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Annie: Hi friends. Welcome to another episode of That Sounds Fun. I'm your host, Annie F. Downs. I'm so happy to be here with you today.

As a reminder, this is our last episode in the month of March. As always, we take Holy Week, the week between Palm Sunday and Easter to rest, to rest from podcasting, from recording and releasing. Part of that is to give you a little more time, to give you a couple of hours back this next week to sit in the importance of the week, to think about, to read, to listen to gospel things, and really spend next week being a little more reflective as we walk towards Easter.

So we will be back with you on Monday, April 1st. We also kick off our Let's Read the Gospels Guided Journal Book Club that day on April 1st. So make sure you're subscribed to Let's Read the Gospels podcast. You can listen to the podcast or you'll be able to watch them on YouTube.

You grab your guided journal from wherever you love to read books, make sure you have the guided journal and join our Facebook group. The link is in the show notes below. So remember, we're going to start that on Monday, April 1st. Easter Monday, the start of Eastertide, we will go through Let's Read the Gospels guided journal together.

Before we dive into today's conversation, I want to tell you about one of our incredible sponsors. This show is sponsored by [BetterHelp](#). Y'all know we're big fans of therapy around here, but so often we're so busy that we say we don't have time for things like therapy.

So just like any other area of our lives, we have to prioritize what is most important in our week. So ask yourself what therapy could do for you, your relationships, your future. Therapy can help you figure out what matters most to you so that you can do more of that. That has definitely been true of my life.

Give BetterHelp a try. It's entirely online. It's designed to be convenient and flexible and suited to your schedule, so it is simple to get started. Your session can be done from right at home. All you do is fill out a brief questionnaire, we love a quiz and you'll get matched with a licensed therapist. And you can switch therapists anytime for no additional charge because finding the right match for you is really important too.

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Intro: Today's episode is one of my favorites of the year. You know, the last show before Holy Week we always love to bring on a theologian, a pastor, a scholar, someone who can talk about the Gospels and Holy Week with us to kind of prepare us for what we are walking into next week.

Today, I'm so excited to have our friend, Dr. Joel Muddamalle. Joel serves as the Director of Theology and Research at Proverbs 31 Ministries and is a co-host of the popular podcast, Therapy and Theology, alongside two of our very favorites, Lysa TerKeurst and Jim Cress.

He's also the theologian in residence for Haven Place Ministries. His work studying theology and its practical application has led him to conclude that living a humble life is not a sign of defeat, but a mark of Jesus's victory in our lives. And we are going to talk about that today.

His new book is called The Hidden Peace. He has an entire chapter about what Jesus was like and his humility. And I thought, man, this is perfect going into Holy Week. Joel is so brilliant. You are going to learn a ton from him in this one. I cannot wait to hear your thoughts after you listen.

So here's my conversation with Dr. Joel Muddamalle.

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Annie: Joel, welcome to That Sounds Fun.

Dr. Muddamalle: Oh, man, I'm so excited, Annie. Thank you for having me.

Annie: What a treat. This is long in the making. We share all the friends. I have watched from a distance when you're with Lisa and Jim, when you're with our Blurry Creatures guys. And the unfair advantage I have is that I go, "I want him on my show," and then I just send enough text messages that someone makes it happen. So thank you for responding to whoever reached out. I'm very grateful.

Dr. Muddamalle: Absolutely. It was a no-brainer for me. This is far, far overdue. So super excited.

Annie: Agreed. Okay, because the show is called That Sounds Fun, we're starting this year, our 10th year of the show, by asking people what sounds fun to you.

Dr. Muddamalle: One of the things, Annie, that you need to know about me is I'm a huge nerd, like I'm a big-time nerd.

Annie: Oh, great.

Dr. Muddamalle: I also answer questions and ask questions in two parts, which can get complicated. So I'm just going to answer it in two ways. Here's the first thing that sounds fun to me. I think playing full-court basketball on a Tuesday or Wednesday, playing ball and then going and doing a cold plunge. Have you heard about this cold plunge thing?

Annie: Who hasn't? Everyone speaking English has heard of cold plunge at this point. It's crazy.

Dr. Muddamalle: Right.

Annie: I mean, the host Josh Brolin on Saturday Night Live did a Cold Plunge in his monologue. Wild. So you bought into it.

Dr. Muddamalle: Hey, I think our mutual friend, I think you guys know the Luskos, Levi, and Jenny, have been cold plunge evangelists. I believe that this is-

Annie: Early adopters, honestly.

Dr. Muddamalle: And so he was trying to get me on it and he got me on it. So I'm in. And then the other thing that sounds super fun for me, to my wife's dismay, I think going to the beach, sitting on the beach, never getting in that water or even close to that water, but reading a book, man, that's like the jam. That's the jam for me.

Annie: Listen, people should listen to you because you are studied, you are learned, and you are saying, don't get in the ocean, there is so much we don't know. There's so much we don't know. Do not get in that thing.

Dr. Muddamalle: Like you do know for the ancient Israelites, you know, like when they saw big bodies of water, they're not thinking, Great day for us to have a pool day or get in. They're thinking, Run for your life. This is an image of chaos and destruction. So I'm just thinking there might be something for us to learn about the ancient Israelites. They've been trying to warn us from day one.

Annie: Two of my all-time favorite movies are Meg and Meg 2.

Dr. Muddamalle: Oh yeah.

Annie: And people are like, But Annie, you hate the ocean. I'm like, no, no, no. I know that stuff is in there. I'll watch a movie all day long because I'm not getting in it. That's fine. How much of what goes on on earth do we not know?

Dr. Muddamalle: Oh gosh, I think a lot. To be honest, I think Balaam's donkey is a great example of how much we don't know that's going on. You know, here's this donkey that sees the angel of the Lord on the path and it's like, "I am not going in this direction." And yet he's like, "No, you must go in this way." And the donkey refuses.

Then finally the Lord opens the mouth of the donkey and the donkey is like, you know, Joel's paraphrase, You knucklehead. I actually think that's probably what's happening. Like, I'm trying to save your life and you're trying to run into... It's like destruction.

But I think there's a lot. I think there's a lot. And I think there are these breakthroughs, these glimpses of where the earthly and the cosmic are being made aware for us, which is actually a return to Eden. That is what the Edenic vision is.

The ancient Israelites and even the Greco-Roman world of the New Testament, they didn't separate earthly and cosmic, earthly and supernatural. This is very much a post-modern, post-enlightenment, industrial revolution kind of thinking because of our uncomfortability with what is unknown.

Annie, you know, as I've been kind of working through the last two years on this concept of humility, which has actually been really a life journey for me, I've realized that our awareness of our limits and what we don't know is actually a gracious gift that God gives us, because that is the pivot point in which we have to turn in faith to the one who does know, who is in control.

And so, yeah, I think there's a lot that we don't know. But that shouldn't freak us out. That should actually have us being more focused on Jesus the Messiah.

Annie: Yeah, because I think often the ocean is a great example of a bigger story, is that we think we've identified these 10 fish or these thousands of fish, whatever, but there are significant parts of the ocean no one's ever gotten to.

Dr. Muddamalle: Absolutely.

Annie: I think on land and in my life... I even had this weird experience this weekend where I kind of had this moment where I went like, oh, the Lord is trying to show me that there are spiritual warfare all the time and that if I'm not paying attention, I

will misunderstand what's going on. I feel like I'm in a place where I just need the Lord all the time to tell me what's going on.

Dr. Muddamalle: Yeah, absolutely.

Annie: Does that make sense? Do you sense that at times?

Dr. Muddamalle: Absolutely. All the time. All the time. I'm right there with you.

Annie: Is it more profound the older we get or is it more profound the more ministry is a central part of our lives?

Dr. Muddamalle: That's such an interesting question. I think it's more profound in a combination of both, but I think the age question is directly connected to an experiential question. So it's not age in and of itself, but it's rather the things that take place in the distance from which we're traveling through that age or through that time period.

If you just think about... like I'm Indian, I don't know if you knew that Annie. I'm Indian, like from India. My parents immigrated here. They immigrated here. And back in the day, you know, life expectancy was not great in India, especially in the rural villages. The amount of people that are dying right now from simple things, malnourishment, and diabetes that's unattended to and just all, you know. So the life expectancy is much lower.

And if we think about, oh, the only way to gain wisdom or knowledge or whatever this stuff is through a great lens of age, you'd be like, well, that kind of doesn't make sense in probably any other place except the Western context, you know?

But if we go to other lands, other nations, other countries, we'd say, Oh, no, it's the experience of what actually takes place. So you might have somebody who's 25 or 26 in India who has lived like 50 years of life because that is the context in which growth and wisdom and understanding has taken place. So I think it's some combination of both.

Annie: You're opening my eyes. I say a lot that I want to live to be 100, and that that's kind of my goal is to get to three digits. But you're opening my eyes to that is a pretty privileged belief that I will be able to maintain my health.

I do recognize there's a lot of things out of my control, but until we're having this conversation, I haven't really processed, like, oh, even to believe I have the chance to be 100 is proof of the privilege of my life that I think that's an option to me.

Dr. Muddamalle: I do this thing on Tuesdays called Theology Talk Tuesday on my Instagram, and I got a question once that I thought was super awesome. And the question was, why does Jesus only live till His mid-30s, like 33, 34, or whatever, and then die on a cross? Was that to short-circuit the system? Is it really fair to say that in Hebrews that Jesus was experienced and all? Like, did He just get to bounce out halfway through a life cycle, you know?

And I read that question, I go, okay, this is the perfect example of being disconnected from an ancient world and an ancient context. Because the average lifespan of just an average person in the Greco-Roman world, the time that Jesus is walking around, is probably late 30s to very early 40s. Unless you're an aristocrat and somebody who was incredibly wealthy in the Roman citizenship kind of situation, those folks are living longer, 45, maybe 50.

But notice how what we've done is we've imposed our modern understanding of even something as simple, but it's not simplistic as our friend Jim Cress often says, of lifespan, how old can somebody be. And we're actually trying to impose that onto the biblical context, but it's actually foreign to the biblical context.

So we actually do a little bit of harm to the text. Like Jesus didn't short-circuit the process. He actually lived the full lifespan of a typical average living Israelite of the time. That's just another example of something like that.

Annie: But it seems like his disciples, like when you think about John and Peter, they kept... across the disciples, there isn't stories of them all dying younger. And Mary is alive the whole time. Like his mother, Mary. So what you're saying is really interesting to me because the other problem we have is in the stories that we read, we don't experience other people dying in scripture in their 30s and 40s. Exactly.

Dr. Muddamalle: Exactly.

Annie: So we automatically assume they can live till they're 90 versus 50.

Dr. Muddamalle: Actually, I think John on Patmos is thinking, why me? You know? I don't think he's hyped about being the last surviving disciple that we probably know of. I think he's thinking probably like, why me? Like, what's happening here? Because there is a longing to be... that's Paul's struggle. "I long to be with Jesus. And yet it's beneficial for me to be here on earth now and set tension of the already but not yet."

Annie: Wow. Okay, this is all my dreams come true. Because as we are looking toward Holy Week, where a rhythm we have at That Sounds Fun is we don't write or record or release episodes during Holy Week as part of everything going just a little bit quieter, giving people a little more space to sit and think and process Holy Week.

I mean, in your new book, *The Hidden Peace*, you do a whole chapter on Jesus' humility. Can you talk a little bit about why pursuing humility really matters as people of faith?

Dr. Muddamalle: Yeah. Well, I think I want to turn to two passages of Scripture, and we can kind of summarize them. One is Matthew 11:28-29. It's kind of this epic scene where Jesus is talking about the exchange of yokes.

This verse, Annie, has kind of been the coffee mug or t-shirt kind of verse. Pretty much everybody knows about it. You could not be a non-believer, you could not even know about Jesus, and if you start talking about an exchange of yokes, they'd probably be able to be like, Oh, I think that has something to do with this guy named Jesus, you know.

But what's fascinating as I was studying about this exchange of yokes is that the people of the time, when they hear this language of the yoke, they're actually hearing the Pharisees and the Sadducees, the religious rulers of that time, and they're making a hyperlinked connection to the law, to the Torah.

Here's kind of what ended up happening for them is that the religious rulers would leverage the law, the Torah, as a means of power to kind of oppress everybody else. So the law became this unbearable weight that they could not ever fulfill. There's no hope of it. And yet for the powerful, they're like, Hey, I can leverage this all day, every day, because it keeps me in power and it keeps everybody else dependent on me for whatever that thing is.

And here comes Jesus, this rabbi teacher who says, hey, by the way, let's do an exchange of yokes. It's not a removal of yokes, it's an exchange of yokes. And He flips it. He's like, I'll take the burdensome weight that is unlivable for humanity, which is the law. And look at what Jesus does in His earthly life.

Actually, I was reading a book the other day by N.T. Wright, and I think it's fascinating. Him and another scholar, Gordon Wenham, they've kind of really made a strong case that in the life of Jesus, Jesus actually embodies the story of Israel in his incarnation.

Annie: Oh, wow.

Dr. Muddamalle: So everything that Jesus is going through, like even the wilderness temptation, that's a retelling of the Israelite story, right? Like all this stuff is happening. And what Jesus is like-

Annie: He's just like full callback. Jesus is a full callback.

Dr. Muddamalle: Yeah. Like the whole thing. I think somebody should do this on Instagram or on social one day is just do like all these moments and do the callback, you know. It's like a great comedian who sets up a joke in the very beginning and calls back at the very end and you're like, yeah.

So I think that's happening and then Jesus is saying, You can't. You're actually right. You can't carry the weight of the law but I can and so let me do it. So He takes on that and then He gives us a wearable yoke.

But it's that second part that is super fascinating. He says, "Come and find rest." It's invitation. "Come with me and find rest. Because I am..." and He uses these two words: gentle and humble. And that Greek word for humble is tapeinos.

I did a bunch of study on this. In the Greco-Roman world, if you used this Greek word, tapeinos, everybody, and their mamas would be running away from you. Marcus Barth, a whole bunch of other scholars much smarter than I, have found that this word almost overwhelmingly has a negative connotation throughout this time period.

And isn't it just like Jesus to take something that has this totally negative connotation and flip it totally on its head. I mean, this is telegraphing the cross, the ultimate sign of defeat, and flipping it on its head. Gosh, I think Tom Holland, the historian, not Spider-Man, very important detail. I was reading a book-

Annie: Tough.

Dr. Muddamalle: Yeah. I think he makes a claim, and it's like within 200 years or something that the cross is starting to change in terms of its symbolic focus on how it's viewed, which is amazing because we're talking 3,500 years before this, it's almost universally understood as a sign of defeat. Well, the same thing is happening with this word "humble".

And this is what Jesus does. He says, "Hey, come, and be with me. And if you want to experience true rest, if you want to experience peace, if you want to experience shalom, it's this upside-down thing." And we all are like, "Yes, we want to experience that. My goodness, we want to experience that." And then it seems like the very last thing that we're willing to do in order to experience that is to pursue humility.

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Sponsor: Hey friends, just interrupting this conversation to tell you about one of our incredible partners, [Earth Breeze](#). Listen, Earth Breeze eco sheets, here's the thing, they look like a dryer sheet, but they are actually ultra-concentrated liquidless laundry detergent. It is the best of all worlds.

Earth Breeze is tough on stains and odors while being kind to the planet and your skin. It could not be easier, y'all. Just throw a sheet in with your laundry, watch it dissolve in any wash cycle, hot or cold. There's no measuring, no mess, and best of all, no wasteful plastic jug that takes up a lot of space. This is helpful to me and my New York apartment.

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So right now my friends can get 40% off Earth Breeze just by going to earthbreeze.com/thatoundsfun. Y'all, what a deal. Oh my gosh. earthbreeze.com/thatoundsfun and cut out that single-use plastic in your laundry room and claim 40% off your subscription. That's earthbreeze.com/thatoundsfun.

Sponsor: And another incredible partner I get to tell you about, [Hiya Health](#). Listen, I know my MiniBFFs don't want to talk about taking their vitamins. But parents, I have got a great tip for you. Hiya Health has got children's vitamins that they are going to love and you are going to love. As a parent, you can trust it.

We know that so many of the kids' vitamins out there are just candy in disguise because they're filled with sugar or gummy junk that kids don't need. But that's why Hiya Health was created, the pediatrician-approved, superpower-chewable vitamin.

Hiya is pressed with a blend of 12 organic fruits and veggies and has 15 essential vitamins and minerals. It's non-GMO, vegan, dairy-free, allergy-free, gelatin-free, nut-free, and everything else you can imagine. It is just vitamins.

It's designed for kids of all ages and sent straight to your door so you have one less thing to worry about. You also get these really cute stickers from your first shipment so your kids can decorate their glass bottles. It is so adorable.

We've worked out a special deal with Hiya Health for our friends to get the best-selling children's vitamin. You get 50% off your first order. You guys, we have a lot of deals today. 50% off. To claim this deal you got to go to hiyahealth.com/thatsoundsfun. That's hiya.com/thatsoundsfun and get your kids the full body nourishment they need to grow into healthy adults.

Sponsor: Hey friends, just interrupting this conversation real quick to share about one of our amazing partners, ButcherBox. Any option that helps me have good quality food on hand and helps me not have to think hard when it's time for lunch and dinner is an option I am here for. And ButcherBox is one of my favorites.

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Okay, now back to our conversation with Joel.

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Dr. Muddamalle: Here's my thought on why we're so resistant to humility. It's because for a long time, humility in the same way in Matthew 11:28 and 29, humility has been leveraged by the powerful as a means to oppress and to cause pain for everybody else.

But y'all, that is not biblical humility. Biblical humility is a three-part movement, Annie. It is first and foremost an awareness of God. If we know who God is, then we know who we are. So I know God, now I know myself. I'm made in His likeness and in His image. And then the third part is it's an awareness of God, it's an awareness of ourselves, so now we're able to rightly relate to other people.

It is this three-part movement that is vitally important because it actually will help create peace between me and God internally, inside of ourselves, and then relationally with other people. And this is exactly what Jesus invites us to in Matthew 11:28, and 29. And then in Philippians 2:8 and 9, this is like the most, I think, offensive verse in the Bible.

Annie: When Paul describes Jesus?

Dr. Muddamalle: Yes!

Annie: It's so rude.

Dr. Muddamalle: It's so rude, right?

Annie: He wasn't attractive. He wasn't... yeah, yeah. People didn't like Him that much, yeah.

Dr. Muddamalle: Right, right. So starting in verse 7, "Instead, He emptied himself by assuming the form of a servant. Are we being serious right now? Taking on the likeness of humanity when He had come as a man." And look at this verse 8. He tapeinos, he humbled himself by being obedient to the point of death, even to death on a cross.

It wasn't just bad that He became human, but in being human—and fully God, but taking on humanity—in being human, He then submitted Himself to death on a cross? Like, it's from bad to worse. But then verse 9... This doesn't end in verse 8. Verse 9 is that, therefore, for this reason, God exalted Him—look at the language of exaltation—and gave Him the name that is above every name, so that the name of Jesus every knee will bow in heaven and on earth."

This is cosmic language. It's talking about both the earthly and the supernatural, and every tongue will confess. Scholars call this the divine humility of Christ. And the path to exaltation, fascinating, is actually through humility. Like it was necessary for the incarnation, for Jesus to take on humility in the form of becoming man. And that was his path to exaltation.

Annie: You do this so beautifully in the book. I can't wait for people to read *The Hidden Peace* if they haven't gotten it yet, because you really chop that up and talk about how each part of that Jesus did. Each part of that scripture, He actually did.

Let's talk about a couple of His humble choices, particularly in Holy Week. I want to bring a couple of them up and I would love for you to riff on them. For example,

from the beginning, when He let Judas in, He knew who Judas was. That's a humble choice to let one of your best friends... No, let your traitor become one of your best friends. And Jesus knew the whole time.

What kind of humility is that? How do we model that in relationship? Are we kind of choosing that with everyone? Like every single person could be the traitor and yet He knew who it was. Why was that? What was that about?

Dr. Muddamalle: I mean, this is a bit speculation on my part, you know? But I would say it this way. I think one of the principles that we're supposed to learn from here is that even Jesus, who is 100% God and fully human, right? And He knows that the cross is in front of Him, and He knows exactly what Judas is supposed to do, is going to do, He's unwilling to not risk the intimacy and the vulnerability of the relational moment at that time.

I think this is a human thing. Because Annie, if you and I made every decision in our human-to-human relationships based off of the potential of hurt, the potential of ruin, the potential of somebody backstabbing us or whatever relational, you know, them walking away, whatever it might be, we would live lonely, lonely lives.

Annie: People do that, Joel. People absolutely do. I mean, we talked about it at dinner last night. It's crazy you're saying this. We talked about it last night. One of my friends was recounting some things that he feels embarrassed about from a previous relationship. And another friend says, "But you were willing to risk. So you gained all these beautiful things and you leave with two embarrassing moments." But if you are unwilling to do that risking, you will also not gain the rewards. So Jesus choosing to risk that also allowed Him to be loved by Judas at some point, right?

Dr. Muddamalle: Exactly. Exactly.

Annie: Wow.

Dr. Muddamalle: I think too, like we're thinking about it from the context of Jesus, sometimes I think it's good for us to also flip it and think of the context of Judas. Judas knows what he's gonna do. He's fully aware of his decision-making. I just think this is an invitation. Throughout the book, I talk about holy-

Annie: Not from the start, though, right? He doesn't know from, like, the day he meets Jesus, does he?

Dr. Muddamalle: No, I don't think he knows from the day he meets Jesus. But here's the other thing. This is so good, Annie. I don't think anybody wakes up one day and says, "Today I'm going to destroy my entire life and all the relationships that..."

Annie: No one robs a bank the first time they think of taking money. That's exactly right.

Dr. Muddamalle: It's a series of small character compromises that is an avalanche of decision-making that turns into that catalytic moment where the whole thing falls apart. But what I think we need to become better at is tracing when that first heart compromise inclination took place, the first character compromise. And I think it was probably early on when Judas was like, This dude is spending all this money on poor people that don't even love him. They're like, you know, this ain't right. I think those were the conversations.

It's interesting in the book, I talk about hidden pride. Hidden pride is so deceitful, Annie, because it presents itself as the fruit of the Spirit. So hidden pride... Galatians 5, Paul's using this agricultural language, love, joy, peace, patience, kindness, right? Hidden pride presents itself in those ways, love, joy, peace, patience, kindness, goodness, gentleness, but at the very center of it, it is corrupt. It's not aimed Godward, it's aimed inward.

So here's the challenge about this, and it's kind of terrifying, is you can live on the momentum of good things for a season and for a while. But if the inside is corrupted... Eugene Peterson referred to this as incongruity of the human heart. If the inside is corrupted, it's only a matter of time before it catches up to you. And I think this is what's happening with Judas.

So I actually think the story with Judas and Jesus, there's a flip side of this that invites us, introspectively, to have a holy humility moment to ask our questions of, are we walking into situations while knowing that we're causing and going to cause self-sabotage, or we're going to cause hurt, or whatever it might be, and say, is it worth it?

Here's the kindness and the generosity of Jesus and His invitation to us that ought to have us repent, to turn from our ways and turn towards Him. Because the path that Judas took obviously wasn't the one that is the path that God wants for His children.

Annie: Right. I mean, Judas and Peter are such interesting parallels to me because they both made a decision about Jesus that we would have guessed eight chapters ago, however many, two years ago in their story they'd have never done. And their stories end so differently, Joel.

So what's the humility in Peter versus Judas after they do the thing that allows Peter to be restored and Judas to not. I mean, Judas's story is so tragic to me. And watching The Chosen breaks my heart because he's such a nice-looking guy with

these beautiful blue eyes. And it just seems like, no, don't be Judas, don't do it. What is that?

Because there are so many of our friends listening who this week during Holy Week are realizing like, I've said some yeses I didn't mean to say. I have walked toward a sin I didn't mean to do. Am I going to end up like Judas or am I going to end up like Peter?

Dr. Muddamalle: Yeah, I think that we have to... in the same way in Matthew 11:29, Jesus is all about invitations. And I think that the question is, are we willing to have our eyes open and willing to step into the invitation that Jesus has for us? So I think a fascinating detail about Peter's story is that Jesus is in the process of taking the moments of our life that are in ruin and turn them into the very context of our restoration.

Think of Peter. Very small detail in the text, that there's a charcoal fire that's present at the time of Peter's denial. I think it's fascinating and incredibly important that at the moment that Jesus restores Peter on the beach post-resurrection, there's a very small detail that there is a charcoal fire that is burning.

Now, if you've ever been around campfires or anything, you know that it takes forever to get that smell off of your clothes, right? Now imagine being in the ancient world where charcoal fires are everywhere, right? So can you imagine being Peter, who every time he smells, like I think this is the neurological, psychological, emotional trauma, the therapy thing that I think we need to really pay attention to.

This is why when I do the podcast series with our friends, Lysa TerKeurst and Jim Cress, Therapy and Theology, I'm always trying to show, hey, the theological and the therapeutic go together. They come hand in hand.

Do we actually not believe, Annie, that every time Peter is going to come across a charcoal fire he's not gonna be triggered, he's not gonna be traumatized, he's not gonna remember, this is the time that I betrayed my best friend, even after I said I was not?

Annie: And it looped, it says they made eye contact.

Dr. Muddamalle: And they made eye contact. Yeah, yeah, yeah.

Annie: That is the worst detail in the whole Bible to me. That is so heartbreaking. That's so heartbreaking.

Dr. Muddamalle: Then you have Jesus intentionally in a charcoal. Why? And I think it's because when Jesus is inviting Peter to, that he actually, I think, invites Judas to, it just happens to be that Judas denies it, that He says, Hey, Peter, I'm going to restore you. And all the details are almost the same. The three times, the repetition, everything, up even to the charcoal fire.

And here's why I think this matters. The charcoal fire doesn't take away the reality of Peter's denial of Jesus or the ruin that was experienced there. But it reframes that moment so that he can get through it and get to the restoration. So what is the gift of humility in that moment for Peter? The gift of humility was his ability to get through something really, really important.

Annie, I think that the most important preposition in the Bible is the preposition through. And we're not a people of through. Like in our society today, we don't want to get through anything. We want to get over, around, we want to short-circuit stuff. Right?

Annie: The kid's song about the bear.

Dr. Muddamalle: Right, exactly. Like I'm telling y'all, if you're reading your Bibles, pay attention to the through. It was necessary for the Israelites to go through the Red Sea. Why? They met the power of Yahweh. It was necessary for them to go through the wilderness. Why? They met the provision of Yahweh. It was necessary for Jesus to go through Samaria. Why? So He meets a Samaritan woman who becomes Jew-Gentile, who becomes the first evangelist, who's a female.

It was necessary for Jesus to go through the cross. Why? Because it's through the cross that we experience the power, the protection, the provision of Jesus Himself. So this through thing is so important. Pride suggests you don't have to go through anything. It's not worth it. You know? Pride promises you clarity and leads you to chaos and confusion. You know? Humility is like, no. That is going to be long-term destructive for you. Let me walk with you through this.

Annie: Yeah, it feels like pride offers a shortcut because... I think, when I'm letting pride drive my bus, it is this, I'm going to get a shortcut because I deserve a shortcut. And that is not true.

Dr. Muddamalle: Not true. And it's an ancient sin. This is Genesis 3. There ain't nothing new underneath the sun.

Annie: Brutal. It's brutal that I am... tell me how different I am from Adam and Eve. Because there is not that much difference except the amount of clothing. I mean, I am not that much different.

Dr. Muddamalle: That's right.

Annie: A wrestle I've always had with the story of Judas is why Jesus didn't save him.

Dr. Muddamalle: I don't know that I have a great answer for that. I really don't. That's my personal wrestle with it.

Annie: It's such a sad story to me.

Dr. Muddamalle: The only thing that I can go to, and this is more theological than it is human heart emotional, and that's what messes with me too. I'm like, Jesus, save the man. Clearly, save the man. But there's this interesting detail about Pharaoh where it talks about the hardening of the heart. And what Pharaoh does, I think it's like seven instances that that phrase, the hardening of the heart, happens in the way that the Hebrew is structured is three times it refers to Pharaoh hardening his own heart. Like this is his own decision.

One time I think it's neutral, and then three times it's actually like God, Yahweh, doing it. Like he's the active agent of it. But the way that it's framed is it positions Pharaoh's momentum leading the way. And so what Yahweh is just doing is speeding up the natural trajectory of where Pharaoh is going because God has this bigger picture in mind of the salvation of humanity.

And there's a hard truth. There's a hard... it's just hard to imagine that. But also, on the flip side, it does communicate human agency, and it does communicate that God desires for us, of our volition, to seek Him out. And I kind of parallel that to the Judah story and just think, man, This wasn't what God intended, and yet it is absolutely what He allowed. And it's tragic.

So here's the other thing, Annie. I think sometimes we look at text and we want things to be tied up in a nice, neat bow so we can get to the answer.

Annie: Yeah, for sure I do.

Dr. Muddamalle: I ended up writing about this in a chapter about when bad things happen to humble people, the issues of the Odyssey. I'm just amazed that every time you and I—and this is the story of Job—every time we're asking why, God is committed not to answer our why, but to respond with who. So it's like we and it's like there's that famous, like the rappers, like the more money, more problems type of deal. It's like more questions, more answers, more answers, way more questions.

Like the answers actually aren't going to help us in any way. But what we're supposed to be reminded of the entire time is the who is with us through it. And that's actually a more eternal comfort. So I think that the story of Judas, even when we're asking these really difficult questions, is to actually bring us back to, well, Jesus was there. He was present. The invitation was open, you know?

Annie: One more weird Theology Judas question, and then we will move on. There is a point where Jesus says that these twelve will rule with me. In the Gospels He says, "The twelve will stand by me. I think it even says there's twelve thrones, maybe. Does that include Judas, then?"

Dr. Muddamalle: I don't know. I don't know. I don't think so.

Annie: That's weird, right?

Dr. Muddamalle: Yeah, yeah. I don't think so. Now, there's a weird thing that happens with the 12 tribes all the way back with, you know, Joseph and all the brothers. You Joseph's... the numbering is weird because his two sons get to claim-

Annie: That's right.

Dr. Muddamalle: So you've got to double up over there. So there's part of me that even... if you even think about the two sons, this is wild. This is so, like, so Old Testament. The two sons are half Israelite, half Egyptian.

Annie: Half Egyptian.

Dr. Muddamalle: You have Gentile inclusion all the way back that are fundamentally part of-

Annie: Dude. That's cool.

Dr. Muddamalle: Yeah, yeah. Moses, in fact, marries a Cushite woman. Fascinating story as well. He marries a Cushite woman. Well, the Cushites were probably African-American. They're probably Black. There's notable archaeological evidence that part of Egypt at one point in time that the Cushites had actually come in and taken over. So it's African. That's exactly what it is. So here's a dark-skinned woman.

And Aaron and Miriam get so mad. I think it's somewhere in Numbers. This is also super crazy. Right before this passage, it says that Moses is the most humble man on all of the face of the earth, right? There's nobody more humble than Moses.

So we're thinking, okay, here's Moses, the most humble man. I want to win right after this. And right after this it's not a win. It's Aaron and Miriam being like, why'd you marry that woman? She doesn't belong here, right? And they're causing chaos.

Then God comes in and he doesn't condemn Moses for marrying a Cushite woman, but he actually accuses and critiques Aaron and Miriam. And then Miriam's consequence is leprosy. She becomes white as snow and she gets sent outside of the camp. Fascinating.

Because the person who was on the outside, the Cushite woman, is actually invited in and affirmed as an insider. And the person who was the insider is actually given a consequence and sent outside for a time. And so you have got this picture that's happening there as well with both of those. So I think that that's all kind of playing together.

Annie: Listen, we need to start another podcast where we talk about weird Bible stuff and just like go for it. I love it.

[00:40:42] <music>

Sponsor: All right, we all know the way our hair or skin look can sway our mood and impact our day. If one of them feels off, it just feels like the day is starting off on the wrong foot. I've never found beauty products that really fit my personal hair goals, but ever since I switched to a custom hair and skin routine with Prose, I've noticed so many benefits: healthier, shinier hair and healthier skin too.

With [Prose](#), personalization is rooted in everything they do, from their in-depth consultation to their made-to-order model. For example, my custom shampoo and conditioner, which I love, they formulate to make my hair more manageable, shiny, hydrated. It's amazing, y'all. They truly deliver.

Prose is better for the planet, too. They're a certified B Corp, cruelty-free, and the first and only carbon-neutral custom beauty brand. They even have a 'review and refine' tool, which learns from my feedback, adjusts my formula, to keep up with the seasons and changes in my life, the city that I'm living in. It is amazing, you guys.

Prose is so confident that they'll bring out your best hair and skin, that they're offering an exclusive trial offer of 50% off your first subscription order. You guys five-zero, 50% off your first subscription order at prose.com/thatsoundsfun.

So you get your free consultation and then you get 50% off at prose.com/thatsoundsfun. This is the season to try Prose if you have not tried them before. That's prose.com/thatsoundsfun.

Sponsor: Okay, let's talk about candles for a minute. Do you know that almost 2 billion candles are sold globally each year and almost all of them are likely to end up in landfills for the next 1 million years? It's insane.

That's why I think it's really cool that [NOTES Candles](#) exist. They're working to eliminate single-use candle vessels and give home fragrance lovers a more earth-friendly option. NOTES has created a refillable candle system that allows you to use your candle vessel over and over again. It is super easy.

The candles are made with fragranced wax beads. So all you do is place the wick in your reusable NOTES jar and fill it up with the wax beads and enjoy your fragrance for up to 36 hours. The Santel and Atlas Cedar scent is like this woody, calming smell. It's so nice. They have oat milk and balsam berry, vanilla and pepperwood, pistachio and rosewater, and a total of 13 really great options to choose from.

Be a responsible consumer while not giving up high-quality home fragrance by making the switch to NOTES. You can build your custom starter kit right now at notescandle.com/thatsoundsfun.

Right now NOTES is giving our friends 15% off and free shipping when you buy a NOTES starter kit using the code, THATSOUNDSFUN. Just use that code, THATSOUNDSFUN, when you're placing your order. That's THATSOUNDSFUN at notescandle.com/thatsoundsfun.

Sponsor: And I have another incredible partner to tell you about, [Beam](#). Y'all, I just recently sent a bag of Beam Dream Powder to a friend because she was telling me she was having trouble sleeping. I knew exactly what I wanted her to try. Y'all, this stuff.

If you need a good night's sleep, I also told my dad about it, Beam Dream Powder will do it. And today my friends get a special discount on their science-backed healthy hot cocoa for sleep with no added sugar.

Here's how it works. You just mix the powder into hot water or milk and froth it and enjoy before bed. They have really good flavors like chocolate peanut butter and cinnamon cocoa. And it's only 15 calories and zero grams of sugar.

Other sleep aids can leave you groggy the next day, but Dream has a powerful all-natural blend of reishi, magnesium, L-theanine, and apigenin, and melatonin to help you fall asleep, stay asleep, and then you wake up refreshed. It is wild, you

guys. Find out why Forbes and New York Times and your friend AFD are all talking about Beam and why it's trusted by the world's top athletes, that's also me, and business professionals.

If you want to try Beam's best-selling dream powder, get up to 40% off for a limited time when you go to shopbeam.com/TSF and use the code TSF at checkout. That's shopbeam.com/TSF and use the code TSF for up to 40%.

And now back to finish up our conversation with Joel.

[00:44:57] <music>

Annie: You're going to love this. My acupuncturist is Jewish. And when he talks about organs, he says, I want your organs to get along like Joseph's sons, not Jacob's sons.

Dr. Muddamalle: Oh, that's so good.

Annie: It is so good. Because you're like, oh yeah, I never think about Joseph's sons as two. I think about them as this one unity because they take up Joseph's seat. I mean, can you beat an acupuncturist that brings in Jewish theology the whole time?

Dr. Muddamalle: You can't.

Annie: It's the best. It's the best. You would love it. Next time you're in Nashville, you just let me know.

Dr. Muddamalle: Okay, I will. And it will be a great feat for me because I'm afraid of those acupuncture needles. It scares me.

Annie: Oh, you should go.

Dr. Muddamalle: I'm going to trust you on that.

Annie: He is just the best. He's the best. And when he chops it up about the Old Testament and our bodies and what God is doing-

Dr. Muddamalle: What?

Annie: It's so fun. It's so fun. Every time I'm like, Am I in Hebrew school or am I in my acupuncture? I don't care. I like them both.

Dr. Muddamalle: I love it.

Annie: Okay, so when we think about Holy Week and we're thinking about the Last Supper, I would love for you to tell me, what do we miss about Jesus washing His disciples' feet and His humility because of our Western mindset? What are we not seeing in that story?

Dr. Muddamalle: That one's actually a pretty important one and I know that it's become kind of a timely conversation as well with just the image of feet washing and what does this image actually mean? I ended up writing quite a bit about this because I think what ends up happening, Annie, is we take biblical images and sometimes we strip them out of its kind of context, its ancient kind of Near Eastern context.

I'm gonna read from something I wrote. Feet washing in the ancient Near East was actually a sign of hospitality and would have been performed for guests who entered a house. So think Genesis 18, Genesis 19. This is important. So then the guests who enter someone else's home, they'd show respect to that household in what they said and in how they acted.

So the very symbol of feet washing is actually rooted in a context that desired to communicate hospitality that would have been understood implicitly as a responsibility for the person who entered to show respect and to show honor because they are in fact in the house and they're the guest.

So then you get to John 13 and there's this shocking scene. You find Jesus, the Son of God, who takes on the posture of a servant, which is wild because servants were the ones who were normally the ones who did feet washing. Because in the ancient world, people... actually today, if you went to India, the majority of people, if you're in the villages in India, they're walking around barefoot. Y'all, the streets are gross. People still do feet washing today.

The servants would wash the feet. A rabbi would never get on bended knee to watch someone. And here's Jesus, who's the Rabbi, and He takes on the posture of a servant. Again, holy humility moment, because this shouldn't surprise us. This is Philippians 2, that Jesus in the incarnation takes on humanity.

Why does Jesus do this? This is the big question. Why does He do this? So before we just hijack the symbol and leverage it for all the kind of different ways that we want to, I think we want to see exactly the "why" of the symbol.

One, The symbol is meant to reinforce the extravagant humility of Christ. He came to serve and not to be served. This is Matthew 20, 28. So the posture of humility would be expected, normal, and the foundational posture for all of us who follow Jesus. It's like, if Jesus did it, then we ought to be doing the symbol.

The symbol also communicates the cleansing of sin, which would be made possible through the death, burial, resurrection, and ascension of Christ. I think when Jesus gets on bended knee and He does His feet washing, it's telegraphing what's going to actually take place on the cross.

This actually, for an ancient Israel, wouldn't have been new, because in Exodus 30 and 21 and 40, this was the normal practice of priests who entered into the sanctuary. So the symbol that's in front of us, Jesus' on bended knee washing the feet of sinners.

Again, I quote Jim, it's simple, but it's not simplistic. It's a simple act of humble service that we as followers of Jesus should extend to every image bearer on the face of this planet, because it expresses and communicates the compassion of Christ.

And it's also an invitation for those people to say, Hey, we want you to participate in the beauty that comes from entering the family of the household and no longer just being a guest in the house, but a member of the family of the house.

And what's fascinating here is not all people that Jesus washed their feet became members of the family. But it didn't stop Jesus from washing their feet. We talked about this in length with Judas, right? So on the one side, you've got Peter who goes one way and you've got Judas who goes a different way. I think that feet washing symbol is actually really important when we get those two kind of ideas put together.

Annie: That's beautiful. Thank you. I feel like one of the things I want to spend as much time as the Lord will give me, if I could live to be 100, I would love it, is getting the Near Eastern context that I do not have around the Bible. Because washing feet is a story we heard growing up, and then we saw people do it in my 20s when they got engaged or when they got married.

Dr. Muddamalle: Right.

Annie: Right? I'm like, there's so much we... I miss. I won't speak for anyone else. But there's so much I miss, because I don't know the culture of that time. It's why reading you reading Esau McCaulley, reading Dr. Nije Gupta, all those matters so much to me, Kristi McLelland, because yeah, y'all are giving me context around when the Bible was written and where the Bible was written that helps me to see there's a layer here I don't know because I'm reading it in English and I'm reading it sitting in New York or Nashville or wherever, you know?

Okay, so Thursday, the Last Supper; Friday, death, crucifixion; Saturday... What is Saturday? I mean also he said three days is Friday, Saturday, Sunday really count as three days. Will you help us understand? Help us understand that math and then tell us about silent Saturday.

Dr. Muddamalle: Here's the funny thing. I don't know if I should say this out loud. But I'm Indian, I'm supposed to be really good at math, and I'm actually not good at math at all, Annie. It skipped a generation. My oldest son is 12. He is like a math whiz, and my mom, she put me in Kumon. She did all the things to help me get better at math and it's just God has not designed me to do math. So this one is actually difficult.

I'll punt on that one to some other brilliant scholars. But here's the big idea on the three days thing, that the way that the ancient Israelites and also in the Greco-Roman time period, the way that they did math from when a day started to when it ended was different than ours. There's a difference between the sundown and sunrise. And so that has something to do with the three days.

The one that's more fascinating to me, because the three days is interesting, but at the end of the day, it's like Jesus died, and then He rose again, right?

Annie: That's right.

Dr. Muddamalle: The thing that actually fascinates me is, what happens on Saturday?

Annie: Where is He on Saturday?

Dr. Muddamalle: And where is he on Saturday? Okay, so you may have heard the phrase, Saturday is silent Saturday, right? And I get that, I understand that, because in an earthly context, it's silent. Jesus is in a grave, He's in a tomb, and that's the whole deal.

Dr. Muddamalle: Now, something I think is really important for us to remember is that Jesus, up until the resurrection, is still living within the context of the Old Testament covenant idea. Jesus has submitted Himself willingly, this is His humility, to humanity. And in so doing, He willingly subjects Himself to the law of the Old Testament covenantal kind of idea.

So here's the big question I want us to all ask. Where do the righteous dead of the Old Testament go? Where did the righteousness of the Old Testament go? All throughout the Old Testament, Psalms, in Abram, think about all the times that Abram, the patriarch, say, I wish to be gathered up to my fathers. What does that phrase, gathered up to my fathers, mean?

And then David talks about Sheol. Don't leave me in Sheol. Well, what is Sheol? Okay, the way that the ancient Hebrews understood the conception of the world is that the underworld actually had two spaces. You had Sheol, which is the covering, and then I'm going to use some Greek words from the New Testament, you had Hades, and then the depths of Hades.

So the underworld was split into two places. At the very depths, at the lowest level, that was the place where the angelic beings that are evil, that have gone into rebellion, that they're in chains, they're in Tartars. This is what's happening in 2 Peter 2, 4. They're actually witnessing all these things that are taking place on Silent Saturday. But then you also have where the righteous dead are, and they're waiting for the Messiah to come.

So where does Jesus go on Holy Saturday? So I want to read from Ephesians 4. This is Paul. We shouldn't skip any verses of the Bible. So I don't know why we skipped these verses. Verse 7, Ephesians 4, 7, "Now grace was given to each one of us according to the measure of Christ's gift. For it says, 'and he's quoting, when he ascended on high, he took the captives captive, but he gave gifts to people. But what does, he ascended mean except that he also descended to the lower parts of the earth? The one who descended is also the one who ascended far above all the heavens to fill all things.'" So what in the world? What does this mean?

Annie: A callback to our ocean conversation!

Dr. Muddamalle: That's exactly right! Okay, so here's what it means. I'll just summarize it for the sake of time. This is really fleshed out a great deal in a monograph by, I think... Oh gosh, I'm blanking on his name, but it's called He Descended to the Dead. It's a great, great book.

But basically, Jesus on Holy Saturday, because He's still underneath the covenant of the Old Testament, He goes where any righteous Old Testament person would go. This is why when He looks at the thief on the cross and says, "Today you're going to be with me in paradise."

Annie: Today, He says, yes.

Dr. Muddamalle: Today. Well, where is the today and where is the paradise? Well, this is actually Sheol. This is the place where the Old Testament righteous are. So Jesus goes down to the dead, where they're being held, because again, Jesus isn't going to short-circuit any process of the death, burial, resurrection, and ascension.

So if there's an earthly reality to the body being buried, what is the spiritual reality of the body being buried? Where would the spirit have gone? In the Old Testament,

the spirit would have gone down to Sheol. So here's Jesus... Can you imagine the evil ones down there that all of a sudden see Jesus the Messiah? The panic that's on their face?

Annie: "Is that Jesus?"

Dr. Muddamalle: "Is that Jesus who just walked in?" It would be like us in a coffee shop and it's like Taylor Swift walks in. The whole place would lose their minds, right? Everybody knows who Jesus is. And Jesus walks in and then it says that He proclaims.

So what is He doing? I think that He's actually proclaiming the announcement that Greek would proclaim that Evangelion, it has militaristic terms, right? So it's actually a victory cry and he's kind of like saying, I did it. The kids today they say "it's me or he's him". What is that statement? Right?

My son tried to teach me this other day. I couldn't figure it out. But I'm like, whatever you're trying to say, Jesus said it first, bro. Because Jesus went down to, and then He takes the righteous dead with Him and He parades them as His victory, as His plunder.

In the Gospels, it talks about how you can't go into the strongman's house unless you bind up the strongman and then you take up his place. I actually think this is a commentary of what's actually taking place here. He goes to the strongman's house, he gathers up all of the righteous dead of the Old Testament, and He parades them in front of these angelic beings that have gone into rebellion.

I would hold that these are the sons of God of Genesis 6. And they're in Tartarus, they're being bound, and they're watching their defeat in front of them. And there's this really, really important passage in 1 Corinthians 2:8. It says this: "None of the rulers of this age understood this." They're talking about the crucifixion. "For if they had, they would never have crucified the Lord of glory."

Well, the rulers of this age are Paul's Greek terms to talk about powers, principalities, and authorities, the supernatural cosmic beings that are against God and His kingdom. What's it saying? The enemy thought that by sending Jesus to the cross they had assured their victory, but all they did was they hung themselves on the cross. This is actually a retelling of the Haman story, right? Haman builds a gallows for Mordecai-

Annie: Everything is connected.

Dr. Muddamalle: Everything is connected. ...thinking, I gotcha. And then the whole time it's like, "Nah, bro, you built the gallows for yourself. You got yourself." This is what the evil powers have done. They think they're taking Jesus to the cross, and they're thinking that they have won, but all that they've done is they've actually assured their own demise.

And Jesus goes down into the grave, He goes to where the righteous dead are, He gathers them up, and He brings them up on high. Where do they go? Up on high. They go up on high. And in so doing, now it makes sense of this weird passage where it says, like, All these dead saints, for a second, they appear to all the people in this city and they're like, What is going on? And then they go on.

This is Hebrews 12 for us today. What is the comfort for believers today of death? The comfort is we don't go to Sheol because God has emptied that place. The only people that are left are in the depths of Hades, right? So where we go today is we actually go... I think, this is speculative a bit on my part, but I think we go to Eden. I think Eden is taken away. And that's where Jesus is, that's where He's building His kingdom. This is why He says, I go to prepare a place for you.

Why in the world in Revelation does the garden city of Eden all of a sudden show up no longer as a pure garden, but as a city that's established and developed? Well, think in spatial working terms. How does that happen? People got to be working. They got to be doing something. They got to be building. What is Jesus doing?

So I think that that's actually the hope that we have right now is that we bypass that and we go straight to this Edenic place. And then this is the beautiful picture that C.S. Lewis paints in the last battle of the new heavens and the new earth, and it's the reclaiming of this Edenic vision that God had always started.

And y'all, so Silent Saturday matters. Jesus, on Silent Saturday, like, He was not being silent. Jesus was actually proclaiming the gospel. Jesus was robbing the graveyard of death. Jesus was setting the captives free. Jesus is victorious. And that's what Silent Saturday is actually setting us up for for the resurrection.

Annie: Listen, that is a way to get ready for Holy Week right there, Dr. Joel Muddamalle. That is how we do it. I mean, the Haman part, I'll just never... I'm like, how did they... like, God told a story through Esther in front of all the demons, and they had no idea that he was telling their story, that they were going to hang themselves.

Dr. Muddamalle: Yeah.

Annie: Dude, that is so good. God plays the long game all the time. He plays the long game.

Dr. Muddamalle: Amen.

Annie: Because it's about going through. It's not about going around.

Dr. Muddamalle: Yeah, yeah, absolutely.

Annie: Even with God in our lives. Okay, is there anything we didn't say that you want to make sure we say? Anything you want to say about Easter or Holy Week that you want to make sure people get as they're thinking through this week and living through Holy Week?

Dr. Muddamalle: I mean, I think that the through thing is still the place that I want us to go back to and spend time in. One of the most important things I felt like that I'm learning throughout this humility message is How hurried I am in my life, you know, I'm like hurried. And I've seen it with my kids. I'm seeing it with vocation and work in ministry. I'm hurrying to achieve something. And in the hurrying to achieve something, I'm actually missing who I'm becoming in the process.

And what a tragedy. You know, like what a tragedy to hurry to get somewhere and you get there and you look at yourself and you're like, am I even happy with who I am? Is this even the person that God wanted me to be when I got to the destination?

So I think during Holy Week, it really is this invitation to slow down, to live an unhurried existence, to look at Jesus' life and say, wow, Jesus submitted Himself in holy humility to every part of the human existence. That's why I think Silent Saturday is so important. He didn't short-circuit the process one ounce. He went through each of those moments so that, Philippians 2:8 and 9, He might be exalted.

And then in Ephesians it says that you and I right now, we're seated with Christ at the right hand of the Father. And it's this fascinating thought that right now that we could be experiencing the human and heavy heartache of a fallen world but simultaneously, we're anchored in the promise of Jesus who sits at the right hand of the cross.

Jesus doesn't get to the right hand of the cross unless he goes through the process of the Holy Week. And He invites you and I to be a people who go through. And this is where I just really do believe, Annie, that this humility message is so important because humility is not a checkbox that you check and that you move on from.

Humility is, in fact, the soil of the Christian life that we are to live from. And like any good soil, we have to come back to and we have to tend to that soil. So during this Holy Week, I would just give an encouragement to tend to the soil of humility

that is in your life and just to see where are the presence, where's the presence of Jesus, because that's what we're aiming for.

Annie: That's beautiful. Dr. Joel, thank you for coming on That Sounds Fun. I hope it is the first of many times.

Dr. Muddamalle: When you say, "Can you come?" My answer is, yes, I will be there.

Annie: Okay, great, great. Consider it. We will need you some more and talk about some more weird Bible-y things. And you do a beautiful job in your books and on socials of increasing my curiosity around scripture and around who Jesus is. And I think that's how we keep falling in love with someone over and over again, is we stay curious about them. So thank you for helping me to continue to fall in love over and over again with Jesus. I'm really thankful for your work.

Dr. Muddamalle: You're welcome. So awesome. Thank you.

[01:03:42] <music>

Outro: Oh, y'all, isn't he brilliant? Isn't he brilliant? What a perfect episode. Has me thinking about so many things as we go into Holy Week. I hope that you will take some extra time next week. Maybe listen again, grab Joel's book, The Hidden Peace, and read through it next week, or just sit and think and use your time to listen to music and maybe listen to the gospels and just maybe a little more time this next week sitting and thinking about what this week holds historically and what Easter is really about.

Make sure you go also follow Joel on social media. Tell him, thanks so much for being on the show. I hope he comes back very soon. And listen to him on our friend Blurry Creatures podcast, wild episodes, guys. You can go and listen if you want to. They are wild. They're great.

If you have any questions from this episode, you can drop them in the Q&A box on Spotify if you're a Spotify listener like me or send them to us on Instagram @ThatSoundsFunPodcast. Make sure you're following over there, too. We get to answer a lot of people's questions, show you extra clips, extra stuff from each episode. It's really fun.

If you need anything else from me, you know I'm embarrassingly easy to find. Annie F. Downs on Instagram, Twitter, Facebook. All the places you may need me, that is how you can find me.

And I think that's it for me today, friends. Go out or stay home, do something that sounds fun to you, and I will do the same. What sounds fun to me today and this weekend going into Holy Week is getting outside a little bit more, getting quite a little bit more, and I am really looking forward to it.

Y'all have a great weekend. And remember, no shows airing next week for Holy Week. But we will be back here on Monday, April 1st, the day we start our Let's Read the Gospels Guided Journal with a really special conversation and the start of a new series with our friend, Dr. Scot McKnight. We'll see you guys back here on April 1st. Happy Easter. Christ has risen indeed.