

If you have a bible, you can turn to Jonah chapter three – that’s where we’re going to be. If you don’t have a bible with you, there should be one in the back of the pew or the bottom of the pew if you are on one the front rows. And I think that Jonah chapter three is on page 774 of that bible. And so that’s where we’re going to be this morning. As you’re turning there, let me continue to encourage you. Our lead pastor, Matt Chandler is out on sabbatical. My name is Beau; that’s why I’m teaching this morning. Typically we video sermons here on Sunday mornings. And so Matt, our lead teaching pastor here is out with his family. And so let me just encourage you to pray for he and Lauren and Reid and Audrey as they’re away – they’re going to have a couple more weeks and then be back. I met with them this week and he’s defiantly ready to be back. If you know anything about Matt, he’s defiantly one of the most A.D.D. individuals you’ll ever meet. And so he’s getting antsy to get back but I think that the Lord has more to speak to him in the next couple weeks. And so pray that direction with me.

I’m really glad that you’re here this morning. If you’re just joining us, if you haven’t been here over the last month, essentially what we’ve done this summer as a family, a church family here is we are walking through the book of Jonah. Jonah is a book written by Jonah – it’s an autobiography of Jonah. And Jonah was a prophet of God – a religious man. And so we’ve just kind of been walking through his story. And what we’ve gotten through to this point just as way of brief review is that in Jonah chapter one Jonah, a prophet of God, God comes to Jonah and asks him to go evangelize and to go minister to a group of people that he really doesn’t like. A group of people outside of Israel. He tells him to go to the city of Nineveh. And the city of Nineveh at the time that Jonah wrote this book was the biggest, baddest, cruelest city on the face of the known planet. And so God asking him to that’s a very irrational thing but Jonah, we find the reason he says no to God is not because it was irrational but because he was very self righteous – he was a self-righteous man and he thought he was God’s chosen, which he was, but in thinking that, he began finding his identity in being God’s chosen and thinking that he was better than those who are outside of the nation of Israel. And so when God says, Hey, I want you go from Israel – go speak to the Ninevites, go share with them the grace and mercy that I have for them. Jonah says, No way; I’m out. And he runs away from God. And he doesn’t just run away from God like we run away from God, I mean run away, go do other things, I mean, he completely leaves the country. He gets on a boat to go, if you know anything about Israel, Israel is in the center. Nineveh was east – think Iraq, Iran. And he flees to Tarshish, which is west, which is modern day Spain. And so God asks him to go to Iraq and Iran from Israel, and he so doesn’t want to obey the Lord that he gets on a boat headed for Spain. And in that boat we found in the first week that God, in His mercy chases Jonah down, sends a storm, Jonah ends up getting chunked over the side of the boat into the Mediterranean sea and last week as we read a fish, God appoints a fish, yes we believe here a literal fish. If you want to know why we believe that, go listen to last week’s sermon on iTunes. But God appoints a literal fish that swallows Jonah. Jonah’s inside a fish, kept alive by the God of the universe for three days and three nights, and while he’s inside of the fish we learned last week, some pretty significant things happen in Jonah.

And we’ve been really trying to focus on three things this summer as we read through the book, or trying to see three things together. One is that there is a huge difference between religion and between the Gospel. There is a massive, massive, stark, stark contrast between religion, which is man trying to reach the god, and the Gospel, God reaching to man through Jesus Christ and drawing him and forgiving him and rescuing him. And what we got to see in Jonah while he was in the belly of the whale, he went from having a religious heart to having a Gospel-transformed heart. Because

what happened in the belly of the whale is he preached to himself the Gospel as we talked about last week. And when the Gospel drops, when he got it, it changed everything for Jonah. It changed everything.

And the second reason-thing that we've been trying to look at all summer long is that in Jonah we've been able to see a concrete picture of getting the Gospel – what it looks like when the Gospel goes from the top of your head to the bottom of your heart, when it spreads and you get it, when it falls in you. And that's happened in Jonah.

And what we're going to do this week, so that's where we left off last week – that he was in the belly of a fish and that he, in the depth of his depravity, cried out to God, realized that God's grace was infinitely deeper than his depravity. And when Jonah realized that, it says that the fish in Jonah two, ten vomited Jonah back up. And essentially what it's saying is that Jonah got what God wanted him to get. He got my self-righteousness is rags. I'm saved by grace and grace alone. And once he got that he was, as it were, born again. The Gospel fell, his faith rose, and he was born again – resurrected on to dry land. And so that's where we're picking it up this morning. And I want to start in verse, I know I said chapter three; let's start in chapter two verse ten because chapter two, ten is really going to be, chapter two verse ten rather is really going to be the springboard by which a lot happens this morning.

And so Jonah is in the belly of this fish. The Gospel essentially, even though he wouldn't have called it the Gospel, God's grace is made real to him as he thinks about the temple, and then this is what happens: It says, "And the LORD spoke to the fish, and it vomited Jonah out upon the dry land." And why I wanted to start here is because here's going to be a crucial point for you and I to get together this morning is that mission, the beginning of mission, the beginning of missional living, the beginning of whatever you want to call it, evangelism. The beginning of mission for Jonah's life and for our life is resurrection. The beginning of mission, mission has its roots in resurrection. And Jonah is going to exemplify that for us. And we'll talk about, a little bit later why that's so crucial for us but that's why I wanted to start here because "the LORD spoke to the fish, and it vomited Jonah out upon the dry land" and now, now that Jonah has essentially died to himself and been resurrected, he's ready to go share the Gospel with the Ninevites, which is the third thing that we've been looking at this summer is that, woven throughout the heart of this book is God's love for a city that doesn't necessarily love Him and God's love for a people that don't necessarily care about him, aren't necessarily looking for him, don't agree with what His word says, God had grace on the city of Nineveh. And it wasn't until Jonah preached the Gospel to himself that he was ready to go preach the Gospel to a city.

And that's where we left last week. And so Jonah is resurrected, and resurrection is going to be the springboard for mission. Resurrection is going to be the springboard for him living missionally and going to the city and here we go: Then in chapter three verse one then after he's been resurrected, "Then the word of the LORD came to Jonah the second time..." Now the first time it said in chapter one, we'll read that here in a minute but it says He "came to Jonah the second time, saying, 'Arise, go to Nineveh, that great city, and call out against it the message that I tell you.'" Now this is almost identical to what God had said before Jonah was swallowed by a fish, was in the belly of a fish and go vomited back out. Look back at chapter one verse two. Actually you can start in one, one. This is how the entire book starts out. It says, "Now the word of the Lord" in chapter one, one "came to Jonah saying, 'Arise, go to Nineveh, [the] great city, and call out against it, for their evil has come up before me.'" And so in chapter three verse one, essentially Jonah didn't get it the first time, his response was No, I'm not going to go to that city. And so I'm going to run. In chapter three, look at his response: God calls out to him, doesn't say the exact same thing, and I think that this is subtle but interesting. If you look at chapter three verse two it says, "Arise, go to Nineveh, [the] great city and call out against it the message that I tell you." The first time God asked him he said go "call out against it, for their evil has come up before me." this time, he says, I'm not even going to tell you what to go to call out against them. I just want you to go, and when you get there, I'll tell you. And Jonah has had his heart so transformed that, where as the first time when God said, this is exactly what I want you

to do he said no. This time when he says I want you to go there. I'm not even going to tell you what to do, he says yes. I mean this man has been so transformed.

John Calvin actually says about Jonah in this verse that we're about to read says "Jonah proves how much he had improved under scourges." That God disciplined Jonah in the way that he's about to respond that we're about to read proves how much he's improved. "He had been severely chastised but we know as most of the unbelieving harden under the rod and vomit fourth their raging against God Jonah, on the contrary, shows here that chastisement by the Lord has been useful for him. For he was subdued and led to obey God." And this is why Calvin can say that because listen to Jonah's response in verse three: God says call out against it. Go to that great city. Which, by the way it's just as irrational as it was in chapter one. It's just as an irrational of a thing for God to ask Jonah to do. We said a couple of weeks ago that it would be like asking Jonah to go to the middle of Red Square during to height of the Cold War and say hey, um, you need to repent. It's foolish. It's irrational. What God asks Jonah to do is just as irrational as it was back in chapter one when Jonah ran, if not more so but Jonah, verse three, "So Jonah arose and went to Nineveh." And Calvin says about this. "This change that he went is to us a remarkable example. And this is what the Lord has ever in view whenever He roughly handles us through storms – that we would be chastised, and the result would be us being obedient to the Lord, whereas before we had been disobedient." And so the Lord asks him to go, "Jonah arose and [he] went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, three days' journey in breadth."

And let me just by way of review remind you what Nineveh was. Nineveh in the time that Jonah is writing is the biggest, baddest, cruelest, most-in-charge of the known world city of the time. In fact, let me give you some specs again. I know I gave these to you a couple of weeks ago but it says this: "The city itself was in circumference 60 miles." And again, get DFW out of your mind. We love the suburban spawn in DFW, the DFW airport is as big as New York City, if not bigger the land mass. But for a city in this day and age to be sixty miles in circumference is a massive deal. And not only is sixty miles in circumference but the walls around the city were a hundred feet high. The walls were so wide that three chariots at one time could run around the walls. And so not just that they were a hundred feet high but they were so wide that, on the top of the walls, if you put three chariots side by side, they could run around the walls simultaneously. That's how big, how high, how wide theses walls were. And not only that, there were 1500 towers along the walls, each of the towers was 200 feet tall. I mean this city is massive – this is a massive city. In building this city there were no less than 140 myriad of men history tells us for eight years that it took to build this city – a myriad being 10,000. The number of men that it must have taken to build this is 1,400,000 people. And some believe the city itself at this time had 2,000,000 people. And so I just want you to know God is asking Jonah after resurrection, Hey, I want you to do this but what He's asking him, it's still irrational. It's a great city and He's saying, "Jonah, I want you to go to this city which, by the way, historically has not only not worshiped the same god but killed the Israelite people – savagely killed the neighboring countries around. So it's not just a big city, it's a really really unfriendly city. The unfriendliness that most of which you and I, most of us have never seen this kind of unfriendliness. I never been walking into the city limits and had to deal with this. And so this is where Jonah is going. This is where God sent \Jonah. So He has Jonah die to himself, and then once Jonah gets Him, life doesn't just get all grand and better – it's important that you know that. He sends him on mission to the hardest to reach place in the entire universe. And I'm praying that some of you hear that like Ben Chessman has heard that – that salvation, Jonah dying to himself in the whale and him being resurrected. That's not the end of the story – that's the beginning of a new story, and a new story that may just cost you your life if you really believe it.

That what's happening in Jonah's life right now. It's incredible. And so he goes into the city, in verse four, "Jonah began to go into the city, going a day's journey. And he called out, Yet forty days, and Nineveh shall be overthrown!" So not only does he go into the city but Jonah goes into the city and begins to preach repentance to the city that really doesn't want to hear repentance. Now I know some of you have seen the guys over at UNT that get on the Free Speech area

and that call out. Drastically different that what we're talking about here. Drastically different. I mean he's going into a city that has, they're religious – they believe in god. They're not atheists; they do believe in god, and he's saying, Listen, My God, the real God... He walks into the city and with a loud voice in the middle of the city says, repent. Repent. He's evangelizing. He's evangelizing; we call that here missional living, and sometimes I wish instead of, you know, missional living is not really in the bible. I mean, the principle of it is but the wording. Sometimes, instead of creating our own words, I wish we could have just kept the biblical words. But evangelism is what Jonah is doing – he's walking into the city, and though he doesn't know it, is the Gospel at that point – he's sharing the Gospel.

Now I don't know if you know this but Gospel is not a religious word. The word Gospel is a Greek word that was used in times of war for the Greek city states. What would happen is these Greek city states, and if you know history at all, they would war against each other. So Sparta, which is one that most of us know. Athens. All of these city-states would go to war. And as they would go to war. Whoever would win would send a messenger back to the city. So if Sparta went off to war, and they were away from Sparta and they won the war, which usually the Spartans did, they would send a messenger. And the word messenger is actually where we get our word for angel. Same word. They would send a messenger. And you know what the messenger would take back to the city? Good news. You know what that good news was called? The Gospel. The Victory. But the Spartans had won the victory and so these messengers would carry the gospel back to the that, whoever had won the victory, and they would share the gospel with the entire city.

And there's a cool story. I was in Athens. I don't know if you have ever been to Greece but I was in Athens and I went down to Marathon, which is where is where we get our word marathon from. Just FYI. And the reason we got our word marathon there is because Marathon is twenty-six miles away from Athens. And there was a tremendous battle at the coast of Marathon. And the Athenians were being invaded essentially. Athens was going to be invaded through Marathon. And so the Athenians sent their army down to Marathon. They were supposed to lose the battle, and in a remarkable turn of events the Athenians won the battle. So after they won this battle that they were supposed to lose, they took a messenger and he ran his gospel back twenty-six miles to Athens, which I don't know if you are a marathon runner I don't know if you know the history - that's the history. He took his gospel twenty-six miles back to Athens and he ran in the Athenian form, which is amazing, I've been there. And he ran in the forum and in the middle of the city center where all of these people were awaiting news – awaiting what happened at the battle because, again, they didn't have Walkie-Talkies or cell phones or iPhones or even the new iPhones – they didn't have any of that. And he ran into the middle of the city and he said, Nike, which means victory and then the story goes that he died on the spot – that he ran so hard with the gospel, with the gospel of the victory, that he ran so hard with it that when he got to the middle of the city to share the gospel with the city he died sharing the gospel with his city.

And Jonah just walked into this city and not with a whisper, not with cute little conversation. He walked into the middle of the city and he began evangelizing – being a herald for the gospel of God saying, Repent! Repent because there's a holy God that might have grace on you if you repent. And listen to how the people respond. It's amazing. Verse five, "And the people of Nineveh believed God." So as Jonah was faithful to evangelize, you know what happened? Revival happened. And don't miss this: Our role is not to decide when revival happens – the Holy Spirit opens the eyes of blind hearts, but our role is to evangelize like Jonah did. And you never know what's going to happen when you share the Gospel. Jonah shared the Gospel with this city who most of us would write off. Most of us would write off – this ungodly city, this city of people that were just ungodly: they were immoral, they were violent, and Jonah goes in and shares the Gospel and they believe.

The Gospel drops. Like we said last week, when the Gospel drops in one person, it's called conversion; when the Gospel drops in a whole city of people it's called revival. So he goes and shares the Gospel. It drops and the city, the nation has a revival. And listen: you know what's so profound about this? Is that God's own people at this time, the nation

of Israel, God is trying to get them to do the same thing in the nation of Israel. He's sending out prophet after prophet after prophet after prophet to His own chosen people, and you know what they're saying? No way. They're not repenting. The people that you would think – the people that you would think that it would be easiest to share the Good News with aren't repenting. And he goes into this city that people would write off, that the nation of Israel would write off, that he himself had written off before God chastised him – he goes in and shares the Gospel and they say, absolutely. We believe it. And listen how we know that they believed it and how we know if the Gospel dropped because repentance happens. Because true belief is always followed by true repentance. They're wounded to the heart – they were given a heart wound. And what happens when they're given a heart wound is some things outwardly begin to happen because they believed inwardly and listen in verse five: "And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them. The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes." Now I don't know how much you know about men but if you give men any amount of power – if you make a man a referee in a flag-football game he will grow prideful and, I mean, can you imagine a king? This is a miracle – that the king of the nation, word gets to the king that this guy's out preaching repentance and if the city doesn't that they're going to be judged by a holy God. And he believes. And he doesn't just believe like, Oh, that's great. Let me sign the prayer card and then go on my day. He believes and the king rips his robes and sits in ashes. Adolph Hitler – I mean, what would it have been like? I mean, this is what just happened – this is what's happening. Don't miss the profundity of what's going on. "And he issued a proclamation [the king] and published through Nineveh, By the decree of the king and his nobles: 'Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water, but let man and beast be covered with sackcloth, and let them call out mightily to God.'"

And it's a fair question to say, Why in the world is he telling the cows to fast? I mean, do they get it? It's kind of like horse racing, do they really know they're racing? The horses really know they're racing but we're betting money on them and we think that they think that they know but do they really know? Do cows really know, like cows, like they really know that they are gonna be judged by a holy God. Why in the world would they not feed the cows? I mean, that sounds kind of mean. I mean, I'm an animal lover and that's great. My momma loves her some animals. Here's what's going on: What's going on here is the king is so serious that he's saying, Everything. This changes everything. And no one eats – not even the beasts. Not because they can understand but because we understand so deeply that we want to do everything within our power to humble ourselves before a holy, righteousness God, even if it means not feeding our animals. And this is how you know that this gospel of Jonah has penetrated and pierced the hearts of these people. And so in verse eight, "...but let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands." So not only are they gonna fast, but he's saying, Quit doing what you're doing. I mean they admit that they're sinful. Quit being violent. Quit sinning. Quit doing that. I mean, this is a pagan king issuing royal decrees of new justice because the Gospel is so fallen in his heart. And in verse nine, here's why: Listen, here's what they realized: They've realized the same thing that Jonah realized. One, that they really are evil and it would be fair to be judged by a holy God, if there is one. And two, they believed just with a mustard seed of belief – that maybe if they repent, this God will be gracious to them. And he says, "Who knows?" in verse nine, "God may turn and relent and turn from his fierce anger, so that we may not perish." And so these Ninevites, I mean, it's the same thing we read last week, that Jonah got in the belly of a whale, these Ninevites – it collided. For however long and however many people in the city – we don't know all those answers but it collided. That Jonah preaches this message. The believe. You're right. We are evil. We are sinful. We do need help. We're not holy like God is, and maybe if we turn and repent, maybe He'll forgive.

You know what this reminds me of? It's the story of Jesus when the Syrophoenician comes up to him, and he's sitting at the table and she says, "Master, would you heal? Would you help me? Would you help me?" And he says, "Women, it's not right for me to take from the children what's the children and give it to the dogs." And she says, "You know what,

though? Even the dogs feed on the crumbs from the table.” And Jesus was amazed by her faith. And this king just said, “We’re unworthy scoundrels but maybe if we repent. Maybe if we humble ourselves, this God, maybe He’ll give us some crumbs of mercy. And sure enough, look in verse ten. “When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it.” And Nineveh just had revival take place.

And if you want one verse of Scripture, of you’ve been turning me off until this point, now listen, if you’re a guest here and I could give you a lot of Scriptures to kind of explain why we’re here, my hope for you being here, my hope for our church being in this city but if there’s one verse in all of Scripture that... There’s no better verse in Scripture that explains the hope of the Village church and in the Denton campus than this one: That our city would repent in such a way that God would cause revival to happen here. And let me read you this I want to read it exactly how I wrote it down: “Our greatest desire is to have our hearts so impacted by Jesus Christ and his Gospel that like Jonah, we would be compelled to go to our city, Denton and harold the Gospel of Jesus in hopes that our city, both the individual people that make up the city and the culture that those people create, would be transformed by Jesus Christ and his Gospel just as the city of Nineveh was.” And so if you’re with me at all, this morning what I want to do this morning is now, this is the story of Jonah. This is unbelievable – that Jonah went from running from the Lord, he repented in the belly of a whale, God resurrected him and his resurrection led him to mission which led the city of Nineveh to revival. Unbelievable. So how in the world does the story of Jonah relate to our story? Well, here’s what we’ve said all summer long: That really the story of Jonah is a guidepost and pointer to the story of Jesus Christ. In Matthew twelve Jesus Christ says, The story of Jonah really is about me. The story of Jonah being in the belly of the fish for three days and three nights and then being spit out is really about my story – that the son of man is gonna be in the belly of the earth for three days and three nights – and then I’m gonna resurrect. So we know that the story of Jonah is really a story about Jesus – it’s a pointer to Jesus Christ and his Gospel. So how in the world does that impact us? Well, just as with Jonah, just as with Jonah, listen, the resurrection of Jesus Christ is our fuel for mission. And I say that knowing full well that if there is a step child in the Gospel, and here’s the Gospel: That Jesus Christ was born of a virgin, he was God in the flesh fully man, fully God, we really believe this here if you’re a guest. We whole heartily believe this – that Jesus Christ was born of a virgin, was fully man, fully God at the same time, lived a perfect life, healed and spoke and preached and commended the Kingdom of God to the nation of Israel and the others that heard him, and that he was crucified on a cross to die for our sins and that three days later he was resurrected from the grave. We believe that here. And if there’s one part of that story that I think most modern Evangelicals in America don’t understand, it’s not the incarnation, it’s not the cross, it’s the resurrection. You and I, I don’t think, we’ve thought very hard and very long about the resurrection. And because we haven’t, I think it’s hindered our ability to, like Jonah, be propelled to mission to our city. And here’s what I mean by that: Because if the resurrection is just kind of icing on the cake, right? I mean really. Let’s think together for a minute. What’s the point of the resurrection? Just to say that Jesus can? That he can rise from the dead, is that he just wanted to display his power nakedly like that. He just wanted to say, I’m powerful. I defeated everything. I think that’s part of it but really? What was the point of resurrection? Is it just icing on the cake from the cross? Because here’s what I would say: Listen, if the resurrection didn’t happen, the cross is pretty meaningless. And some of you are going, Whoa whoa whoa, Hughes. That’s kind of big... Two thousand people at one time got crucified before. What makes the of Jesus Christ any more special than any other cross if he doesn’t resurrect from the dead? And then beyond that, what does resurrection from the dead mean for you and I and how does it propel us to mission?

I told you last week if there’s one book that I would want you to read this summer it’s *The Reason for God* by Dr. Timothy Keller. Specifically those of you that are... I mean just our neighborhood, our environment – it’s a very intellectual, very intellectual neighborhood, I want you to read that book but if there’s two books that I have you read, the first one would be, *The Reason for God*. The second would be *Surprised by Hope* by N. T. Wright. And I’ll just say this as a disclaimer, when I give you a book to read, know that I don’t think that everything that everybody says in that book is Gospel or bible.

I'm just trying to resource you a little bit. But I think N. T. Wright's doctrine of the resurrection, I think some of his other doctrines, specifically about the cross, I don't know if I, I'm pretty sure I don't line up with him, but his doctrine on the resurrection – his writings about the resurrection are profound for most Americans because we've never been taught a good theology of resurrection. And this is what he says about the resurrection: He says in this book, just spinets. He says if we get the resurrection straight, if you and I... Listen, if you and I can really get on board with why the resurrection of Jesus is really important. Why in the world it really matters? "If we get resurrection straight" Wright says, "We can and must get the mission straight." And then he goes off and he starts talking about what resurrection meant to all of these different Gospel writers. And he starts explaining and unpacking for you and I why is resurrection is so crucial. And this is what he says, "For Luke, the point of the resurrection is that the long story of Israel – the great overarching Scriptural narrative has reached it's goal and climax in Jesus and must now give birth, as always intended, to the world-wide mission in which the nations are summoned to turn from their idolatry and find forgiveness of sins." In other words, Just as with Jonah resurrection is not the end of the story. It's not, Jesus came, he died, he resurrected, that's it. Resurrection is the beginning of a new story that you and I are invited into. "The resurrection," Wright adds, "in other words, is for Luke. And the other Gospel writers, neither an odd miracle that restored Jesus to life but has no other meaning." It's not just some random miracle. Like God was like, You know what would be really cool? If we could impress them and just raise you from the dead after I killed you. That's not what it's about. It should impress you. If it doesn't impress you either you don't believe it or your heart is just really cold and hard. If the resurrection of a man from – Jesus resurrecting himself from the dead doesn't impress you I pray for you because it's impressive.

"...but that's not the only purpose for it nor is it a sign that we should all go to heaven when we die." So it's not just, OK, this is hope for us because now that Jesus has conquered death we get to all conquer death and that's the story. That's a big part of it – that Jesus resurrecting from the dead but now he's saying, I've conquered death. Which means that he's conquered sin because the root of death is sin. So if he's conquered death that means he's conquered sin. And if he's conquered sin you actually have a purpose to sing this morning. But if he hasn't been resurrected and he hasn't conquered sin I don't know why you're singing because you're still in your sins. "But Jesus has conquered death, i.e. he's conquered sin and it is the fulfillment," Wright says, "of the ancient scriptural promises of God's world-wide mission. Jesus' resurrection is to be seen as the beginning of the new world – the unveiling of the prototype of what God is now going to accomplish in the world." So think about this with me: What did Jesus do after raising he resurrected from the grave? Because he walked on earth and he talked with people, what did he do? This might give us a glimpse into what the purpose of resurrection was or what one of the primary purposes of resurrection was. He gathered his disciples and did what with them? Well, he walked him back through the Gospel and he healed them and he took the apostle Peter aside and said, Hey, listen brother. It's OK. I forgive you. And he walked to Thomas and said, Hey, listen man. And I know you're faith is really doubting – touch me, feel me. I'm real. I'm glorified, I'm alive. But he didn't just stop there. What did he do? What was the end of it? Right before he ascended what did he do? He walked with him, he talked with him, he shared the Gospel with him, and then he said, Okay, I've resurrected. Now here's what I want you to do: He called them all together and he said, I want you to go be missionaries.

"Resurrection, just as with Jonah, is the beginning of mission for us. It was the beginning of mission for the early church and it is the beginning of mission for us as a church – that Jesus' resurrection calls us, not just to rejoice, in though it defiantly calls us to do that, but it calls us, as he is resurrected, to go just as Jonah went to Nineveh, to Denton and to share the Gospel of Jesus – share his victory. Because that's why Jesus is proclaiming victory. I've beat it all. I'm over death, I'm over sin, I've completed it. I've beat everything. I've won the victory. Now go to your city and tell them. Go to your city and harold the Gospel. Go take my Gospel of victory to the city of Denton and love em with it. That's why Jonah matters: Because just as Jonah, by the resurrection, by his death to self and resurrection was fueled to go mission to the city of Nineveh, so are we.

And so here's what I want to do this morning. Is, That's great, Beau. Appreciate your heart, appreciate you, what in the world, what does that mean, how do I do it? If this is our mission what am I supposed to be doing? And I want to just share a couple of things because I want to leave... Again, if you're a guest I love you, I'm glad you're here. You're about to really hear my heart because this is more so for the people that are covenant members of our church. Here's what I think we can glean from Jonah and what the resurrection of Jonah and the resurrection of Jesus Christ, which Jonah is really about, should cause us to do, corporately and then for you individually.

So first a word for us as a group. Number one, what does it mean? So what? So we're suppose to be heralds of this new Gospel, of Jesus' Gospel – that he's got victory, even over death, even over sin. So what? Well, How are we going to walk that out as a church together in our city? I went to a conference in December in New York City, and one of my favorite pastors, Tim Keller; they were asking these men, these pastors, what was the best piece of advice they've ever gotten about church planting. And Dr. Tim Keller who planted his church in Manhattan twenty years ago with a couple of dozen people, and now it's over 5,000 people. In Manhattan, in one of the hardest to reach cities in the nation, they asked him, what was the best piece of advice you got about planting the church, starting your church? He said this: He said Ray Bakke, who is an author that has written a number of books about city ministry and urban ministry and being a Christian in the city. He said, "Don't try to create a great church." If you're planting a church, if you're starting a church don't try to create a great church. Try to create a great city and if you do that you will have a great church. But don't try to create a great church first. Don't focus inwardly. Focus on the mission of the city, focus on creating the city, a great city and if you create a great city you'll have a great church and here's my promise to you corporately; here's what this means for us corporately: We're going to continue to love our city. And for those of you that were at Transform yesterday, which is an event we hold to serve our city, thank you for doing that. In fact, I'm sore this morning. I don't know about you but I'm sore – sweeping, picking up rocks. And I woke up and I was like, What did I do yesterday? OH. That's what I did; I remember. Am I the only one that's sore? Transform is not a handout to our neighborhood. Listen to me: The kids that go to school in our neighborhood have had enough handouts. What they need is advocacy. I was talking to the principle of Calhoun yesterday and despite everything they try to do the 800 kids that they have coming to their campus, you know how much parent involvement they have? Maybe 30% Handout's not going to fix that. What is going to fix it is you and I, by the grace of God empowering us, loving them, and being advocates to them to the point of death. And you and I, I'm telling you, corporately what this means that we're going to love our city day in and day out – we're going to try with everything in us to make Denton the greatest city on the face of the planet because here's the deal: I don't know if you know but Denton is, it's a really prosperous time for Denton right now. It just came out in the paper this week that Denton is the tenth fastest growing city in the nation – which is weird to me. I mean, I'm just like, Really? I mean New Orleans, I get that one; some of these other ones... Denton, number ten. And out of all the cities over 100,000 people in our nation, it's the tenth fastest growing city. But you know what happens when the city gets bigger and prospers? The gap between those with a voice and those without a voice widens. Because I'm promising you, we're going to press into our city; we're going to continue to love our city because we have a unique opportunity to be advocates for people who don't a voice – to do justice, to love mercy, to walk humbly. And we're going to continue to do things like Transform. We're going to continue to do things like mentor students out of Transform, out of the relationships we build at Transform. Corporately, you and I are going to continue to love our city because resurrection fuels us. So that's corporately what we're going to do – I promise you that. We're going to try with everything in us to create a great city here. We love our city; we love our neighbors.

So individually, what does it look like for you? And here's the transition: What does it look like for you to be fueled for mission into the city of Denton to harold the Gospel as Jonah went into the city of Nineveh to harold his Gospel. What does that mean? And let me just give you maybe three guidelines and guiding principles: Here's how I think you can do that; here's how I think you can be like Jonah, like the disciples of Jesus after Jesus ascended and went into the cities: Jerusalem, Judea, Samaria, the ends of the earth. Here's what I think; here's how that looks: One, you have to cultivate

a heart for this city. If you don't love Denton, you're going to have a really hard time serving it. And when I say Denton, I mean the people that make up the city. If you don't love this city you're going to have a really hard time wanting to lose your life for it, right? And I know some of you are like, Man, I'm just not Bohemian, I'm not artsy. I'm more of a 288 guy not this neighborhood that we're in. That's fine, I don't think that Jesus' first pick would have been to be hanging out in the red light district but you know what? He loved the people so much that he gave up his personal preference. And this is where God has put us. And if we're ever going to serve this city, if you're ever going to serve this city in the capacity that God is asking you to, you're going to have to cultivate a heart for this city. And I'm not trying to tell you what that means; I don't know what that looks like for you. You know what that meant for me and my wife? We moved about two blocks away because I'm somewhat of a out-of-sight, out-of-mind guy, and so what you know what's always in my sight? Is this neighborhood. This neighborhood. I'm always here, I'm always around. So for me, it meant that I sold my house and moved here. I'm not saying that that's what it looks like for you; maybe for those of you that kind of live out. Maybe it means you just come into the city more. Just go hang out at Jupiter House or whatever coffee house that's your choice but Jupiter House is the best one.

Followed closely by Art 6, okay? We love them both. Maybe it just means that you come and you hang out. You go down to the square. If you have a night free, I love downtown Dallas. And I know that they've got some stuff that we don't have here, but we've got some stuff that they don't have here. If you are trying to develop a heart for the city maybe you stay here. Maybe you spend the evening here. I don't know but I'm telling you that unless you begin to love this city, and some of you I know feel completely alienated, You're telling me to move out... I'm not telling you anything. I'm just telling you whatever it looks like for you to cultivate a heart for our city is going to help us be on mission here. It's going to help us fulfill what God had in store for us when He gave us this building. That's all that I'm saying. For those of you that are empty nesters let me tell you how important this is, not empty nesters. Those of you that have young families, whether you know it or not you're children that you're raising in the suburbs, which I totally understand, I totally understand doing that, you know who's going to infect them and affect them? Is the culture that's being made right across the street by the college students. As the city goes, so culture goes. And so even if it's for selfish reasons, develop a heart for the city because the culture that's coming out of UNT and TWU is going to affect Corinth. It is going to affect Lake Dallas. It is going to affect Hickory Creek. It is going to affect Plano. And you college students, will you lead us in this? Because if you get a heart for this city, and some of you have and I love it but if you get a heart for this city we'll follow, man. You're the ones that create culture. It's not the forty year-old CEO that creates culture – it's you. That's why MTV hires the young, creative twenty-somethings because they're the ones that fuel culture. And if you fall in love with our city it will make a huge impact around here. I know some of you have dreams and you want to go here and you want to go there – I'd love to sit down with you and help you follow those dreams out. If you want to go to New York and do things and if you want to go down to downtown Dallas and live with some Somalia refugees I'm for that. I want to equip you to send you out but some of you, what if you just stayed here? What if you just stayed here and cultivated love for this city? How would it influence our church? How would it influence the city? If you didn't take all your gifts away and go to all the places that they're going to make you feel good about yourself? New York and Chicago and LA. That's great, if you're called to go there, I'm sending you there. I won't let you stay here but most of us aren't. Most of us just go to where we're gonna feel good about ourselves but what if you stayed here? What if you stayed here and shared the Gospel here through all your gifts? So that's the first thing – cultivate a heart for the city.

Secondly, figure out how your vocation, your job fits in to loving this city. And I wrote this down just sitting down over at UNT's campus in the library writing this sermon just the jobs that I know that we have here. We've got bankers. We've got barbers. We've got janitors. We've got teachers and coaches and principals and librarians. We've got financial advisors. We've got painters. We've got homebuilders, interior decorators, strategists. I just kind of threw that in. That's the junk drawer. Some of you that kind of have that job. What do you do? I'm a strategists. What does that mean? - laughter – We've got strategists here. Swimming pool technicians, head hunters for businesses, baristas, gas station clerks,

musicians, students, waiters, waitresses, everything, stay-at-home moms, stay-at-home dads – it's all important and it all fits in to the mission of this city, to us loving this city. How does it fit in though? And I can't figure that out for you. One of my favorite parts of my job is sitting down with you and helping you understand how it fits in, but how does it fit in? How does it work for the good of this city? How does your job function as a means to make this a better city? It's crucial that you figure that out. And whether you're a CEO it doesn't matter. Or a janitor or a mission counselor over at UNT it matters. And can I just apologize? For far too long we've told you, "we" being pastors; we've told you, This job matters, and here's why your job matters because you need to make money to give to my job so that we can build a big church. That's why your job matters. I'm sorry; that's not true. Your job matters. Your gifts matter. Being an artist matters in the Kingdom of God. Being a teller in a bank matters for the Kingdom of God. Being a light salesman matters. Being a homebuilder matters – it all matters. How? How? And if you figure that out, I'm telling you, it's going to make a big impact in this city. And so that's the second thing. The first thing is to cultivate a heart for the city, the second thing is discover how your vocation, your gifting, your passions wire in to the good of the city for the Glory of God.

And then thirdly, here's the last thing: Live missionally. I mean, it's on this wall and I think we do a good job in part. I think there's two aspects to living missionally to evangelizing: one is to live missionally through deed. I think at The Village Church we do that very well. We evangelize our city through deed probably better than anyone or just as well as anyone in the city, any church. And so I want to encourage you in that – you're doing a phenomenal job. What you did yesterday through your deeds over at Calvin Middle school was so encouraging. You know where we're really weak at? We don't like to open our mouth and talk about Jesus. And in fact, what we like to do is make fun of people that try to do that here because partly, we're insecure. We don't know how to do it; we just know how not to do it. You're going to have to learn how to open your mouth and tell the Gospel to people. And if you don't do that, I don't know how revival's going to happen. If we just go in with our deeds without our words it's going to be good and people are going to thank us for it and it's going to feel real good and some good things are going to happen but when you follow up your deeds through relationships with words that's when Gospel coins start to drop. That's when revival starts to happen and we've got to get better at learning. And listen, what I'm not telling you, because I know some of you just got shivers down your spine, which again, I think plays right in to our weakness here. That you think evangelizing is Hey, if you died tonight do you think you would... Do you think there's a heaven or hell? Do you think you'll go there? I'm not talking about that. I'm not talking about being awkward. I'm talking about through your conversations, I'm not asking you to be awkward. That's not what it means to live missionally. But though your conversations does the Good News ever come up? Does the hope ever come up? Does the reason that you have hope ever come up? I know that most of you are ready to give it but how come you're not ever giving it? Because we still got this fear of man thing that we're so afraid of what people think will think of us if we actually share what we believe – if we share the victory of Jesus, we're afraid of what will happen. And might we take a lesson from Jonah this morning and just go and share. Through word and deed evangelize our city.

I'm telling you, it's a missing component here and we've got to get better at it but I think, listen, I think if we do those three things, if you figure out how to cultivate a heart for our city, if you figure out how your vocation plays in to the Kingdom of God and if you begin to open your mouth and share the Gospel. Again, revival is out of our hands. Revival in this neighborhood, in this city – it's out of our hands. But maybe if we do those things and we submit to a holy God whose called us to do them, maybe through His hands revival will begin to happen.

Let's pray. I want you to be encouraged this morning because ... A, because God has though His son called us to himself by His Spirit. Jesus Christ is not in the grave anymore and that alone, thinking about that alone together this morning should absolutely cause worship to explode in our hearts. And if I'm telling you, if you're a sceptic and you're a guest this is huge to us. Jesus Christ went to a cross for our sins and he was raised three days later. He is alive. And not only is he alive, he's coming back to redeem us and his world one day. And we are so stoked about that that we should barely be able to keep it all in. But maybe what I want to ask as we come the Lord's supper: Why is it so easy to keep it in? If that's

true and and if it happened and maybe we can just take a few moments and ask the Lord to cause something to rattle in us and rise up in us that would really – it would change everything, just like it did with Jonah. I mean you've just... We've got to witness a man, we've got to sit in the front row of a man whose life, I mean everything about it changed to the point where he was going into his city and sharing the Gospel and revival happens. And I can't make that happen but what I want to continue to do here is because we can't give what we don't have. And so I don't think that the answer is for you to go out and say, I'm going to be all-inspired. I'm going to share the Gospel with every single person in my office. I'm going to do this, I'm going to do that. I'm going to sell my house, I'm going to move into the city, I'm going to do... Um well maybe let's just preach the Gospel to ourselves again as we go this week. Let's just start there and let's continue to preach the Gospel to ourselves in the hope that when it falls, when it does, maybe God will do something miraculous in our neighborhood and in our city. And so let me pray for you as you come to the Lord's supper, but come joyfully, come hopefully. Full of hope, come this morning, because this is where we're at.

Father, I'm out of words and I think that's a good thing. I've been out of words since nine o'clock this morning. I just hope the heart of what I'm trying to say comes across. And I hope that the images of men and women in our city that desperately need a voice – that desperately need Jesus – that desperately need to be rescued would come across. And I hope that as we look at Jesus and his Gospels, as we look at the incarnation and the resurrection – the cross and the resurrection that Holy Spirit I would hope that You would inspire us this morning. The biblical word 'control us' fill us, compel us, that we wouldn't just be here biding our time until the end of days comes. What a miserable existence. If that's what this whole Christianity thing is about I pray that You would just make us not excited about it because that's not what it's about and that's not exciting. But that Jesus Christ is resurrected from the grave and called us to be his emissaries, his ambassadors, his missionaries, his messengers. That come hell or high water we're going to take the Gospel to the nations. That's what we've been invited in to and forgive us if we've made it something other than that. Forgive us if we've made it end with us. And probably my favorite thing about this story of Jonah is it didn't end with his resurrection. That was simply the beginning. That was simply the beginning and what it's going to end with is God loving and drawing a city to Himself. And so I pray you'd do that here in Denton. I pray that you would use broken men and women like myself and all of us here to do that and that You would together unify us and control us by Your Spirit. Jesus, it's in your name we pray, Amen.