human son, born of a mother, a virgin woman and he will not just be a human being he'll be a divine being. He'll be God. He is Immanuel come down to be with us. So that's that concept of incarnation, God becoming a man. John 1 says, "In the beginning was the word." There's four different Gospels, Matthew, Mark, Luke and John. Each is written to a different audience presenting Jesus with a different emphasis or focus. So Matthew's written to Jewish people. So it really starts with his genealogy that he comes from a Jewish family. Matthew, Mark, Mark is the shortest Gospel present tense, active verbs. He did this, he did this, he did this, he did this, doesn't really worry much about his ancestry or his family history. And it's written largely to those who are Roman and all they care about is did he get the job done? Luke, is chronological in order, it's written by a physician, a medical doctor. It includes a lot of Jesus' relationships and emotions. And it is written in large part to those who are Gentile. And it wants to show us that Jesus is the fulfillment of all of our longings and that he is the father of a new humanity, replacing Adam from sin. If you go over to the fourth Gospel, John, the first three are called Synoptic Gospels, Matthew, Mark and Luke, 90% of their content is shared and common. And ultimately John is a bit of an outlier. It's a lot of new content, a lot of things that the other Gospels don't tell us about Jesus. I think for two reasons, one, John was an eye witness. He was the one that Jesus loved. Number two, he's writing the last Gospel, filling in anything that might've been omitted. He writes primarily to those who are Greek and they come more from the world of Socrates, Plato, Aristotle, Parmenides, Alexander the Great. They come more from this ancient history of Greek philosophy, Greek philosophy. And so, he talks about Jesus as the word. It's not my notes, it's just a verbal process. But this goes all the way back to the ancient Greek philosopher, Heraclitus who talked about that the world came into existence through the power

of the word. So he takes this concept that is in the scriptures, the word of God and this concept in Greek philosophy and he points it to Jesus, to drag all of the Greek audience into considering Jesus as the word of God. So all of this is intentional. It's almost like in our same day the reason we have four Gospels about Jesus is the same reason that we have different news outlets. Let's say you're clicking through the local news. You've got ABC, NBC, CBS, okay. That would be like the Synoptic Gospels and then you'd jump over to Fox or MSNBC or CNN. That would be like John, it has some of the same news story, but it's a lot different and there's a lot of things that it's covering that they're not covering in the local affiliates. That's why we have the four Gospels, all of that to say, when God is telling someone about his son, Jesus Christ, he's very cognizant of their culture, their language, their background. And he's trying to do all that he can to like a missionary, communicate about Jesus in a way that they go, okay I understand now, that's why we have four Gospels. So he uses this Greek philosophical language of the word 'in the beginning'. What's that go back to? Genesis 1:1, "In the beginning." We're all the way back to Genesis 1:1, "In the beginning was the Word." Someone called the word. "And the Word was with God, "and the Word was God." So, the Word is God and he's with God the father. We're talking here about Jesus Christ, the son of God. He was in the beginning with God. In the beginning God created, what this means is whoever this person is he's not created, he's creator. This is eternally God, not a tempo or a person. What was made through him, all things. So he's creator or not created. And the word became flesh. That's where the language of incarnation comes. The word became flesh. God, who is a spirit being took upon himself, a human body. In addition to his divinity, he added to it our humanity. The word became flesh and dwelt among us. He came to planet earth on a mission. We have seen his glory. We've seen him, John saying I was there, I saw him. John was with him for years. The glory of the only son, Jesus Christ. So he tells us exactly who he's talking about. It's Jesus Christ. No one has ever seen God. God's invisible, immaterial, spiritual. The only God who is at the father's side has made him known. Jesus is God become a man. The language here is incarnation and I've got it here for the you in the notes. "In" means plus, and "carne" means flesh or meat. So, in honor of my lecture what do you think I had for dinner? I had carne assata. I'm no hypocrite brother. I practice what I preach. So, carne assata, for those of you like me, that's your love language. What's carne? It's meat. It's meat. If you eat chili con carne, you have chili with meat. If you have carne assata. It's awesome, okay? Cause that's a Christian meal. Yeah, that's what Jesus probably is eating right now. It's carne asatta. So what carne means is in meat. So Jesus is God in flesh in meat. That's exactly what it means. So what happens is there was some debate, is Jesus fully God, or is he fully man? And there were different teams that would emphasize one side or the other. These are like two oars in a boat. They need to be synchronized, you need to pull together, otherwise you get off course. And so what happens is to clarify once and for all there was something called the Council of Chalcedon. It met in 451 AD, there was about a hundred theologians. They all got together, Bible scholars and teachers to decide, okay, how will we express this in a clear way so that there is no confusion in Christianity and that we're maintaining the integrity of both his full divinity as God and his full humanity as man and that those two things are constantly in congruently, working together. They came up with something called the Chalcedonian Creed. It is now accepted by all three major branches of Christianity, Catholic, Orthodox and Protestant of which we are a part. And it declares that Jesus Christ is one person with two natures, human and divine, who is both fully God and fully man. One person, two natures, human and divine, fully God, fully man, both oars pulled at the same time. Theologians call this the hypostatic union. This is all theological terminology and hypostasis means person. So Jesus is one person, two natures,

fully man fully God, eternally God, added to his divinity humanity, God became a man. He took upon human flesh. He is Immanuel, God with us. Now that being said, the next question is what are the two common errs about Jesus? And so I hadn't even thought of that illustration till I was standing here, but I'm gonna stick with it. Full divinity is God, full humanity is man. There are two ways to err. One is to only pull this, the other is to only pull that. If all you do, he's fully God, fully God, fully God, you're gonna get off course. If you pull the he's fully man, fully man, fully man, you're gonna get off course. He's fully God, fully man. That's how Christian doctrine stays on course and doesn't veer off course. Most things, both trues, his full humanity, full divinity like two oars in a boat, they have to row together. It says it this way in 1 John 4:2-3. Again, he was with Jesus and the one Jesus loved. "By this you know the Spirit of God." How do you know someone has the Holy Spirit? Easy, ask them about Jesus. Really easy. Sometimes there's a big debate. Do you have the spirit? Do you not have the spirit? Like tell me what you think about Jesus. They're like, I love Jesus. You have the spirit. They're like, I don't know who we're talking about. Okay, you don't. Okay, so let me tell you about Jesus. Ultimately, Jesus is glorified and revealed by the spirit. You know you have the spirit if you love Jesus, don't let a lot of people confuse you. I've had even people recently come up and they're like, I talked to a friend mine and I love Jesus but they said maybe I don't have the Holy Spirit. Like if you love Jesus, you have the Holy Spirit cause it takes a miracle for a sinner to love the savior. And if you love the savior, you've had the miracle. By this you know the Spirit of God, every spirit that confesses that Jesus Christ has come in the way, flesh is from God. He was probably writing against an ancient heresy called gnosticism that said that Jesus was a divine being but not a human being, didn't have a physical body. And every spirit that does not confess Jesus is not from God. What he's saying is this, if you love Jesus, you have the Holy Spirit. If you don't love Jesus, you don't have the Holy Spirit. The Holy Spirit loves Jesus. And if you have the Spirit he brings love for Jesus with him. This is the spirit of anti-Christ that which is against Christ, which you have heard was coming and now is in the world already. He said, there's always a demonic spirit at work in the world that is against Jesus Christ. And ultimately it will be manifest as a counterfeit of Jesus Christ. One who puts himself up in opposition to Jesus. But he says, here's how you know you have the Holy Spirit, you confess that Jesus Christ as come in the flesh. At 1 Timothy 2:3-6 talks about, "God our savior." That's Jesus, "Desires all people to be saved "and to come to the knowledge of the truth." For there's how many gods? Just one, this was always, when my kids were little I'd always ask them theological questions before bedtime, before dinner, the first question was always, how many gods are there? We had one kid they're like nine, no six. No, I mean, it's like, we've been doing this for five years there's still a retake. There's one, God. There's one, God. They're fine now, they figured it out. So there is one God. And there is how many mediators between us and God? One. It's not all religions, all paths, all philosophies, all ideologies. It's one Jesus. And he said, "I am the way, the truth, the life, "no one comes to the father, but by me." Singular and exclusive, who gave himself as a ransom for many. And so the concept here is that God is in heaven, we're on earth. God is Holy, we are sinful. God is a divine being, we are human beings. Who's gonna bridge that gap? Religion says, we'll go up to God. The Bible says, God came down to us. That's where we get our entire understanding of who Jesus is and why Jesus came. So for us to be reconciled to God we needed someone to literally connect us to God. So to do that, Jesus is fully God and fully human. And he comes to die for human beings and to reconcile them, us to God. If Jesus wasn't fully God and fully man, he could not fully reconcile God and mankind. Because he is fully man and fully God, he alone can reconcile God and mankind. And so what happens is looking at this divine truth, fully God, fully

man, both oars in the proverbial boat. Some will make the error of saying that he is fully God but he's not fully man, fully God, but not fully man. This would include looking at him as fully God and not fully man would be something that is perhaps most common in Christian fundamentalism. Christian fundamentalism has a very hard time seeing Jesus in his full humanity. If you say Jesus had a drink, they're gonna freak out. I said once in a sermon and I got in a lot of trouble. So I'll say it again. So let me, I'll do it this way. I'll ask you a question and then you can answer it and then you can get in trouble. So let me ask you a question. Did Jesus go to the bathroom? I hope so. I hope so. If you're fully human Amen. I mean, I like, so, but when you start talking about Jesus got really tired, he was really tempted, he was really sick, he was really hungry. Jesus, you know, had to go to the bathroom. They're like, you're dishonoring God, that's disrespectful. Well, it could be, but that's just being human. And because we're sinful in human, we tend to make the two so closely linked that if we look at Jesus' humanity, we assume that he must have been sinful like us therefore, we can't conceive of him as being fully human. And so, some would say he is fully God, but we're not sure that he is fully, totally, completely an altogether God but he is. And the other is that he's fully man, but he's not fully God. This would be the craziness in the "Da Vinci Code". This would be Jesus as a great moral example, Jesus as a political liberal, Jesus of liberalism. This would be a Jesus of the various world religions. He was a great prophet or enlightened mander. He achieved a higher state of consciousness but he's not God. And so, how many of you if you had to err on one side or the other, at least before our time together tonight, if I said, fully God or fully man, if you were to lean one direction or the other, how many of you would lean more toward fully God not fully man? Jesus being tempted, hungry, tired, anxious, weeping, sleepless and I struggle with that. How many of you, your struggle would be more seeing the divinity of Jesus, not the humanity of Jesus? You see him as a great guy but fully God is something that's more of a struggle. And let me say that each of us needs to grow and mature because each of us has a proclivity to pull on one or to pull on the other or and not to pull equally consistently on both oars, fully God, fully man. And all heresies regarding Christology which is the doctrine of Jesus Christ are emphasizing either his divinity as God, but not as humanity as man or the converse emphasizing his humanity and then de-emphasizing his divinity. So that being said, think of your questions and I'll be happy to answer them at the end. How did God become a man? This is really important. Let me say this. It's not that the man became God, every other religion through evolution, through karma, through reincarnation, through good works, through higher consciousness. There's a ladder between heaven and earth and you can go up the ladder. That's a man becoming God. That's the first lie that God, that rather Satan told to Adam and Eve, you can become like, God, you can go up the ladder. The Bible says, God came down the ladder. That's the incarnation. That's the humility of Jesus. We don't go up. God comes down. Here's how he says it. Paul does in Philippians 2:5-11. "Your attitude should be the same "as that of Christ Jesus, Who being." What? "Very nature God." What he's saying there is that Jesus possesses all of the divine attributes. He's all knowing, all present, all powerful, eternal, uncaused, cause, independent, being perfect, Holy and good. All of the divine, he's fully God. Has all the same attributes as God the father. Being in the very nature God did not consider equality with God something bigger asked. We live in a world where everybody's fighting for power, fighting for preeminence, fighting for position. No, that's my seat, that's my place in the org chart, that's my role. That's my compensation. That's my grade point average. Everybody's fighting for their slot. What it says is Jesus didn't care. Jesus had every right to remain in glory, sitting on a throne, worshiped by angels. He let it all go. Didn't consider equality with God, something to be

grasped, to hold onto and to fight for, but made himself nothing. Taking the very nature of a what? A servant. How many CEOs wanna become janitors? I mean, how many presidents wanna become crossing guards? How many millionaires, wanna pick up trash? We're all trying to get to a point where we're at the top of the ladder and the God who was on the top of the ladder came down to the bottom. "Being found, taking the very nature of a servant, "being made in human likeness "and being found in appearance as a man, "God took upon himself human flesh." He what? "He humbled himself." Only you and I can humble ourselves. People will say, circumstance has really humbled me. They can't, circumstances can humiliate you but only you can humble you. So how do I know that? Because that's my life. Circumstances don't make you humble, only you make you humble. Circumstances can humiliate us but only we can humble us. No one can make you be humble. That's a decision you've got to make. And it says that Jesus chose to be humble. That must mean that in the kingdom of God, humility is among the greatest virtues. Humility is among the greatest virtues. Just comes to mind, there was a book written some years ago, it was the Western Book of Virtues. And it took all the stories that we tell kids about our great Western virtues. And it had the "Book of Virtues", big book filled with amazing stories through the Canon of Western literature. The only virtue they missed was humility because in the West, it's not a virtue. In the Bible, it's a virtue. In our culture, pride is a virtue, in the Bible, pride is a problem. It started with Satan and there wasn't any sin until Satan chose to be proud. So for us, we're looking at Jesus. He chose to humble himself. Our God chose to come down and serve us in humility. He humbled himself, became obedient to death even death on a cross. Therefore, God exalted him. So if you humble yourself, God will exalt you. If you exalt yourself, God will humble you. If you go up, he's gonna take you down. If you go down, he's gonna pull you up. Therefore, God exalted him to the highest place and gave him the name that is above every name. That at the name of Jesus, every knee should bow. This is submission. This is honor in heaven and on earth and under the earth. Those that are dead too. And every tongue confess that Jesus Christ is Lord to the glory of God the father. Jesus identity did not change but his role changed. The church Father Augustan says it this way, Christ added to himself, which he was not. he did not lose what he was. What he's saying is Jesus didn't lose anything. Jesus was and is eternally continually God with all the divine attributes, he retained his divinity, he added to it humanity. And he chose that as an act of humility to identify with you and me so that he could live the life we have not lived, a sinless life. That he could die the death that we should have died, the death for sin and that he could rise, conquering death and give the gift that we can all earn eternal life. All of that was to serve you and to serve me. And it was out of his great and unprecedented humility. What I wanna see then is that he possessed all of the divine attributes but he chose not to continually avail himself to their use. Let me explain this. Some people will look at Jesus and they're like, well, God knows everything. And sometimes Jesus doesn't seem to know when he asks questions. The Bible says, God cannot be tempted yet Jesus is tempted. How could Jesus be God? God is all present but Jesus has to walk from one place to another. God is all powerful, but there are times that people overpower Jesus and even take his life. He retained all of his divine attributes, but he chose not to continually avail himself to their use. We'll get into this in the next lecture. Instead he chose to live by the power of the Holy Spirit. That's the secret to Jesus' success and that'll be the subject of the next lecture. Lemme give you an analogy. Right now, I can see, let's say you handed me a bow and arrow. Let's say you put an apple on somebody's head and let's say you said, okay, Mark, hold the bow and arrow and shoot the apple off their hat and do a blindfolded. If I do it blindfolded do I still retain the attribute of site? Yes, but I'm choosing not to avail myself to it's benefits. I'm not using it. So just because Jesus doesn't

use all of his divine attributes while he's on the earth doesn't mean he doesn't have his divine attributes, it means that this is him in humility, living like we do to experience what we do. Does it make sense? It's complicated. Some will look and say, no, he's fully God, Jesus could have been attempted, God, isn't tempted. God doesn't get tired, Jesus, isn't tired. You know, all of a sudden they're gonna swing into the full divinity of Jesus in denial, all the struggles of his humanity or they'll swing the other way. While Jesus was tempted, God cannot be tempted. Jesus was tired, God doesn't get tired. Jesus must not be God cause he's not doing the stuff that God can do. You can retain all of the divine attributes, choose not to continually avail yourself to their use. Let me say this. There were times that Jesus did use his divine attributes but it was to benefit others and not himself. Give you an example. He heals a guy who's a paralytic. I'm just kind of thinking of it in the moment. But I think it's in Mark chapter two, he says, "Your sins are forgiven, you're healed." Everybody's like, wait a minute, only God can forgive sin. Yeah, God's here. He just did that. That miracle, that divine miracle, benefited the man who was a sinner and paralyzed, didn't benefit Jesus. There's another time, right? They're all freaking out. There's a big storm on the sea. Jesus looks at the wind and the waves and says, "Hey, enough of that." And it obeys him. And everybody's like, who's got that kind of authority that the wind and waves obey him. Well, Jesus does cause he's creator God. Creation knew that voice that commanded it to cease. That was to benefit the people on the boat, not for Jesus' own benefit. When Jesus cursed a demon out of somebody, when he healed somebody he could do so by his divine attributes or by the power of the Holy Spirit. But in neither occasion, he does so to benefit someone else, not himself. Here's what I'm telling you. When Jesus had a hard day, he didn't cheat. When he was tempted, he was tempted like you are. When he was tired, he was tired like you are. When he was troubled, he was troubled like you are. When he was hungry, he's hungry like you get hungry. When he was dehydrated, he was dehydrated like you get dehydrated. When he was abused and abandoned and betrayed, it was just like you. When the hard days come, Jesus didn't lean into his divinity to cheat so that he didn't have to go through a full human life. Fully God, fully man, retained all of his divine attributes. Occasionally accessed his divine attributes to bless, love, and serve others. Never accessed his divine attributes to make his life easier, to create a shortcut or to cheat. It's very complicated, amen, but it's very, very important because we're talking about Jesus. So, let me get a little more practical. Did Jesus experience the normal parts of life like normal? Cause when we tend to think of Jesus about what age do we tend to think of him? A grown man and adult? Well, he started as a kid. It talks about this in Luke 2:40. "The child," that's Jesus "grew, became strong, "filled with wisdom and the favor of God was upon him." That's the power and presence of the anointing of the Holy Spirit. He grew, so if you looked at him when he was two, he was two. When you looked at him when he's four, he's four. When you look at him at six, he's six. You look at him at 14, he's 14. You look at him at 16, he's 16, he's growing. He's going through the normal stuff that we do, puberty, the teen years, losing his teeth, getting his permanent teeth. The normal stuff that you and I go through, God went through. One of the amazing things about this then and this was really beneficial in raising our kids. Whatever age you are Jesus relates to you because he's been child, young adult, teen, grown, adult. He's been through all of life's seasons and stages. Luke 2:52 talks about, "Jesus grew in wisdom and stature." So that means he learned like you learn. Every verse that Jesus quoted, he memorized the same way you do. Every truth that Jesus articulated, he learned the same way you do. He didn't cheat. He didn't shortcut. He went the same route you go. He had to learn. So he grew in wisdom meaning, he's adding to his understanding and stature, that's growing physically and favor with God and man. He's growing relationally in his relational

capacity. And so within this, I've got a little list for you there. Here are the normal parts of life that we all experience that Jesus experienced. Born of a woman. So Jesus had a mom. Her name was Mary. He had a body of flesh and bones. He grew in that body. He grew up as a boy. He had a family, he had brothers and sisters. The Catholic church said he didn't have brothers and sisters. He does. He's got a full family. He's got brothers and sisters. He obeyed his parents. That's what it says also in Luke 2, that he went home and obeyed his parents. So when his mom and dad are like, "Hey, it's bedtime." He can't be like, "I don't know if you read the Bible but I'm in charge around here." Like no, honor your mother and father. It's bedtime, he'd go to bed. They gave him chores, he did his chores. He had homework, he did his homework. He obeyed his mom and dad. "Jesus, your turn to do the dishes." He can't say, "Hey, I got angels. They'll take care of it. Yes, mom I'll do the dishes." He worshiped God and prayed, like we do. He worked as a carpenter. The first 30 years of Jesus' life, 90% of his life was not doing public ministry. It was doing private carpentry. I heard this all the time. People were like, I wish I was in ministry. Well, I'm telling you if God has told you to build tables or build homes or to preach the gospel, as long as you're doing what God has asked you to do and you're doing it faithfully, it's ministry. It's under the Lord. It's not like Jesus wasn't serving God until he started preaching. He was serving as a carpenter. Moral of the story, we still need carpenters, mechanics, dentists, electricians. And if they love the Lord and they do a good job, we appreciate them, amen. Like I'm telling you right now, if my mechanic, my doctor, my accountant, my HPAC guy, if they all came to me and said, we're all quitting to go do ministry, I'd be like, please minister to me, fix my car, my AC is broke, my tooth hurts and I can't do my taxes. That's ministry. It's a blessing and a lifting of a burden. Jesus did that for the first 90% of his life. So when you go to work tomorrow, remind yourself, Jesus went to work. He had a job, just like we do. He also had to pay his taxes. You know that the world is evil when God shows up and we tax him, that's what we did to God. We tax God, Jesus had to pay his taxes. He got hungry and thirsty like we do. He asked for information, he asked questions. He had male and female friends that he loved. He stayed at Mary and Martha's house and Lazarus. And he had friends that he loved like brothers and sisters. He gave encouraging compliments. He loved children. Some of our favorites pictures, kids come and hang out with Jesus and they love him and he loves them. He went to the holidays and parties and the religious people got very upset cause they never got invited to the parties. Realize, we're like, why are we all not getting invited to the party? I can tell you why? You're not fun. That's why the children aren't running to you but from you. Jesus has kids and parties. You know why? He's enjoyable, he's pleasant. Religious people are always arguing with him. Not enjoyable, not pleasant. Jesus was the kind of person that people like to hang out with. Jesus was the kind of person that people like to have over for dinner. Jesus was the kind of person who's actually fun to be with. So why he keeps getting invited to holidays, parties and he's enjoyed by kids. And lastly, Jesus loved his mom. On the cross as he's dying in our place for our sins he looks at his mom. He looks at John, his nearest and dearest friend. And he says, "John, take care of my mom." He loved his mom. He loved his mom. All that to say he went through the normal stuff that you and I do. How about the next question? Did Jesus experience the painful parts of life? What about the dark days? Yeah. Jesus didn't come to earth just to go to parties and hang out with children and turn water into wine. You know, the fun stuff. He also went through the hard stuff, just like we do. Hebrews talks a lot about this. Hebrews 2:10, "It was fitting that he, for whom by all things exist. "For whom and by all things exist." Just think of the magnitude of that statement. He made it everything and it belongs to him. That's a big statement. "In bringing many sons to glory." That's a legal category of full blessing and benefit. "Should make the

founder of their salvation perfect "through suffering." And this is the language of Hebrews. It can be a little captivating. In fact Jesus was perfect. He was. But there are things that we know and then there are things that we know through experience and what that experience gives us is a deepening of perfect understanding. How many of you thought you knew a lot about marriage until you got married? I think engaged couples are adorable. Like we're great, we got it all figured out. It's gonna be amazing. Oh, see you after the honeymoon. I hope you put boxing gloves on the registry cause I'm telling you, you're gonna have some conflict, you know? Have you ever met people that don't have kids, but they've read all the books on parenting and then they start telling parents what to do. Those people are hilarious. You know what you need to do? Yeah, I know. I know, I know, I know. How many kids do you have? Zero. Oh, okay. Let me get a pen. Write everything you say so I can do exactly as you say. Here's what I'm telling you. Marriage and parenting is like communism. It works on paper. But then you get people involved, it's a whole another situation. There are things in life that you only learn through experience. You can read 50,000 books on marriage and then you get married. And it's not that what you believed was untrue, now there's just deeper understanding. You could read 50,000 books on parenting but until you have your own kids there's not a deep understanding. Like right now, we don't have grandkids yet, I prophesy that they're coming before too long and I watch grandparents with their grandkids and I'm just telling you, it looks awesome. But I'm sure once I have my grandkids I'll know that I know that I know how awesome it is to be a grandpa. That's what he's talking about. You can know something and then have a deeper understanding of it through experience. This is why somebody who's been through something has a lot more insight than somebody who's read a book by someone who's been through something. It says this in Hebrews 2:17-18, "He had to be made like his brothers "in every respectfully human "so that he might become a merciful "and faithful high priest." So the priest mediates between us and God. "In the service of God to make propitiation." It's a word that appears four times in the New Testament. We'll get into it when get into the lecture on the cross. And it's about Jesus dying in our place for our sins as our substitute. "Propitiation for the sins of the people "or because he himself has suffered," "when tempted he is able to help those "who are being tempted." Now, he suffered and was tempted. You know what that is? His full humanity. Somebody say, but God doesn't suffer and God can't be tempted. He set aside the continual use of his divine attributes. He chose to live out of his humanity not to shortcut or cheat. Jesus knows exactly what it's like to be tempted and to suffer. He knows exactly what it's like. Hebrews 5:7-10, "In the days of his flesh." It's not how it is for Jesus today. But during his time on the earth, "Jesus offered up prayers and supplications "with," what "loud cries and tears." Have you ever been there? You're so emotionally overwhelmed. You're crying and calling out to God, out of the overflow of the heart, the mouth speaks. You're like, I am just heartbroken and my heart is just absolutely devastated. Martin Luther used to call tears. He used to call them the water of the heart. It's like the heart is broken and then it burst force with the tears of the eyes. Jesus had those kinds of moments, full humanity. He's going through the dark stuff. He's through the valley of the shadow of death. He's in it like you and I sometimes, or oftentimes are in it. "To him who was able to save him from death "and he was heard because of his reverence. "Although he's a son, "he learned obedience through what he suffered." There are things that we can only learn in the school of suffering that we cannot learn in any other way. To be true, there are things that we learn in the school of blessing and there are other things that we learn in the school of suffering. And Jesus knew about suffering because he had witnessed it. But he knew at a deeper level when he came and experienced it like you and I do. "And being made perfect," that's full, complete

categorical and experiential knowledge and learning coming together. "He became the source of eternal salvation "to all who obey him, "being designated by God as a high priest." Here's some of the stuff, the hard stuff, the deep stuff, the dark stuff that Jesus goes through. Just think about this, you and I would never choose this, but Jesus chose it because he loves us and he wanted to go through what we go through so that he could comfort and lead us. And he could be empathetic, compassionate, and present with us through it. He had financial problems. He was poor, didn't make a lot of money and Judas Iscariot, his bookkeeper was a thief, ripped him off. He had satanic problems. Satan and demons constantly harassed him. He was attacked and he was tempted. Even for 40 days in total isolation, Satan came to tempt him. He had PR problems, what we call it today. People slandered his reputation, false accusations, lots of negative rumors, and nasty negative narratives. He had legal problems. He was arrested and convicted. Imagine today, the photo on Instagram of Jesus in an orange jumpsuit with cuffs on getting put in the back of a patrol car. He had real troubles. He had relational problems. Peter denied him, Judas Iscariot, betrayed him and his friends abandoned him and his family thought he was crazy. If you've had any relational problems, Jesus is a God you can talk to. You got emotional problems, we'll get into that in a moment. But Isaiah 40 through 66, repeatedly calls him a man of sorrows. Furthermore, Jesus had no wife or kids to comfort him. Like all of you, I've had some really dark, difficult, devastating, and sometimes even it feels like demonic days. And my whole goal is to get home to, Grace, and the kids cause at least there's love and life and laughter there. Jesus had no home. He had no wife. He had no kids. And what I'm telling you is this, that Jesus isn't like Clark Kent. So, if you looked at Clark Kent, he's working at what was the newspaper? The Daily Planet back when we killed trees to put the news out, back in the old days. So, he's working at the Daily Planet and you look at Clark Kent, what does he look like? A mild-mannered reporter, but who is he really? Superman, Superman. If he takes the suit off and the glasses off there's a red S, a leotard, I know not why and a cape and a cape. What that means is he's pretending to be Clark Kent but he's really Superman. Jesus is not like that. He's not really God man, pretending to be human that he sets aside all of his divinity, he lives out of his humanity and he goes through it like you and I go through it. He's not faking. He's not like Clark Kent. I want you to just emotionally for a moment ask yourself this question, would I do this for my enemies? Would I come down the ladder and go through it all for my enemies? Jesus did. He did, that's his humility. And that's his suffering as a servant. This is why we love Jesus so much. And this is one of the reasons that we know that the Bible was written by God, not by human beings because human beings would not have this concept of God. Let me talk about Jesus' emotional life. Let me do a little bit of nerd theology for you briefly. The Church of England has something called the Thirty-nine Articles and there is a well-known reformed confession of faith called the Westminster Confession of Faith. I like creeds. I like confessions, but unlike the Bible they're not always altogether perfect. Both say that God is quote without body parts or passions. You know what passion is? Emotion. They say that God has no emotion. William Barclay is a scholar on the New Testament. Lengthy quote, but I'll read it. To the Greek, which were the original recipients of much of the New Testament, the original language of the New Testament was written in. To the Greek, the primary characteristic of God was called apatheia. We call it apathy. If you meet somebody who's apathetic, what are they? Indifferent, emotionless, passionless. For the Greek, that was the highest emotional state to aspire to. In our culture, who would that be Trekkie fans? Spock. So in the Greek world, Spock. He's the perfect example of how a human being should be, only logical, not emotional. Which means, so apatheia means total inability to feel any emotion whatsoever. If we could feel sorrow or joy, gladness or grief, it

means that someone could have an effect upon us. Now, if a person has an effect upon us, Barclay says, it means that for the moment that person has power over us. No one could have any power over God and this must mean that God is essentially incapable of feeling any emotion whatsoever. The Greeks believed in an isolated passionless and compassionless God. When many people think of God, Christ and Christianity, they think of it being emotionless and passionless. All the way back in Genesis 6 comes to mind. God looked at the inclinations of the human heart that they were only evil and wicked continually in all the time. And God was grieved in his heart. Sin is not just breaking God's laws. It's breaking God's heart. When God tells us that he is our father that Jesus Christ is his son. That in and of itself is highly emotional language. How many of you are dads with a son? So how do you feel about them? Nothing, I'm passionless and emotionless. No, just as a father loves their son and a son loves their father, so God, the father loves God the son and God, the son loves God the father. God is a passionate God. And what they're trying to preserve here is God's immutability. We'll get into God's attributes a little bit later in the lectures. God's immutability is simply that he is unchanging and the philosophical sort of reason that they arrive at this conclusion is if you and I are together and I say or do something and you respond to me, now, if you are emotional and your emotional state changes, now I have changed you. And since God is not changing they would say he cannot have emotions. God is the same yesterday, today and forever. His character does not change. But if you say that God is emotionless, what you're saying is that God is non-relational. You can't have a relationship without emotions. How do I know? Lemme give you an example. This pulpit and I don't exchange a lot of emotions. And even if I have a lot of emotion for this public, it's a beautiful pulpit. And I'm grateful to the person in our church family who've made it for me as a gift. Thank you. But I don't receive comfort from this pulpit. On a hard day, I don't find a lot of solace from it. On a good day, I don't find it really shares in my joy. In fact, emotionally, I find this very disappointing. Functionally, very impressed by it. God is not a thing. God is a person. You see that? Things are good, but you can't have relationships with things. Tell that to your phone. You can only have relationships with people. And if you're going to have a relationship with a person, you're going to emotionally affect one another and respond to one another and react to one another. God is not a thing, he is a person and he is built for a relationship. And the result of this false understanding is if God is non-emotional and God is non-relational then to be godly is to be non-emotional and non-relational. And there are whole teams, tribes and traditions in Christianity who you're like, why are they not nice? Why are they not relational? Why did they wanna argue about everything they believe and they don't really wanna get to know you? Because their view of God is that he's not emotional and non-relational. And the God of the Bible is emotional and he's relational. More than 60 times, the four Gospels tell us about Jesus' emotions, his parables, his teaching elicits our emotions. I mean, who can read the story of the prodigal son and not get a little emotional? God wants us to love him with all of our hearts which is not just the mind and Jesus' emotions increase as he heads toward the cross. If you had to guess the number one emotion, 60 texts in the four Gospels mentioned Jesus' emotions in various states, what would you guess would be Jesus' number one most frequent emotion? Compassion. People who don't think that God is emotional tend to be people who are also not compassionate. Sometimes the people who think that they are the godliest and the most theological are the most non-relational, non-emotional and not compassionate. I've met people that literally, they will just give you a verse to shoot you like a bullet with no compassion. And they feel that that is the heart of God because they feel that the heart of God is a thing, not a living thing. Let me take you very briefly, and by that, I mean two or three hours, through, as I'm already over time, you're

welcome. Here are Jesus' emotions in Matthew. Various translations, we'll use them in different ways. Marveled, amazed, sternly warned, that's emotional. Compassion, over and over and over. Pity, compassion, felt sorry for them. How many of you, when you've had a really devastating season of life, you're like, you know what? I like people who have compassion. Well, Jesus is a man of compassion. He's a God man of compassion. Says he's sorrowful. You ever been sorrowful? Jesus was. Troubled, he says, my soul is very sorrowful even to death. Jesus cried out with a loud voice saying, "My God, my God, why have you forsaken me?" That's passion. That's emotional. How about Mark? Pity, also translated compassion or indignant. Anger and grieved, or anger and sorrow. Anger and deeply distressed or angrily, deeply saddened. Some people will say there are positive and negative emotions. No, there's not. There's emotions that are positively and negatively expressed. If somebody abuses your kid, feel free to be angry and if you don't, there's something wrong with you because God's heart is angry at the abuse of a child. There are not positive and negative emotions. There are positive and negative expressions of the emotion. The negative is where the emotion is guided by the flesh. The positive is where the emotion is guided by the Spirit. That's why the Fruit of the Spirit is love, joy, peace, patience, goodness, kindness, gentleness, faithfulness, self-control. That's the emotional life of Jesus under the leadership of the Holy Spirit. Jesus marveled, was amazed in wonder. It's like everybody who was at the Grand Canyon today. He had compassion. He sighed, deeply sighed, deep sigh. Have you've been so emotionally exhausted, you're saying, the bad news is just a torpedo to the soul. Sighed deeply in his spirit. Says he loved, he felt the love, with love or genuine love. Greatly distressed and troubled. My soul is very sorrowful even to death. Jesus cried with a loud voice, "My God, my God, why have you forsaken me?" You could see the emotional trajectory of Jesus' life as he heads to the cross. His emotions get more intense and they get more dark because his suffering is increasing. Luke, he marveled also translated amazed. Says he had compassion. I love this translation. His heart went out to her. You know what compassion is? Opening your heart and giving it to someone who has a broken heart. That's having a heart for people. That's compassion. His heart over her had compassion. Says, he rejoiced in the Holy Spirit. This will be our whole talk next time. He was full of joy through the Holy Spirit. He led with the joy of the Holy Spirit. Did Jesus also have good days and happy days and joyful days and excited days? Yeah, full range of human emotion. He says, "Great is my distress. "What constraint I am under, "how distressed I am "and I am under a heavy burden." You felt those days, is that this day for you. Shortest verse in the Bible at the tomb of his friend, Lazarus, says, "He wept." You know what? If your friend dies, weep. If your child dies, weep. I mean, I got a text this week, please pray so-and-so is miscarrying, weep. Sometimes men will be like, I don't cry. Why? Real men don't cry? Well, this one did. You're more of a man than Jesus. I mean, our goal is not Clint Eastwood, but Christ. Amen. Both of you guys are coming along. Good, alright. Says he was in agony and anguish and such an agony of spirit. John's Gospel, zeal and passion. You ever been so excited? He was there. Love, loved, I am glad, deeply moved in his spirit, greatly troubled, also translated angry in his spirit and deeply moved. Grown in the spirit and was troubled, a deep anger welled up within him. Ever felt that? Deep anger welling up. Something's just wrong and unjust. He was deeply troubled, deeply moved again, angry in himself again, deeply moved within and again, groaning in himself. You could see where all of these different English translations are looking at how complex and intense Jesus' emotional life was, like man, we're trying to figure out how to explain this. Sometimes, emotions are difficult to find words for. It says now my soul is troubled. He loved and was troubled in his spirit. He was deeply troubled. And he said, I've loved you. And he said, I will love him. And then he says, I

love you, my joy, I have loved you. Those are the occasions in the New Testament where Jesus expresses emotion. Some of you are non-emotional and you're non-relational. And let me tell you that's ungodly. Some of you are unhealthy emotionally, unhealthy relationally, and that's ungodly. The goal is not to have no emotions and no relations or to have unhealthy emotions and unhealthy relations. We'll get into it again next week, the goal is to have your emotions surrender to the Holy Spirit so that your emotions and your relations can be healthy. And that's Jesus. Jesus is the picture of perfect emotional and relational health. Perfect and what I find so fascinating, I can't hardly find anything written on the emotional life of Jesus. We default all of that to sort of secular psychology rather than going to the perfect person, Jesus Christ who had the perfect emotional and relational life and asking how can we have his emotional life and enjoy his relational health. Then the last one, and I do mean that. Here is the question that I wanna answer, then we'll do some Q and A. And this is the one I think that most people really don't even consider. Did Jesus have a sense of humor? Does Jesus have a sense of humor? Like is he still funny in heaven? Every once in a while, I'll tell a joke in a sermon and people laugh and I always know who the religious people are cause they send me an email saying that I did something wrong. And so what a joke is it's testifying, the religious people. They just pop up like moles out of holes, they're like, okay, there they are, I didn't know. Cause you're all sitting there but once I tell a joke, I know who the religious people are. You're like, I'm very troubled. That was very frustrating. I don't think God is funny, like you are funny. Yeah and God agrees with me. So, when it comes to humor if you're full human being, do you ever laugh? You should. When you're together with your friends do you ever tell a joke? You should, but is that godly? Well, if Jesus did it, then it's godly. I'll give you a couple of principles and we'll get into it specifically. Nehemiah 10, "The joy of the Lord is your strength." Your body needs exercise. Your soul needs laughter. You can't be healthy if you never laugh. And I know that there are dark seasons, difficult seasons, demonic seasons. But if your life never has some joy, some bond, make a memory, you know, blow a kazoo, eat a cake, take a selfie or a lampshade, something. If you don't, probably should've said last time, but if you don't do any of that it's like what a horrible life. Cause see what most people think is holiness is the opposite of joy. That the more Holy you are, the less joy you will have. And the Bible says that in the presence of God, there is fullness of joy, fullness of joy. So it's not that God enjoy our opposites. That the presence of God is also the presence of joy and to be enjoyed. It says this in Ecclesiastes 3, "There is a time to laugh." Now, if you laugh at the wrong time, you're a mocker. The Bible doesn't have anything good to say about a mocker. Proverbs, Solomon, talks about the mocker. The mocker is the person who's laughing at the wrong person at the wrong time for the wrong reason. A person who has joy is not laughing in a way that harms someone else, but allows both of them to enjoy the moment. You ever been with somebody and they just sort of cut on everybody, make fun of everybody. That's a mocker. True joy is when all who are participating, sharing the joy and it's not at someone else's expense. How many of you? No worries. But like you grew up in a home where your mom or your dad was a mocker, say something and everybody laughs at you. And you're like, I'm not enjoying this at all. This is not enjoyable. But we're just having fun. I'm not. Well, this is funny. Not to me. If everyone gets to share in the joy and it's not at the expense of anyone, then it's not mockery, it's joy. And just, everything God creates, Satan counterfeits. So God creates joy. Satan's counterfeit is mockery. You grew up in a home where there was a lot of mockery that was hell up, not heaven down. That was the counterfeit of God's kingdom. Let me you tell a little bit about, there's an author named G.K. Chesterton, great British author. At the very end of his book, he writes and it's otherwise a very, very good book. It's called

"Orthodoxy". He says "There was one thing that was far too great "for God to show us when he walked on the earth "and I have sometimes fancied it was his mirth." Looking at the whole life of Christ, he says, "Last thing, he never had a sense of humor." Frederick Nietzsche, the atheist who's having a very bad day said, "Would that he Jesus had remained in the wilderness "and far from the good and just "perhaps he would have learned to live "and to love the earth and laughter too." The atheist Nietzsche says, "Too bad Jesus was such a serious religious guy. "He didn't have a sense of humor. "He never had a laugh." Joy appears a few hundred times in the Bible. Laugh or laughter appears dozens of times in the Bible. There are roughly 17,000 books in the Library of Congress on Jesus. You'll be hard pressed to find one on laughter. There is one by Elton Trueblood. It's called "The Humor of Christ". He says quote, after looking at 30 gospel passages that he says, "Show Jesus' sense of humor. "And if Jesus was perfect and he had a sense of humor "what was his sense of humor?" Perfect. Perfect setup. Perfect punchline. Perfect comedic timing. He says, "There are numerous passages "which are practically incomprehensible "and regarded as sober pros "which are luminous or enlightened "once we become liberated "from the gratuitous assumption that Christ never joked. "Once we, realize Christ "was not always engaged in pious talk." Ever been around religious people and they can't talk about anything unless it's really serious. Hey, did you watch the game? No, I was reading Leviticus and confessing my sin. Would you like some ice cream? No, there are people around the world that are dying and they cannot have ice cream and so I pray for them every time I want. Okay, well then I'll eat both our ice cream. I mean, I just, I can't even... Seriousness is not necessarily an indication of holiness. He says, "Christ laughed and you expect others to laugh. "A misguided piety has made us fear "that acceptance of his obvious wit and humor "would somehow be Motley blasphemous or sack religious. "Religion we think is serious business. "Serious business is incompatible with banter." Think about it, Jesus says, "You must come to me like little children. They tend to have a good time." I saw some kids in the backyard just before I came out. They were laughing. That's what the kingdom of God is like. The dictionary of biblical imagery looking at all of the scripture says, "If there is a single person "within the pages of the Bible "that we can consider to be a humorist, "it is without a doubt, Jesus. "Jesus was a master of wordplay, irony, "satire with an element of humor mixed in." I'll give you a couple of examples. If you put the fact that Jesus had a sense of humor and used hyperbole and exaggeration all of a sudden parts of the Bible, that don't make sense, make lots of sense. Give you one, plank speck. What Jesus says is, "Take the plank out of your own eye before you take the speck out of your brothers." What that is is this is a religious person with a two by four. So you're here and the religious person comes, clunk, they clunk you in the head with a two by four that's sticking out of their head. And they're like, I see a speck of sawdust in your eye. It's very egregious in the sight of God. He does not like wood in our eye. You're like, bro, you got a lumber yard, I got sawdust. You got to deal with your thing before you bring up my thing, your thing is way bigger than my thing. Don't look at me, look at you brother. See, the guy is in the first century on the job site would have heard that as a joke cause we've all met those religious people. They're yelling, cursing, screaming, cheating on their wife, kicking their dog. And they're like, you . So, you got bigger issues. Yeah, I got sawdust, you got home depot. You know, you do you, you got stuff to work on. It's a joke. When Jesus uses comedy and irony and sarcasm, it's usually to make fun of religious people. Why, religious people take themselves too seriously. And they take God too lightly. God wants us to take ourselves lightly and take him seriously. Religious people take them seriously and in so doing, they take out lightly. Give you another example. Have you ever heard it's, Jesus said, "It's easier for a camel to pass through "the eye of a needle "than for a rich

man to enter the kingdom of God." Now what happens is that theologians whom I love but they're not the funnest guys. I know a lot of theologians. They don't know what to do with the chili dog at a game. I'm just saying, what happens is, and they can send me an email and I'll delete it. I'm willing to serve that way. So what happens is they come through and they're like, oh my gosh, a camel doesn't fit through a needle. All right, what if it's a big needle and a little camel? I still don't think it'll fit. What if it's a really small camel and a really, really big needle? I don't think it'll fit. What if we shove it from the back and pull it from the front, I don't think we can get it through. Oh my gosh. Jesus said something that's not true. Okay, let's pretend that in the wall in Jerusalem there was a big hole called the eye of the needle and let's pretend that a camel could get through it. If they got down and made themselves small and shimmy shimmy shake through the hole in the wall in Jerusalem to get into the sacred city by lowering themselves through the dark door, into the presence of God. Nah, it was a joke. And what he's saying is if your identity is in your wealth and not your savior, you ain't gonna make it. That wealth will buy you a lot of things but only grace buys you eternity. And Jesus is the one who gives grace. There's another one in 1 Peter right now. Peter gets two nicknames from Jesus. First one, is get behind me Satan. I hope Peter was like, ha ha, that was an awkward joke. Funny, funny, okay? And then the other one, he calls him Cephas, Peter rock. That's a joke. Is Peter the rock? No, he denies Christ. Later, he's a racist, he's got issues. The reason we love Peter, he always gets it right the 13th time. That's Peter. He uses a language. There's a language for big rock and little rock and what he says is "Peter, you're a little rock. You're not a big deal son." It's a bit of a joke cause Peter feels like I'm the rock. No, you're the pebble. You're not the Samoan guy at the gym. You're not that rock. You're just a little guy. Why does Jesus use comedy? Because sometimes, religious people take themselves so seriously and they're so pushy and they're so demanding and they're so overbearing and so domineering that the rest of us get a little scared of them cause we think, well, okay, they must be the Holy men of God. And the call verses and they're very intense and they're very serious and we can take them serious and we can give into their bullying and domineering and pushing. And that Jesus shows up and makes fun of them. What do you think the crowd does? Laughs and they all get freed from religion to relationship with Jesus, to live in the joy of the Spirit and the grace of God, which is one of the reasons that they put Jesus to death cause he made fun of them. He made fun of religious people praying, when you go into the temple, don't do it like that guy. Fasting, when you're fasting, don't go out in the street and suck your cheeks in. Oh are you okay? I'm fasting unto the Lord. He makes fun of them. And you know, in that moment there were religious guys who are like, they stopped doing it and they're like, hey. He made fun of people's tithing. He said, you tithe out of your spice rack and you hate people. I don't care about your spice rack, be nice. He makes fun as well of leadership. I'll just say this. He says your leaders are the blind leading the blind. Now, they didn't think it was a joke. But Jesus said that their leadership was a joke. You have no idea where you're going. Why would anyone follow you? It was not funny to them but it was really funny to the people who were liberated. He also talks about their silly rules, man-made traditions. In Matthew or close to this, they came to him, the disciples did one of these amazing moments and they literally asked him, they said, "Do you know that the Pharisees, they're offended by you?" Well I hope so, I mean, that was what I was going for. And what Jesus says earlier in Matthew is "Blessed is the one who is not offended by me." Sometimes Jesus makes fun of people in things, not in a mocking way but in a way to show that it's sinful and it's not to be Holy or considered Holy and followed and obeyed. I'm not gonna, I mean the Bible is mere before it's binoculars. How many of us, we have certain things that really, they're silly and we take them too seriously. How many

of us, we know religious people and they are way too serious about some things and they have no sense of humor, especially about their sacred cows, which make really good burgers. So there's a sense of humor in the ministry of Jesus, fully human.