

Main Idea: We see the glory of Christ as He sheds tears in John 11:28-37. Specifically, He modeled perfect manhood in four compelling ways.

- I. Jesus modeled perfect manhood in how He treated women (28).
  - A. He showed them respect.
  - B. He initiated acts of compassion.
  - C. He used His position of authority for God’s glory and their good.
- II. Jesus modeled perfect manhood in how He handled a grieving complaint (29-33).
  - A. He listened.
  - B. He looked beyond the words.
  - C. He let people see how much He cared.
- III. Jesus modeled perfect manhood by weeping (34-35).
  - A. His tears reveal that He became what we are.
  - B. His tears reveal that He feels what we feel.
- IV. Jesus modeled perfect manhood in how He handled criticism (36-37).
  - A. You can’t please everyone.
  - B. Jesus didn’t try to please everyone.
  - C. Jesus lived to please an audience of One.

Make It Personal: We have just seen the perfect man. Now what?

1. Believe in Him.
2. Be like Him.
3. Bring others to Him.

What are the marks of a real man, a *man’s* man? That’s a fitting question on this special day we call “Father’s Day.”

“You can’t measure manhood with a tape line around his biceps,” so said the sawdust trail evangelist, Billy Sunday.

Back in 1943 C. S. Lewis wrote a book called *The Abolition of Man*, and observed, “We (modern society) make men without chests and expect of them virtue and enterprise. We laugh at honor and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful.”

Interesting choice of words. *Men without chests*. According to Lewis, that’s what happens when society debunks values and morals. We end up with men without chests.

So what are the marks of a real man? To answer that question we’re going to turn our attention to the example of the perfect man, Jesus, in John 11:28-37. Of course, Jesus the Christ was not just a man, for He was and is the Son of God. But He was certainly not *less* than a man, for He was the *incarnate* Son of God (John 1:14), and as such He models for us perfect manhood.

So, men, if you want an example of what God intends you to be, look at Jesus. But to get the order straight, you can’t look *at* Jesus until you look *to* Him, which means, before He can be your example, you must come to know Him as your Savior. Yet once He saves you, He beckons you to follow in His steps (1 Peter 2:21), *and* by His grace He gives you the power to do so, too.

To borrow a challenge from Timothy Keller, “Men, you’ll never be a good groom to your wife unless you’re first a good bride to Jesus.” Another way of saying, look *to* Him, then you can look *at* Him so that others will see Him in your life.

The Bible declares that Jesus was the Last Adam (1 Cor 15:45), and as such He came to undo the problem the first Adam brought upon the human race. Adam sinned and fell short of God’s standard. Jesus never sinned but rather fulfilled all righteousness.

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\*\* Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

One of Jesus' favorite self-designations was the title, "Son of Man" (82 times in the four Gospels). As in Mark 10:45, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

So we're going to look at the Son of Man this morning. In John 11:28-37 we're going to see Him putting His glory on display as the Christ. And how did He do it? He modeled perfect manhood in four compelling ways.

#### I. Jesus modeled perfect manhood in how He treated women (28).

Verse 28 says, "And after she had said this, she went back and called her sister Mary aside. 'The Teacher is here,' she said, 'and is asking for you.'"

We've jumped right into the middle of a story that began in verse 1. A man named Lazarus became deathly sick, and his sisters, Mary and Martha, sent for Jesus. But Jesus delayed His coming two days, and announced, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it (4)."

By the time Jesus arrived Lazarus had been in the tomb four days. Martha went to Him first. "'Lord,' Martha said to Jesus, 'if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask (21-22).'"

"I am the resurrection and the life," said Jesus. "He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this (25-26)?"

"Yes, Lord," said Martha. "I believe that you are the Christ, the Son of God, who was to come into the world (27)."

*After she had said this, says verse 28, she went back and called her sister Mary aside.* The ESV says she talked to her sister "in private." The NASB says, "secretly." Why the secrecy? Martha knows the danger Jesus is in, and she's not interested in adding to it.

*The Teacher is here.* That's a significant title, coming from a woman speaking to another woman. *The Teacher.* First century rabbis wouldn't teach women, but Jesus did. These sisters considered Him to be their Teacher, and of course, their Lord (3, 21, 27, 32). More about the implications in a moment.

*He is asking for you,* said Martha to Mary. What a touching statement! The Teacher *is asking for you.* The ESV and NASB say that He is "calling for you." This is so personal. For you, Mary. He wants you to come. He wants time with you.<sup>1</sup>

When you read the gospel accounts, you can't help but notice the honored position that women held in Jesus' life. It was a man's world, but Jesus demonstrated love for men, women, and even children, for they're each created in the image of God, and they each need a Savior.

Luke 8:1-3 says, "Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means."

Matthew 27:55 says, "Many women were there [at the cross], watching from a distance. They had followed Jesus from Galilee to care for his needs."

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<sup>1</sup> There's such grace in the invitation of the Savior. Later He would extend this offer to the Laodicean church in Revelation 3:20, "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me."

Matthew 28:8 says there were women at His tomb.

Why did so many women follow Jesus? They need a Savior, too, just like the men. But what does their presence in the story teach us *about Jesus*? Plenty. They followed Him because of what they knew about Him, namely, three things.

**A. He showed them respect.** Sadly, many men don't respect women. They look down on them. They use them. They may even abuse them. But not Jesus. Women felt safe in His presence, and they sought it, and He granted it. And when they were with Him, He protected them and treated them with respect and dignity.

Case in point? One time the scribes and Pharisees brought to Jesus a woman caught in adultery (John 8). "The law says we should stone her. What do you say?" Jesus replied, "If any of you is without sin, let him cast the first stone." And they all left the scene, until it was just Jesus with the woman. "Neither do I condemn you," Jesus declared. "Go now and leave your life of sin."

And remember the time a Pharisee invited Jesus to dinner, and a woman with a sinful past showed up? You'll find the story in Luke 7:36-50. She anointed Jesus' feet with her tears and perfume, and even wiped His feet with her hair, and kissed them. Hardly the kind of woman for a holy man, and her actions incited the wrath of Jesus' host. But unlike the rest of the Pharisaic crowd, rather than condemn the woman, Jesus protected her, and even extended forgiveness to her.

There's another reason women followed Jesus. Not only did He respect them, but also...

**B. He initiated acts of compassion.** Like this one, traveling who knows how many miles to spend time with two grieving sisters. And then initiating contact with the sister who stayed behind. *He is asking for you.*

Elsewhere, He healed Peter's mother in law (Matt 8:14), and did the same with the woman who had the issue of blood for twelve years (Matt 9:20). He also cast seven demons out of Mary Magdalene (Mark 16:9).

And so, the word spread. You can trust this Man, whether you're a man or woman, and whatever your past. And one more reason women felt safe around Him.

**C. He used His position of authority for God's glory and their good.**

Several years ago I took a class on legal issues involving the church and learned something that I'd never really thought about before. A person who is in a position of authority—a pastor, a priest, a teacher, a coach—is responsible not to abuse that position in the treatment of those under his or her authority. Tragically, it happens all the time, and the fallout is horrendous.

Perhaps it goes without saying, but in this day and age with clergy scandal after clergy scandal, it needs to be said. Jesus always used His position of authority for the glory of His Father and the good of the men and women under His influence. Always. And so must those who lead others in His name.

Let there be no misunderstanding. He certainly holds a position of authority, *the Lord of lords*, to be precise. But His interests and actions are always holy and right and good.

That's why you can trust Him, ladies, and young people, and men, too, for while others may have abused their positions of authority, be assured of this. To borrow from the old hymn, *they who trust Him wholly, find Him wholly true.*<sup>2</sup>

Jesus modeled perfect manhood, first, in how He treated women. Men, let's learn from Him. Secondly...

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<sup>2</sup> Hymn, *Like a River Glorious*, Frances Havergal

## II. Jesus modeled perfect manhood in how He handled a grieving complaint (29-33).

Notice verse 29, “When Mary heard this, she got up quickly and went to him.” That’s the right response, of course, when the Savior calls for you. You go to Him.

Verse 30 says, “Now Jesus had not yet entered the village, but was still at the place where Martha had met him.” We can only speculate as to why Jesus was still at the same place. If there’d been enough time for Martha to reach Mary and for Mary to make the trek back to Jesus, then there’d been enough time for Jesus to journey to Mary’s house. Why hadn’t He?

One suggestion is that His present location was closer to Lazarus’s tomb, and He hadn’t come to town primarily to comfort grieving sisters, but to raise their dead brother. Perhaps. More likely, it seems to me, is that there’s other ministry happening, either teaching the twelve, or ministering to every present crowds of people. John didn’t record everything Jesus did.

Verse 31 says, “When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.” So much for Martha trying to be discreet in relaying the message to Mary! Mary didn’t reach Jesus in private, but led the whole procession of mourners right to Him! But even that was in the divine plan, for now the witnesses are in place for the miracle to come.

By the way, a word about this company of mourners. In the first century, there was an acceptable and expected protocol for responding to death. We have expectations in our society, too. We call the pastor, send flowers, line up musicians for the funeral, take food to the family, etc. In the first century, you did some things too. If you lost a family member then, as had Mary and Martha, it was common practice to hire some professional mourners. And here we see them, trailing Mary. More about them in a moment.

For now, let’s watch Mary’s response in verse 32, “When Mary reached the place where Jesus was and saw him, she fell at his feet and said, ‘Lord, if you had been here, my brother would not have died.’”

Sound familiar? Those are the exact words that Martha had spoken to Jesus when she came to Him in verse 21. One commentator says, “Mary gives the impression of being nothing but a complaining woman.”<sup>3</sup> I wouldn’t go that far, but I do hear a not so subtle complaint coming from both sisters.

“Lord, *if you had.*” Implication? *You should have, and You missed a great opportunity, and I don’t understand why You didn’t.*

I heard something similar a few years ago when a woman lost her father to cancer. She was a fairly young Christian, and said to me, “I’m having a real problem with this. Why did God take my father and leave my kids without their grandpa?”

Implication? *He could have healed him. He should have healed him. Why didn’t He?*

I’m intrigued by how Jesus responded to Mary. How? *He didn’t*, at least not with words. Instead, He handled this grieving complaint with three actions indicated in verse 33, “When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.” Notice the three actions.

**A. He listened.** He took in Mary’s complaint. He heard what she said.

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<sup>3</sup> Schnackenburg, 2. 333, in Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (415). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**B. He looked beyond the words.** The text says, “When Jesus saw her weeping, and the Jews who had come along with her also weeping.” Don’t miss that. Jesus didn’t just hear her complaint. He heard what she said in the context of her tears.

People say all kinds of things when they’re grieving. Have you noticed? Now, the fact that a person is grieving doesn’t justify saying irreverent things to or about the Lord. But it does factor into how you respond to what a grieving person says.

Jesus didn’t say anything, at least not that’s recorded. There’s no way Mary could understand why Jesus didn’t do what she wanted Him to do. So He doesn’t even try to explain. Instead, He listened. And He looked beyond the words. And...

**C. He let people see how much He cared.** By people, I’m talking about Mary, no doubt Martha is there, and the grieving company of Jews, too. He let them all see how much He cared. How? The text says, “He was deeply moved in spirit and troubled.”

That’s a curious response. Why would Jesus be troubled by this situation? He has already announced that He is going to raise Lazarus from the dead, first telling the disciples in verse 11, and then Martha in verse 25. So why is the Son of God so, so... *emotional*?

For starters, it’s because the Son of God is also the Son of *Man*. 100% God and 100% man. As the perfect man He felt hunger and thirst and sorrow and even anger.

Hebrews 2:14 explains, “Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil.” Notice that. He *shared in our humanity*.

Hebrews 2:17 says, “For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.” There it is again. *Like his brothers in every way*.

And Hebrews 2:18 says, “Because he himself suffered when he was tempted, he is able to help those who are being tempted.”

Okay, that explains the emotions. But why did Jesus exhibit these particular emotions? The NIV says, “He was deeply moved in spirit and troubled.”<sup>4</sup> The verb translated “deeply moved” is the Greek word *embrimaomai* which literally means to snort like a horse. In other passages it has the connotation of anger, outrage, or indignation.

So why did He give that emotional response in this particular situation?<sup>5</sup> John says it happened when Jesus *saw her weeping*, and when Jesus *saw the Jews weeping*. So it’s their weeping, or perhaps the way they’re weeping, that triggered His deep emotion.<sup>6</sup>

We need a little more background to appreciate what’s happening. D. A. Carson explains, “Jewish funeral custom dictated that even a poor family was expected to hire at least two flute players and a professional wailing woman (Mishnah *Ketuboth* 4:4), and this family was anything but poor (*cf.* 12:1ff.). In addition to the tears of Mary and her grieving friends, therefore, doubtless there was quite a bit of professional grief.”<sup>7</sup>

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<sup>4</sup> AV, “He groaned in the spirit and was troubled.”

<sup>5</sup> One suggestion is that it’s because the sisters were trying to force Him to do a miracle. But that’s not it for He’s already made it clear He intends to raise Lazarus from the dead.

<sup>6</sup> Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures*. “Some have argued that He was angry because of the people’s unbelief or hypocritical wailing. But this seems foreign to the context. A better explanation is that Jesus was angry at the tyranny of Satan who had brought sorrow and death to people through sin (*cf.* 8:44; Heb. 2:14–15).”

<sup>7</sup> Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (415). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

That's what Jesus saw—two sisters weeping because they're hearts were broken, and some neighbors weeping because that's the right thing to do, and some professionals weeping because that's their job. And what He saw caused the Master to let out a huff.

Remember, He just announced, "I am *the life* (25)." He who is *the Life* hates death. He hates what death has done to His world. He hates what death is doing, and what it's revealing in these people.

MacArthur says, "Jesus appears to have been angry not only over the painful reality of sin and death, of which Lazarus was a beloved example, but perhaps also with the mourners, who were acting like the pagans who have no hope."<sup>8</sup>

Paul later wrote in 1 Thessalonians 4:13, "Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope."

Carson continues, "When Jesus saw all this, 'he was outraged in spirit, and troubled' (my transl.)."<sup>9</sup> And why would that be? Carson observes, "The one who always does what pleases his Father (8:29) is indignant when faced with attitudes that are not governed by the truths the Father has revealed."<sup>10</sup>

So it's the grieving that upsets Jesus. It wasn't supposed to be this way in His good world. And it's the *way* they're grieving that grips Him, with some being hypocritical and others bordering on the hysterical. Carson explains, "The men and women before him were grieving like pagans, like 'the rest of men, who have no hope' (1 Thes. 4:13). Profound grief at such bereavement is natural enough; grief that degenerates to despair, that pours out its loss as if there were no resurrection, is an implicit denial of that resurrection."<sup>11</sup>

And that makes the One who is *the Resurrection* deeply moved in spirit and troubled. And what He feels, He now shows for all to see, for it's not godly to be stoic.

Men, Jesus let complainers see how much He cared, cared for them, yes, but even more so, cared for the glory of His Father, and cared about the things that bring dishonor to His Father, like sin and death, and hypocrisy and unbelief. How about you? What do you care about? What do you get upset about, so much so that you let others see it? And what do you do about the things and people that upset you?

Jesus went to the cross for those who rightfully upset Him, and died in their place, and took their punishment, and three days later defeated death in their behalf.<sup>12</sup> Let there be no misunderstanding. That's what it means to be *a real man*.

Jesus modeled perfect manhood, first, in how He treated women. Next, in how He handled a grieving complaint. Thirdly...

### III. Jesus modeled perfect manhood by weeping (34-35).

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<sup>8</sup> MacArthur, p. 466.

<sup>9</sup> Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (415). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

<sup>10</sup> Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (416). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

<sup>11</sup> Carson, D. A. (1991). *The Gospel according to John*. The Pillar New Testament Commentary (416). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

<sup>12</sup> *Ibid.* Carson also said, "Those who follow Jesus as his disciples today do well to learn the same tension—that grief and compassion without outrage reduce to mere sentiment, while outrage without grief hardens into self-righteous arrogance and irascibility."

Notice verse 34, “Where have you laid him?” he asked. ‘Come and see, Lord,’ they replied.” And it’s at that point, apparently even before they set out for the tomb, that Jesus did something that communicates volumes. The shortest verse in the Bible. Only two words, but one of the most revealing verses in the Bible when it comes to revealing the character of the Christ.

Verse 35 says, “Jesus wept.” So here’s how Jesus responded to tears. He did so with His own tears. And of course, this isn’t the only time we see His tears. In an event that happened just a couple of months later, Luke 19:41 says, “As he approached Jerusalem and saw the city, he wept over it.”

Remember, John is writing for a Greek-thinking audience, and for such, this was a shock. The gods did not feel emotion. They *could* not, as Barclay explains: “If we can feel sorrow or joy, gladness or grief, it means that someone can have an effect upon us. Now, if a person has an effect upon us, it means that for the moment that person has power over us. No one can 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.”<sup>13</sup>

Not so, says John. Here is the true God. See Him crying. And learn from His tears, for tears teach. In fact, tears are powerful teachers. In this case, Jesus’ tears communicate two vital truths.

**A. His tears reveal that He became what we are.** “God became flesh and dwelt among us.” He became what we are, flesh and bone, human, a man.

**B. His tears reveal that He feels what we feel.** Isaiah 53:4 says that He “carried our sorrows.”

I must hasten to point out, however, that though Jesus feels what we feel, He didn’t respond as we so often sinfully respond. In this text John uses a different word for weeping than the one used for the sisters and the Jews. That first word (*klaio*), translated “weeping,” speaks of a loud, demonstrative wailing. Jesus didn’t do that. This word (*dakruo*) speaks of a quiet weeping, of some tears gently welling up in His eyes and spilling on to His compassion-filled cheeks and down His beard.

There’s no hysteria with Jesus. But there is sorrow. Not because He doesn’t know what’s going to happen, for He does. No, what He feels, and what He sheds tears for, are the tragic consequences of sin that He’s beholding. Which is why He has come into the world in the first place, and why in the end He will do far more than just shed tears. For as He cries out in agony from a cross, He will defeat this horrible foe of sin, and crush the head of the Satan who inspired it, and ultimately defeat the great foe of death itself, for all who put their trust in Him.

Yes, my friend, Jesus wept. He wept as He saw what sin had done to this man, and to his sisters, and this grieving company. And we could as well say, He wept as He saw what sin has done and is doing to you and me.

The truth is, there are some things that ought to cause us to weep, and real men do.

Recently I received an email from someone I consider to be a real man, Bob Litteral. I’ve a lot about manhood from Bob, but none more powerful than watching him put his missionary career on hold so he could lovingly care for his wife, Shirley. In Bob’s recent email, he shared some reflections from his wife’s journal. Shirley, who is now in heaven, battled Alzheimer’s disease for over 15 years. Here’s something she wrote just a month after she was diagnosed with ‘probable’ Alzheimer’s Disease in 1992. By the way, one

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<sup>13</sup> William Barclay, p. 98.

of her writings is being used by Wycliffe USA in training new members in ways to prepare for trials.<sup>14</sup>

**SEPTEMBER 9:** The Lord gave me life in the first place. I am His. He can do whatever He wants with me. How thankful we are to have so many people who care about us. Some people are all alone and no one loves them. I'd rather be me! I have peace and joy. The one thing I lack is hope. It is best to completely block out thoughts of the future because it is without any hope. I would like to have the one hope that the Lord might come, but I don't believe He will because the tribulation hasn't come yet—well—maybe I'll go through my own tribulation (along with my dear family) and then will go to my reward.

**SEPTEMBER 10:** I'm learning to be very patient with people (and with our adopted dog who can't decide whether he wants to come in or go out)—because I see in the future how patient my loved-ones will need to be with me.

**Verse from Lois Vincent today:** *"I will be your God through all your life time. Yes, even when your hair is white with age. I made you, and I will care for you."* Isa. 46:4

**SEPTEMBER 12:** I must admit, the word 'why' is entering into my thinking these days, (not a belligerent 'why' but a curious 'why') though I reject its presence as soon as I recognize it. Not 'Why me,' certainly, but 'why anybody'. (The only time in my life I have ever said 'Why me?' has been in relation to the entirely privileged life I have been given to live.) This is an unusual illness. Usually when you are ill you expect to get better eventually. But with this one you have to thank the Lord each day that you feel as well as you do—because you know you are better that day than you ever will be again...and so you can appreciate each day.

I'll say it again. There are some things that ought to cause us to weep, and real men (and real women, too) do just that. Not as those who have no hope, but as their Savior did.

One more. We've seen how Jesus modeled perfect manhood in how He treated women, in how He handled a grieving complaint, and in His weeping. Fourthly...

#### IV. Jesus modeled perfect manhood in how He handled criticism (36-37).

Watch what happens in verses 36-37, "Then the Jews said, 'See how he loved him!' But some of them said, 'Could not he who opened the eyes of the blind man have kept this man from dying?'"

They're responding to what they've just seen, Jesus' tears. They see His tears and draw some conclusions.

One group concludes, "See how He loved him!" And, of course, He did. But they've reduced His tears to a horizontal sentiment. They think Jesus is weeping for the same reason they are weeping, because of the loss of Lazarus, and because of His sorrowing sisters. And while that's true, there's so much more, and they don't get it. He's not just weeping because of Lazarus. He's weeping because of them.

The other group concludes, "Couldn't He have done something about it? After all, remember what He did for the blind man?" This is the "what have you done for me lately?" crowd. They're reduced His tears to an indication of poor judgment, if not weakness.

By the way, let's not be too hard on this second crowd. We're more like them that we might care to admit. And if you doubt that, just check your first response the next time

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<sup>14</sup> From Bob Litteral's letter, May 2013, reflections from Shirley



He *doesn't* do something you think He should have done. We might not say it, but we quickly think it, "That was a case of poor judgment, Lord." And forget all the good things He's done for us in the past.

How did the Lord handle their criticism? You say, "Did He hear it?" I don't know, the text doesn't say. But as the omniscient Son of God, He certainly knew it. So what did He say in response to their criticism? Look at the text. He didn't say, at least not according to John.

And that in itself is instructive. There's no need to respond to every criticism that's leveled at you. Why not? You need to set the record straight, don't you? That's what a real man does, doesn't he? No. We learn three things from Jesus here.

**A. You can't please everyone.** He's performed dozens and dozens of miracles to this point, but it's not enough. Here's one time He *doesn't* and, instead of assuming He must have a good reason, people begin to criticize Him. Friends, if they criticized the perfect man, you'd better get ready. You can't please everyone. And the truth is...

**B. Jesus didn't try to please everyone.** Yes, He loved people, but He was not a people-pleaser. In fact, sometimes to help people, we must refuse to please them. Guys, if we can't handle criticism, we'll never be a real man. It boils down to this...

**C. Jesus lived to please an audience of One.** Remember His prayer the night before He died? "I have brought you glory on earth by completing the work you gave me to do (John 17:4)." There's the mark of a real man. He lives to please an audience of One.

Make It Personal: We have just seen the perfect man. Now what?

Men, we've just seen the perfect man. We've seen how He treated women, how He handled a grieving complaint, how He Himself wept over those weeping, and how He handled criticism. Now what? We need to do three things.

1. *Believe in Him.* I'll say this as clearly as I can. The reason God became a man, a perfect man, in the first place, wasn't simply to inspire us, and motivate us, but to *save* us. We're sinners, and on our own cannot please God. We need to be rescued, delivered, pardoned, forgiven, restored, reconciled, transformed, and we can't do that for ourselves. Only Jesus can. It's what He accomplished by living a perfect life, by dying the sinner's death, and by conquering death in His resurrection. God gives new life, eternal life, to those, not who earn it, but only to those who receive it from His Son. So believe in Him.

2. *Be like Him.* If we have believed in Him, that's our calling, to be *like* Him. The crying need in this country today is for men who resemble Jesus.

Men, do you resemble Jesus in the way you treat the opposite sex? Are your eyes pure, and your words tender, like His? How about in how you handle complaints? Are you just a time bomb waiting to go off, or do the complainers in your life see the fruit of gentleness, goodness, and self-control? And when you see the effects of sin and death, are you appropriately affected by it? Do you grieve and weep over it, as did your Savior? And when people criticize the good you've done, then what? Do you respond with evil, like a people-pleaser does, or do you overcome evil with more good, like a man who's living to please an audience of One does?

Men, we've all fallen short, but today's a day of new beginnings. Believe in Him, and then, by His grace, let's be like Him. But don't stop there.

3. *Bring others to Him.* You'll find them at home, men, and next door to you, too, and where you work, and on the ball-field. He's placed people all around us, in our spheres of influence. They too need Him. So let's bring them to Him.