

The title of this morning's sermon is, *"The Christ in Jonah – Part III."*

On Sunday mornings we're working our way through Luke's Gospel verse-by-verse and we find ourselves in the account of Jesus calming the storm. We've been comparing this account w/ the story of Jonah. We're looking at both passages side-by-side, so please make sure your bibles are open to **Luke 8** and **Jonah 1**.

If you look at the top of your bulletin it says...

Note: Lesson 1 and Lesson 2, Parts I-VI are from the previous sermons.

Let's briefly review these lessons...

LESSON 1: THE OLD TESTAMENT IS ABOUT JESUS.

Heb 10:7 Jesus said, **"Behold, I have come – in the volume of the book (referring to the OT) IT IS WRITTEN OF ME."**

Jesus is revealed throughout the Old Testament in types and shadows that prefigured Him:

- **Heb 10:1** **The Law** (referring to the OT) **was only A SHADOW of the good things to come not the REALITIES themselves.** The realities are found in Christ!
- **Col 2:16-17** **A festival or a new moon or Sabbaths...are A SHADOW of things to come, but the SUBSTANCE is of Christ.**

Of all the types in the OT, Jonah is one of the strongest and most interesting, b/c he's also identified as a **sign**...

Matt 12:39 [Jesus said], **"An evil and adulterous generation seeks after a sign, and no sign will be given to it except THE SIGN OF THE PROPHET JONAH.**

So we've been looking at the ways Jonah is a type of Jesus, b/c they're particularly strong in the account of Jesus calming the storm.

Look at Lesson 2...

LESSON 2: JESUS AND JONAH (PART I) LEFT JEWISH TERRITORY FOR GENTILE TERRITORY.

When Jonah and Jesus set out across the sea, they both left Jewish territory and headed to Gentile territory.

LESSON 2: JESUS AND JONAH (PART II) EXPERIENCED A TERRIBLE STORM.

Pretty self-explanatory: they both encountered storms that threatened to destroy the ships and drown the sailors.

LESSON 2: JESUS AND JONAH (PART III) SLEPT DURING THE STORM.

Despite how terrible the storms were, both men were able to sleep soundly below the deck...UNTIL the next part of Lesson 2...

LESSON 2: JESUS AND JONAH (PART IV) WERE WOKEN BY SAILORS.

In both accounts when the sailors thought they would die they woke Jesus and Jonah.

LESSON 2: JESUS AND JONAH (PART V) WERE WILLING TO LAY DOWN THEIR LIVES FOR OTHERS.

In a moment of selflessness – that was very uncharacteristic of Jonah in the rest of the book – in **verse 12** he said, **“Pick me up and throw me into the sea; then the sea will become calm for you.”**

Jonah basically told the sailors:

- *You have no other choice.*
- *There is only one way for you to survive.*
- *If you don't want to perish, then I must perish!*
- *If I die, then you can live!*

So they threw Jonah overboard, and the parallel is the only way we can live eternally is if Jesus lays down His life for us.

The next part of Lesson 2...

LESSON 3: JESUS AND JONAH (PART VI) CALMED THE STORM.

Although in different ways, both Jesus and Jonah were responsible w/ the calming of the storm.

And I see a parallel w/ the way Jesus calms the storm of God's wrath that's against us...

In Jonah's day picture the raging storm that threatened to destroy the boat and the sailors in it. But that storm pales in comparison to the storm of God's wrath that's against us b/c our sins. So the idea is:

- When Jonah was thrown into the sea, he calmed that wrath.
- When Jesus is thrown into the sea of God's wrath, He calms the wrath that's against us.

Now we can move on to new material, and this brings us to the next part of Lesson 2...

LESSON 2: JESUS AND JONAH (PART VII) WERE WITH MEN WHO CAME TO FEAR THE LORD.

Jonah 1:16 Then the men FEARED THE LORD EXCEEDINGLY, and offered a sacrifice to the LORD and took vows.

Luke 8:25 But He said to them, “Where is your faith?”

And THEY WERE AFRAID, and marveled, saying to one another, “Who can this be? For He commands even the winds and water, and they obey Him!”

When Jesus said, **“Where is your faith?”** this was a rebuke:

- First Jesus rebuked the wind and waves, and then He rebuked the disciples
- First He silenced the storm, and then He silenced the disciples’ unbelief.

Up to this point I’ve tried to communicate the understandable terror the disciples were experiencing. When you know you’re about to die it’s reasonable to be afraid. So why the strong rebuke?

First, in the parallel account we discussed two weeks ago, in **Mark 4:38** they said, **“Teacher, do You not care that we are perishing?”**

They criticized Jesus right before this and that alone warranted a rebuke! After months of being w/ Jesus, they should’ve known He cared for them.

Second, if you look back at **verse 22** Jesus said, **“Let us cross over TO THE OTHER SIDE OF THE LAKE.”**

This was a statement about what was going to happen. They were going to make it to the other side! Since they hadn’t made it yet, they didn’t really need to be afraid. Jesus didn’t say it would be a smooth trip across the sea, but He did say it would be a trip across the sea...not a trip halfway across and then to the bottom.

Warren Wiersbe said, *“Their problem was not the storm around them but the unbelief within them. Actually, their unbelief was more dangerous than the storm.”*

Now let me get you to think about something...

The fact that Jesus stopped the storm when He did, reveals He could’ve stopped it...before it even happened. The storm was clearly part of Jesus’ plan for the disciples. I would say it like this...

This account takes place on the same day Jesus taught the parables earlier in the chapter, and this situation w/ the storm was just as much a part of the day’s teaching as the parables were!

So the question is: what was Jesus trying to teach them? Obviously:

- He wanted to teach them how powerful He was.
- He wanted to teach them He could control nature itself.

But it's more than that. Look at the question they asked: **“Who can this be?”**

It's interesting to see them say this, b/c they knew who Jesus was by this point:

- They knew He was the Messiah.
- They knew He was a great Prophet.
- They knew He was a miracle worker.

But when they saw Him control nature like this, they started wondering if He was also God in the flesh.

Why would they start coming to that conclusion?

The OT clearly identified this sort of control over nature belonging to God Himself. Listen to these verses:

- **Psa 65:7 You still the noise of the seas,
The noise of their waves,**
- **Psa 89:9 You rule the raging of the sea;
When its waves rise, You still them.**
- **Psa 107:29 He calms the storm,
So that its waves are still.**

The disciples knew only God Himself had this sort of control over nature, so here's something that sort of brings us full circle...

In the entire OT what is one of – if not – the clearest examples of God demonstrating control over nature?

The Book of Jonah! Of course the disciples knew what happened w/ Jonah. So when they saw Jesus do this they said, **“Who can this be?”** Or in other words, “Only God can do this, so...

- Is Jesus divine?
- Is He God in the flesh?

And do you know how that realization made them feel?

In **verse 25** look at the words **they were afraid**. Other translations say **frightened** or **terrified**. This is fascinating, b/c it's not talking about them being **afraid** DURING the storm. This is talking about them being AFRAID after the storm was calmed!

So what were they afraid of?

John MacArthur said, *“The only thing more terrifying than having a storm outside the boat was having God in the boat.”*

Think of it this way...

In the account w/ Jonah, when the men in the boat saw the storm was calmed it says...

Jonah 1:16 The men FEARED THE LORD EXCEEDINGLY, and offered a sacrifice to the LORD and took vows.

You see they became afraid of God when they saw Him calm the storm.

Now imagine that same God who calmed the storm is also standing in the boat w/you! Put yourself in the disciples' place and you'd be afraid too!

Look at the next part of Lesson 2...

LESSON 2: JESUS AND JONAH BOTH (PART VIII) WERE "BURIED" FOR "THREE DAYS AND THREE NIGHTS."

Jonah 1:17 Now the LORD had prepared a great fish to swallow Jonah. And Jonah was IN THE BELLY OF THE FISH THREE DAYS AND THREE NIGHTS.

1 Cor 15:4 [Jesus] was buried, and He rose again the third day.

In last week's sermon we saw Jonah thrown into the sea. That was his death, and it pictured Christ's death. After that is the burial, so let me make the type clear:

- Jonah went down into the heart of the sea like Jesus went down into the heart of the earth.
- Jonah was buried in a fish, like Jesus was buried in a tomb.

And Jonah's burial takes place in **Jonah 2**. Here's what's interesting when you read this chapter...

You say, "*Is he alive or dead?*"

Jonah 2 uses such strong burial language you'd practically think Jonah was dead. But it's this language that helps establish the type between Jonah's burial and Jesus' burial.

When I was going over my sermon w/ Katie she said, "You better make it clear Jonah wasn't really dead, or people are going to think that!" So to be clear Jonah didn't really die...the chapter just makes it sound that way b/c of the typology.

Look at **verse 1**...

1 Then Jonah prayed to the LORD his God from the fish's belly.

Although it's subtle, this begins the type between Jesus' burial and Jonah's burial, b/c you can see that both men died and were buried, BUT...

- They weren't dead! They were aware and conscious.

- Jonah was as alive in the heart of the ocean as Jesus was alive in the heart of the earth.

Now maybe you've wondered before where Jesus went for those days and nights between His death and resurrection. Hopefully I can answer that for you!

First, let me tell you where Jesus DIDN'T go. He didn't go to heaven! Let me give you one account that makes this clear...

After Jesus was raised from the dead, Mary Magdalene went back to the tomb. Jesus was there, but she didn't recognize Him. It says she thought He was the **gardener** who probably took care of the area.

When Jesus said her name, she recognized Him and was about to embrace Him, but **John 20:17**...

Jesus said to her, "Do not cling to Me, for I HAVE NOT YET ASCENDED TO MY FATHER."

So Jesus made it clear He didn't go to heaven after His crucifixion. It would actually be another 40 days before His ascension.

So if Jesus didn't go to heaven when He died, where was He?

He actually told us where He was in the verses about Jonah that I've quoted a few times up to this point...

Matthew 12:40 As Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights IN THE HEART OF THE EARTH.

When it says Jesus was **in the heart of the earth**, it actually means He was in the same location others were in when they died.

I was thinking about something this last week that I hadn't considered much before...

Heb 2:17 says in all things [Jesus] had to be made like His brethren.

We think about the different ways He identified w/ us and we most often think of His earthly life. But the truth is He identified w/ us even in His death too, including going to the same location people go to and that's **Sheol**.

Let me briefly explain this place...

Sheol is not heaven or hell. It's the temporary location – or abode – of the dead, until people go to their permanent location in heaven or hell.

- In the OT it's also called **the pit** or **the grave**.

- In the NT it's called **Hades**...b/c **Hades** is the Greek translation of the Hebrew word **Sheol**.

In the Story of the Rich Man and Lazarus – we learn **Sheol** – or **Hades** – contains two compartments:

- A place of torment...that's where the Rich Man was.
- And a place of comfort...that's where Lazarus was.

There's also a great separation between these two locations. The Rich Man cried out to Abraham for mercy, and Abraham said...

Luke 16:26 “Between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.”

It's clear you can't go from one place to the other.

There aren't many places in Scripture that we get to see people after they died. There's...

- The Rich Man and Lazarus...
- Moses and Elijah at the Transfiguration

And then there's one other very unique situation...I don't think there's anything else in Scripture like it...

At one of the lowest points in King Saul's life he went to visit a medium b/c he wanted to consult w/ the prophet Samuel. Interestingly Saul wouldn't listen to Samuel when he was alive, but when he was dead he wanted to know what he had to say.

Listen to the way the medium described Samuel showing up...

1 Sam 28:13 The medium said, “I saw a spirit, COMING UP OUT OF THE EARTH.”

Samuel was a godly man, but it doesn't say he came down from heaven; it says he came up from the earth...or out of **Sheol**. This is where the dead were in the OT.

When Jesus was on the cross, in **Luke 23:43** He famously told one of the thieves, “Assuredly, I say to you, today you will be with Me IN PARADISE.”

People quote this and say Jesus took this man straight to heaven when He died, but we know from Jesus' own words that He didn't go to heaven when He died. So there are two possibilities...

Paradise could be the place of comfort in Abraham's Bosom, so Jesus could be saying He would take the thief w/ Him there.

The other possibility is the comma should be in a different place. There are no commas in Greek. We add them:

- Instead of saying, **“I say to you, TODAY YOU WILL BE WITH ME IN PARADISE.”**
- He could’ve said, **“I SAY TO YOU TODAY, you will be with Me in Paradise.”**

One reason some people think **Paradise** refers to heaven instead of the place of comfort in **Sheol** is **paradise** refers to heaven two other times in the NT:

- **2 Cor 12:4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.**
- **Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which IS IN THE MIDST OF THE PARADISE of God.**

But **Paradise** is also a name for Eden before The Fall, so we know it’s not ONLY a name for heaven.

I tend to think Jesus was simply telling the thief that day he would be w/ Him in heaven in the future.

Whatever the case, we know Jesus didn’t go to heaven when He died, and me show you one other place that makes this clear...

Please mark **Jonah 2** and turn to **Acts 2:24**.

Peter preached this amazing sermon at Pentecost b/c he wanted the crowd to understand what happened. He said they were seeing the result of Jesus’ resurrection:

- Jesus ascended to heaven and then sent the Holy Spirit.
- Jesus ascended, and the Holy Spirit descended.

And the only way Jesus could ascend is if He was first raised from the dead...look at **verse 24**...

24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. 25a For David says concerning Him:

Pause right here...

Peter is going to quote David in **Psa 16**, but you need to know David isn’t just talking about Jesus, he’s talking as though he IS Jesus:

- Jesus is speaking THROUGH David, specifically about His time in the grave.
- Read these words as though Jesus is saying them while He’s buried.

25b [Jesus is speaking and He says] ‘I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken.

26 Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope.

27 For YOU WILL NOT LEAVE MY SOUL IN HADES (this is the NT equivalent of **Sheol**; in fact, this is a quote of **Psa 16** and in **Psa 16** it says **Sheol** instead of **Hades**),

Nor will You allow Your Holy One to see corruption.

So Jesus was dead, but He didn't talk about being in heaven. Where did He say His soul was? In **Hades** or **Sheol**.

Now by this point you're probably saying...

*"I thought we were comparing Jesus and Jonah? Why this long discussion of Jesus being in **Sheol**?"*

Great question. I'm glad you asked!

Turn back to **Jonah 2**.

Guess where Jonah said he was when he was buried?

Look at **verse 2**...

2 And he said:

"I cried out to the LORD because of my affliction,

And He answered me.

"Out of the belly of Sheol I cried,

And You heard my voice.

This obviously isn't what we would expect Jonah to say. We would expect him to say **"Out of the belly of the FISH I cried."**

But in saying that he's in **Sheol** it makes the typology w/ Christ even stronger.

Let me show you one more verse. Look at **verse 6**...

6a I went down to the moorings of the mountains;

Obviously the sea doesn't have **mountains** in it. It doesn't sound like he's buried deep in the sea, it sounds like he's buried deep in the earth!

6b The earth with its bars *closed* behind me forever;

You would expect Jonah to say the water **closed** in behind him, but instead he says it was the earth. Let me read these words in a few other translations:

- **NIV The earth beneath barred me in forever**
- **NLT I was imprisoned in the earth**
- **NAS The earth with its bars was around me forever**

This isn't the language of drowning in the ocean; this is the language of burial in the earth.

And look at the next part...

**6c Yet You have brought up my life from the pit,
O LORD, my God.**

I told you earlier **the pit** is a synonym for **Sheol** or **the grave**. Again, it's the OT way of referring to death.

So Jonah was looking forward to God raising him up from the **pit**, which is to say he was looking forward to God raising him from the dead.

And this establishes the type w/ God the Father raising Jesus from the dead. We'll look at that in detail in our next sermon, which I believe will be our last sermon comparing Jesus and Jonah.

For now, I want to do something...

I've been discussing **Sheol** – or **Hades** – and I want to show you what happens to this temporary location or abode of the dead in the future.

Please turn to **Rev 20**. We won't turn anyplace else.

Let's start at **verse 11**...

11a Then I saw a great white throne and Him who sat on it,

Jesus is the One who sits on this throne. This is based on **John 5:22** and **27** where Jesus said **the Father judges no one, but has given all judgment to the Son**.

In one moment, all the unbelievers throughout history are resurrected out of the place or torment in **Hades** – or **Sheol** – to stand before Christ as He sits on this throne:

- This is the most terrifying moment that will ever take place.
- Nothing else in history will ever compare w/ these verses.

11b from whose face the earth and the heaven fled away. And there was found no place for them.

I think this is a figurative way of describing the terror of the moment: even the earth and the sky – or all the physical world – try to escape, and it doesn't say they move away; it says they **flee**. But there's nowhere to go; no place to hide.

12a And I saw the dead, small and great, standing before the throne,

Eph 2:1 says we were dead in trespasses and sins, but we were made alive.

these individuals remained spiritually dead in their trespasses and sins.

And it says **small and great** to communicate nobody escapes this judgment:

- Not the most insignificant, poorest, weakest people in the world.
- Not the greatest, most famous, wealthiest, most powerful people in the world.

For a moment, think of a courtroom...

Most of the time everyone sits. One of the only times defendants stand is when they're being sentenced. That's why these people are **standing**:

- There's no discussion.
- There's no defense.
- There are no excuses.
- Nobody will be explaining why they rejected Jesus.
- Nobody will be talking about how this happened to them during their lifetime...
- Or this person treated them this way...
- Or they lost this loved one so they get to be mad at God.

Instead it's silence.

12d and books were opened (I'll discuss these books in a moment). **And another book was opened, which is *the Book of Life*** (I'll discuss this book too). **And the dead were judged** (notice this next part...) **according to their works, by the things which were written in the books. 13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them** (I'll discuss **Hades** in a moment too). **And they were judged, each one** (notice for the second time) **according to his works.**

The Bible is repetitive when it wants to make sure we don't miss something, and twice we're told these people are judged **according to [their] works.**

I think the books that were mentioned earlier were the records of these people's lives. Maybe there's a book for each person.

These people thought they were good enough to get to heaven, so they're judged to see how good they really were...and it will be shown they weren't good enough.

If you don't receive the righteousness of Christ that comes by faith, you stand before God in your own righteousness - or I should say unrighteousness - and find out how far you were from having the righteousness necessary to enter heaven.

Look at **verse 14**...

14 Then Death and Hades were cast into the lake of fire (this is what we think of as hell). **This is the second death.**

Scripture personifies Death as an enemy that's defeated by Christ's sacrifice, which is why Death is capitalized in most bibles. By saying **Death** is cast into the lake of fire, we're seeing the final end of this ancient enemy.

We also see the end of **Hades**, which is the main reason we read these verses...

You see **Hades** is different than hell in that **Hades** ends up being thrown into Hell. **Hades** comes to an end too, b/c there's no more need of it. It's empty: all the inhabitants have been delivered to their eternal resting places:

- All believers are in heaven.
- All unbelievers are in hell.

15 And anyone not found written in the Book of Life was cast into the lake of fire.

This **Book** is also called **The Lamb's Book of Life**, and it contains the names of all those who have put their faith in Christ. Those w/o their names in this book are cast into hell.

And this brings us to our last lesson...

LESSON 3: JESUS SITS ON THE THRONE AS YOUR JUDGE OR HIGH PRIEST.

In **Luke 8:25** the disciples said, "**Who can this be?**"

This is one of the most important questions we can ever ask b/c the answer determines where we spend eternity:

- The disciples asked this when they saw Jesus calm the storm. They started to get some revelation of the answer, and they became afraid.
- I can't imagine the even greater terror they would've experienced if they saw Jesus on the Great White Throne.

The verses we just read give us greater revelation than even the disciples had standing in that boat w/ Jesus. We can better answer this question, "**Who can this be?**"

And in a sense the answer depends on your relationship to Christ:

If you're an unbeliever, then the answer is Judge:

- You'll be at the judgment we just read.
- You'll be judged by your works, and they'll be shown not to have been good enough.
- Then you will be cast alive into the lake of fire.

The fear the disciples experienced paled in comparison to the fear unbelievers will have when they stand before the Lord on that day.

But if you're a believer you don't have to have this fear...

The truth for us is when we see Jesus sitting on the throne, He doesn't sit as our Judge...

- He sits on the throne as our High Priest.
- He sits as our Advocate and Savior.
- He sits as the Lord who loved us enough to die for our sins.

Use your bulletin to look at the first few words of the closing song. It says...

*Before the throne of God above
I have a strong and perfect plea:
A great High Priest, whose name is Love,
Who ever lives and pleads for me.*

If you've repented and put your faith in Christ, you'll stand before Jesus as loving Savior and High Priest. If you haven't repented and put your faith in Christ, then you will face Him as the Judge we read about.

If you have any questions about anything I've said, Pastor Doug and I will be up front after service and we would consider it a privilege to have the opportunity to speak w/ you.

Don't leave here today without knowing if Jesus is your Judge or High Priest.

Let's pray.