

“Get It & Go!”

John 19:28 – 20:10

October 19, 2014

Intro: VIDEO – “Welcome: Faces of Church”

T/S: Is that the Church you know? Are YOU the Church?

Today we will be continuing our “Walk with God” series...

Today you’ll see how & why Jesus told us that we are in fact to ***“BE” His radical Church...***

T/S: Let me “show you” our text for this morning:

*** From the “It is Finished” line to the “empty tomb truth”

*** We won’t be answering: “Where was Jesus on Saturday question...”

*** Instead, we’ll focus on: **“Why 3 days?”**

PREVIEW: I tell you in advance... Look for the:

1. TRUTH... of the Church
2. TEMPLE... of the Church
3. TEST... of the Church

TEXT: Video – “Gospel of John 19:28 – 20:10

I. TRUTH... of the Church (vv.28-37)

The PROMISE (gospel) of Jesus the Christ...

28After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, “I am thirsty.” 29A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. 30Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.

“It is finished” sandwich (Lamb of God)

In a loud Victor’s voice... ***“It is finished!”***

What is finished?

- “Old Covenant” (in Christ alone)
- Redemption’s work (in Christ alone)
- Judaism’s hope... (in Christ alone)
- Any & all excuses... (in Christ alone)

2 Corinthians 5:14-21

14For the love of Christ controls us (No More **SELF-CONTROL**), because we have concluded this: that one has died for all (No More **SELF-DETERMINATION**), therefore all have died; **15**and he died for all, that those who live might no longer live for themselves (No More **SELF-ABSORPTION**) but for him who for their sake died (No More **SELF-DECEPTION**) and was raised...

17Therefore, if anyone is in Christ, he is a new creation (No More “**CAN’T**”). The old has passed away; behold, the new has come (No More **EXCUSES**). **18**All this is from God, who through Christ reconciled us to himself (No More **ALIENATION**) and gave us the ministry of reconciliation (No More **AIMLESSNESS**); **19**that is, in Christ God was reconciling the world to himself, not counting their trespasses against them (No More **CONDEMNATION**), and entrusting to us (No More **IRRESPONSIBILITY & UNACCOUNTABILITY**) the message of reconciliation (No More **EDITING**). **20**Therefore, we are ambassadors for Christ (No More **SELF-GOVERNANCE**), God making his appeal through us (No More **DETACHMENT**).

*We implore you on behalf of Christ (No More **VICTEM's-RATIONALIZATION**), be reconciled to God.*

21For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Praise God... our faith is in the Final Finisher!

“...and He gave up His spirit...” (tells a bigger story)

T/S:

Care of the Body of Jesus

31Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away. 32So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; 33but coming to Jesus, when they saw that He was already dead, they did not break His legs. 34But one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. 36For these things came to pass to fulfill the Scripture, “NOT A BONE OF HIM SHALL BE BROKEN.” 37And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED.”

- A. Holy Hypocrisy (vv.31-33)
- B. Piercing Prophecy (vv.34-35)
- C. Testifying to Truth (vv.36-37)
- D. The Empty Tomb (20:1-10)
 - Mary discovers & shares
 - Peter & John inspect & report
 - Conditions in the empty tomb
 - Shock & awe...
 - Going back home dazed & confused

II. TEMPLE... of the Church (vv.38-42)

The PERSON of Jesus the Christ...

*38*After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body. *39*Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight. *40*So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. *41*Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. *42*Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

NOTE: John 2:19 = “after 3 days... rebuild Temple...”

First Passover—Cleansing the Temple

13The Passover of the Jews was near, and Jesus went up to Jerusalem. **14**And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated *at their tables*. **15**And He made a scourge of cords, and drove *them* all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; **16**and to those who were selling the doves He said, “Take these things away; stop making My Father’s house a place of business.” **17**His disciples remembered that it was written, “ZEAL FOR YOUR HOUSE WILL CONSUME ME.” **18**The Jews then said to Him, “What sign do You show us as your authority for doing these things?” **19**Jesus answered them, “Destroy this temple, and in three days I will raise it up.” **20**The Jews then said, “It took forty-six years to build this temple, and will You raise it up in three days?” **21**But He was speaking of the temple of His body. **22**So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

23Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. **24**But Jesus, on His part, was not entrusting Himself to them, for He knew all men, **25**and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

- A. Joe & Nic story (vv.38-40)
- B. A King’s Burial (vv.41-42)

VIDEO: David Platt – “Every believer’s a Missionary”

III. TEST... of the Church (vv.1-10)

The PRIORITIES of Jesus the Christ...

Will you "BE" like Jonah or Jesus?

...the Jews or the Ninevites?

- Do you obey or disobey God's directives?
 - Do you "need a sign" to obey?
 - Heading to Tarish or Ninevah?
 - Need to be swallowed & spit out?

- How's your attitude?
 - Sour or Sweet
 - Stubborn or Submissive
 - Selfish or Self-less

VIDEO: Pastor Jeff – "Jonah ch.4 – Give It Away"
SOW... don't "sift" your seeds!

- Will YOU... "Get it & GO!"
 - Truth - (the Gospel)
 - Love - (the Great Commandments)
 - Obey - (the Great Commission)

If you're a Christ-follower... SOW... don't "sift" your seeds!

Take the Gospel's truth-in-love

GO! Give it away!

(Remember Becky... & St. J...)

VIDEO: “Faces of Amazing Grace”

The Empty Tomb

*1*Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. *2*So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.” *3*So Peter and the other disciple went forth, and they were going to the tomb. *4*The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; *5*and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. *6*And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there, *7*and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. *8*So the other disciple who had first come to the tomb then also entered, and he saw and believed. *9*For as yet they did not understand the Scripture, that He must rise again from the dead. *10*So the disciples went away again to their own homes.

The Empty Tomb (20:1-10)

*** See “the sign of Jonah” & contrast Joe, Nic & Jonah ***

cf. Matthew 12:38ff (see also 1 Corinthians 15:4)

Words Reveal Character

Matthew 12:33-41 = 33“Either make the tree good and its fruit

good, or make the tree bad and its fruit bad; for the tree is known by its fruit. [34](#)“You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. [35](#)“The good man brings out of *his* good treasure what is good; and the evil man brings out of *his* evil treasure what is evil. [36](#)“But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. [37](#)“For by your words you will be justified, and by your words you will be condemned.”

The Desire for Signs

[38](#)Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a sign from You.” [39](#)But He answered and said to them, “An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; [40](#)for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth. [41](#)“The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

Close:

VIDEO: “Faces of Amazing Grace”

STUDY NOTES:

The final scene points us once more toward the setting of Passover ([19:31-37](#)). John reminds us that it is the "day of Preparation" ([19:31](#)), which most naturally refers to Sabbath preparation, not preparation for the Passover (see comments on [13:1](#); [18:28](#)). The balance of the verse makes this clear in that the Jews, whose concern has been purity all along ([11:55](#); [18:28](#)), now wish to

remove the bodies from the crosses because of the onset of dusk and the beginning of the Sabbath. [Deuteronomy 21:22-23](#) gives helpful background, "If a man guilty of a capital offense is put to death and his body is hung on a tree, you must not leave his body on the tree overnight. Be sure to bury him that same day. Thus we can assume that the same group of Jews who asked for a change to the title on the cross ([19:21](#)) now make a second request. In the interest of spiritual devotion to the law, they wish to remove the three men from their crosses. - **NIV Application Commentary**

The Roman practice was to leave crucified bodies on crosses for a long time as a public display of discipline. Some people would last for days on a cross. Outside the city walls, such victims were often attacked by wild animals and carrion, such as vultures. But in order to hasten death, the soldiers would strike the legs with a heavy hammer, accelerating asphyxiation and promoting profuse bleeding as the bones tore through the skin due to body weight. The one crucifixion skeleton discovered in 1968 shows evidence of this: It is a male whose right tibia was completely crushed; his left calf bones (tibia and fibula) were fractured, clear evidence of the Roman mallet. Were the Jewish leaders interested in this practice not only to speed these three deaths but also to further mutilate Jesus and deepen his shame?

But such was not to be. The squad of soldiers break the legs of the two men next to Jesus ([19:32](#)), but when they come to Jesus—and here John makes the point with absolute clarity—they do not break his legs since he is already dead ([19:33](#)). If they are confident of this, however, it seems odd that one of them takes a lance to test him further. But one does, and when Jesus' side is pierced, blood and water flow from the wound. - **NIV Application Commentary**

No doubt... John's primary intention is to let his readers know that Jesus is most certainly dead. Theologically this is important for a couple of reasons. **John is working to affirm the full humanity of Jesus, whose life was dependent on his flesh (1:14).**

Moreover, already in John's time false teachers were doubting the true incarnation of Christ (1 John 4:1-6), and it is likely that in 1 John 5:6-9, he may even be alluding to this event.

But just as with the many other events on this day, John no doubt sees symbolism that goes beyond the surface meaning of piercing. Most evangelicals are reluctant to see sacramental symbolism here (such as baptism and the Lord's Supper in the images of water and blood) although this has been a common view from the earliest centuries. More promising is the view that sees **Passover symbolism at work. John may be making the point that the crucified Jesus qualifies as a Passover victim. He notes, for instance, that Jesus' legs are not broken, likely because it was illegal for any Passover sacrifice to have broken bones. The lamb must be a perfect sacrifice. In case we miss this subtle point, John even alludes to the Passover requirement in Exodus 12:46 at the end of the paragraph, "Not one of his bones will be broken" (John 19:36; see also Num. 9:12; Ps. 34:20).**

But there are more theological allusions to Passover. J. Massyngeberde Ford has successfully argued that one of the responsibilities of the temple during Passover sacrifices was to verify that the lamb was not *already* dead as it was brought forward for sacrifice. This was done by watching for the strong flow of blood that would "spurt forth" when the lamb's throat was cut. The blood must flow, the Talmud later argued, *as water (or fluid)*. Thus the *Mishnah* provides guidelines for testing a valid sacrifice, and flowing, fluid blood is prominent (*m. Hullin 2.6*). Again, the image of Jesus on the cross evokes

major Passover symbolism. His was a *living sacrifice* (cf. Romans 12), a genuine life that had been taken.

Most interpreters agree that John's symbolism points to a sign that the life and cleansing that come now from Jesus' death have arrived. Christ's death is the basis of eternal life and renewal (6:53-54). According to Hebrews 9:19, Moses inaugurated the first covenant with blood, water, and hyssop; likewise, Jesus is inaugurating another covenant through his death.

But we should also note another set of symbols. Water flows from Jesus' body. In John 7:37-39 at the Feast of Tabernacles Jesus gave a specific promise referring to himself and water flowing "from his belly" for any who desired to drink. True, this is a metaphor, and John quickly interprets it to say that this water is the Spirit, which will only come when Jesus is glorified. Water and Spirit have come together frequently in the Gospel of John (3:5; 4:10-24; 7:37-39) and it should come as no surprise. Judaism made the same connection (Ezek. 36:25-32; 47:1-12).

But most remarkably, this union of water and Spirit has been anchored at Tabernacles—the setting of John 7 (which helps us understand 19:34). As we discovered in chapter 7, Tabernacles had a water festival in the late autumn, in which Israel remembered the miracle of water conducted by Moses when he struck the rock at Meribah (Ex. 17:6). This struck rock became a vital part of the Jewish story. It was a rock that gave water and life! In some rabbinic legends this rock followed them in the desert! The rock of water even merged into the promises for the future described by

Zechariah ([Zech. 13:1](#); [14:8](#)), becoming a model for the eternal flowing that would spring from Jerusalem. When the rabbis were asked what this eternal water really represented, their answer was simple: It referred to the Holy Spirit

Paul even uses it in [1 Corinthians 10:4](#) to say that the rock of the desert was Christ. In medieval Jewish commentaries, scholars noted that Moses hit the rock twice. The first time it gave blood and only the second time it gave water.

Therefore [19:34](#) joins [19:30](#) as one more suggestion that at the death of Christ, not only the life-giving benefits of his death, but likewise the promise of his Spirit are now coming free. **[John 19:34](#) is then a symbolic fulfillment of [7:38](#)**, which Jesus gave *at the Feast of Tabernacles*. "Out of his heart [or belly] shall flow rivers of living water" (RSV).

NIV Application Commentary, The - NIV Application Commentary, The – John: From biblical text...to contemporary life.

The tomb and the cross. In the Synoptic Gospels, the tomb of Jesus serves as a prelude from which we await the resurrection. The tomb is shut and sealed, a guard is posted, and everyone awaits as angels arrive and an earth-quake breaks open this grave that cannot contain its occupant. **As Matthew, Mark, and Luke envision the tomb, it is theologically linked to Easter Sunday, becoming a vital part of the early Christian apologetic for Jesus' resurrection.**

John, of course, employs the tomb of Jesus in the resurrection story ([20:1-10](#)). But **there is no account of guards or seals or heavy stones rolled in front. This tomb is the resting place for the great King, the culmination of his work on the cross**, the terminus of his journey through the hands of Caiaphas and Pilate. **The resurrection for John is not a solution to a problem** (Jesus' death and burial), **but another step along the way, as Jesus moves from earth to heaven.** Therefore the tomb story offers little in the way of apologetic material for Easter, but points us to motifs developed on Golgotha.

The tomb thus is not a place of depressing, exhausted defeat. It too, like the cross, is a place of glory and victory. Its chambers, unspoiled by secular use ("in the garden there was a *new* tomb," italics added), **are filled with the fragrance of regal spices as two leading figures of Jerusalem bear Jesus to rest.** There is something here for us to consider when we build our Good Friday worship services. When we cloak the altar, when we extinguish the candles and leave in silence, have we in fact commemorated the defeat of Jesus, the martyrdom of our Lord? This is not John's understanding. Jesus has "finished" his work. The hour is nearing its close.

***Joseph and Nicodemus.* It has been the view of a variety of scholars that Joseph of Arimathea and Nicodemus are not merely historical figures but symbols.** I agree. In many ways their description in [19:38-39](#) sounds similar to the severe exhortation John gives in [12:42-43](#). "Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue; for they loved praise from men more than praise from God." Is Joseph one of these? Is Nicodemus? If

John is identifying a type of disciple, it seems beyond dispute that these are men who lived two lives: They belonged to the inner circle of Jewish leadership, but they were intrigued with Jesus. Nicodemus even speaks up in his defense in [7:50-51](#), and in [19:38](#) John calls Joseph a disciple.

In [12:32](#) Jesus predicted that when he was lifted up from the earth, he would draw "all men to himself." Now that Jesus has been lifted up on the cross, Joseph and Nicodemus are drawn; they step out from their ambivalent positions at tremendous risk and publicly acknowledge Jesus' honor. Imagine a dialogue between Caiaphas, the high priest, and Joseph, a member of his ruling council. Why does Jesus deserve a burial of honor? Why not bury him with frauds and vagrants? **These men risked their personal honor by protecting Jesus' honor.** To bury him like this was a statement noted undoubtedly by their peers throughout Jerusalem.

The models of discipleship we witnessed among Andrew, Peter, Philip, and Nathanael ([1:35-51](#)) as well as the Samaritan woman ([4:27-42](#)), each point to the importance of the public visibility of faith among true disciples. As professionals with considerable social prestige, Joseph and Nicodemus were stepping into the circle of true discipleship, joining the community of the faithful. There is a lot in this that is worthy of notice. Especially among men and women for whom the public visibility of faith comes at some risk, **John is setting before us a sterling example of two men who used their considerable resources to glorify Jesus—and in doing so, chose to become genuine followers of Christ.** - NIV Application Commentary

It was a great trial to Mary, that the body was gone. Weak believers often make that the matter of complaint, which is really just ground of hope, and matter of joy. It is well when those more honoured than others with the privileges of disciples, are more active than others in the duty of disciples; more willing to take pains, and run hazards, in a good work. We must do our best, and neither envy those who can do better, nor despise those who do as well as they can, though they come behind.

- **Matthew Henry Concise Bible Commentary**

“Days of Praise”

(daily online devotional – sent by John Mayer)

October 17, 2014

The Amen

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.” (2 Corinthians 1:20)

The word “amen” is a most remarkable word. It is transliterated directly from the Hebrew into the Greek of the New Testament, then into Latin and into English and many other languages so that it is practically a universal word. It has been called the best-known word in human speech.

The word is directly related—in fact, almost identical—to the Hebrew word for “believe” (*aman*), or “faithful.” Thus, it came to mean “sure” or “truly,” an expression of absolute trust and confidence. When one believes God, he indicates his faith by an “amen.” When God makes a promise, the believer’s response is “amen”—“so it will be!” In the New Testament it is often translated “verily” or “truly.” When we

pray according to His Word and His will, we know God will answer, so we close with an "amen," and so also do we conclude a great hymn or anthem of praise and faith.

The word is even a title of Christ Himself. The last of His letters to the seven churches begins with a remarkable salutation by the glorified Lord: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" ([Revelation 3:14](#)). We can be preeminently certain that His Word is always faithful and true because He is none other than the Creator of all things, and thus He is our eternal "Amen."

As our text reminds us, every promise of God in Christ is "yea and amen," as strong an affirmation of truth as can be expressed in the Greek language.

It is, therefore, profoundly meaningful that the entire Bible closes with an "amen." "The grace of our Lord Jesus Christ be with you all. Amen" ([Revelation 22:21](#)), assuring everyone who reads these words that the whole Book is absolutely true and trustworthy. Amen!

Jonah: (4 chapters... 48 verses)

Series Title: "When God Gives 2nd Chances"

Chapter One: "No Way!" (17 verses)

1. Jonah hears the voice of God...

2. Jonah is called to a people 500 miles away
3. Jonah doesn't want to obey...
4. Jonah ran away... tried to sail to Tarish...
5. Nineveh was considered evil in every way
6. **Ever heard God but not listened to Him**
 - **Your Prejudices**
 - **Your Plans**
 - **Your Priorities**
7. **Ever blatantly disobeyed God & lived to tell about it?**
8. **Ever felt the Lord hurl a violent wind upon you?**
 - **Not all difficult wind is of the enemy**
 - **Some wind is to rekindle worship!**
 - **There are NO physical solutions to spiritual problems!**
9. **Ever had somebody love you enough to call you back to obedience to God?**
10. **Ever notice how you can insulate yourself in your sin... to the point of literally ignoring and sleeping thru anything?**
11. **Ever notice how your sin can "sink the ship" with everyone else still on board?**
12. **Ever felt God's storms getting worse and worse and worse... until you repent.**
13. **Ever notice you cannot run away from God?**
14. **99% obedience = 100% disobedience**
15. **Ever notice how running away from God always has consequences?**

- Some consequences are invisible...
 - Some consequences are delayed...
 - Some consequences are devastating.
 - Some consequences are eternal!
16. Ever been blown away from unexpected mercy and grace?
 17. **Ever noticed how God's plan is always bigger than your storm(s)?**
 18. **Ever noticed how there are others who get hurt in/by your storms of disobedience?**
 19. **Ever notice how things improve when God is glorified?**
 20. Ever been amazed by God's instruments of grace?
 21. **Ever notice how God's assignments don't always make sense (and test our flesh)?**
 22. Ever notice how God tends to be more of a crock-pot than a microwave?
 23. Ever felt like a Jonah???

Chapter Two: "Pray" (10 verses)

1. Ever called out in distress to the Lord?
2. Ever heard Him directly respond to you?
3. Ever realized God's discipline in your life?
4. Ever repented of what you've realized?
5. Ever thanked God for your consequences?
6. Ever truly surrendered & gone ALL-in?
7. Ever given thanks for your tests/trials?
8. Ever literally cried out to Jesus?
9. Ever given up on ALL but the Gospel?
10. Ever realized that you need to be undone?

11. v.9 = Ever committed to sacrifice to the Lord with a voice of thanksgiving???
12. Ever been thankful “no matter what?”
13. v.10 = “Then God commanded...”

Chapter Three: “Obey” (10 verses)

1. See God’s “big idea” (3 step plan) in J3
 - God initiates
 - Lives change
 - Believe, Receive, & Repent
 - Event (salvation) & Process (sanctification)
 - Disciples obey
 - God initiates (etc.)
2. “Then God spoke... a second time...”
3. **Don’t miss the power of God’s spoken word!**
 - God to Jonah....
 - Jonah to the Ninevites

Chapter Four: “Give It Away” (11 verses)

1. Link last verse of ch.3 with 1st of ch.4...
2. Disney would end Jonah after ch.3
3. Jonah’s story truly unfolds in ch.4
4. **Jonah is like the “old brother” parable**
5. *“Jonah became greatly displeased...”*
6. *“...and he (Jonah) became angry/furious”*

7. **How dare he/we hoard God's mercy & grace!**
8. **Attitude/heart is EVERYTHING when it comes to obedience!**
9. **Jonah's heart if filled with anger, selfishness, & bigotry (v.1-2)**
10. **Jonah is so self absorbed "I'd rather die..." (v.3)**
11. **God calls Jonah out in v.4**
12. **v.5 shows the "want-to" of Jonah and his hardened heart (still no changed heart).**
13. **vv.6-8 = God sends Jonah more grace (a shade tree in the midst of the heat)**
14. **v.9 = Jonah is "angry" and pitiful to the point of wanting to die over God pulling away the grace He gave Jonah...**
15. **vv.10-11 = Jonah how dare you throw a temper tantrum over my taking away the "shade" I graciously gave you... while, simultaneously, you could care less about the eternal potential for God's wrath to devastate the 120,000 people in Nineveh**
16. **HOW YOU LOVE PEOPLE... REVEALS HOW & IF YOU TRULY LOVE GOD!**
17. **Jonah teaches us about Jesus... and His Gospel - Amen.**
18. **Some Jonahs use a bull-horn, others reveal themselves thru their selfish silence...**
19. **NOTE: Jonah's never see themselves as a Jonah...**

“the sign of Jonah”

1. Matthew’s account of “the sign of Jonah” clearly reveals that the reference goes far beyond the “3 days” parallel... See the connection/contrast between the Ninevites & the Jewish leaders...
2. Miraculous 3 days in the tomb/belly
3. See the miraculous Gospel parallel between Jonah & Jesus’ experiences...
4. Compare & Contrast Joe, Nic, and Jonah
 - a. Jonah rejects...
 - b. Joe & Nic accept