Jesus’ Answer to a Demand for a Sign (Mt. 12:38-45; Lk. 11:24-29-36)

1. The Scribes and Pharisees set the table for Jesus’ next message when they asked Him to manifest a sign for their viewing (Matt. 12:38; Lk. 11:29 cf. v.16).
   a. σημεῖον sēmeion #4592: sign, token, indication.
   b. ιδεῖν idein aor.act.inf. εἶδον eidon used as the 2aor. of ὁράω horaō #3708: to see, experience, behold.
   c. The signs of Jesus were not for their own sake, but were evidence of His paternal mission (Jn. 3:2) and were instructive of His gift (Jn. 20:30-31).

2. Observing a sign is not wrong, but craving additional signs after previous signs have been given indicates an evil-adulterous culture (Matt. 12:39a; Lk. 11:29).
   a. πονηρός ponēros #4190: morally or socially worthless; wicked, evil, bad. Opp. of “good” (Matt. 12:35).
   b. μοιχαλίς moichalis #3428: adulteress. Used as adj. Matt. 12:39; 16:4; Mk. 8:38. Fem. from μοιχός moichos #3432: Verb μοιχεύω moicheuō #3431:.

3. For the unbeliever there is only one sign that matters. Their one need is for salvation by grace through faith in Jesus Christ (Matt. 12:39b-40; Lk. 11:29b-30).
   a. The sign of Jonah indicates that the story of Jonah is typology for Jesus Christ.
   b. Three days and three nights = on the third day (Mark 8:31 = Matt. 16:21 & Lk. 9:22).
   c. Great article by Harold Hoehner examines the apparent discrepancy.

4. Believers will have a speaking role at the Great White Throne judgment of unbelievers (Matt. 12:41-42; Lk. 11:31-32).

5. Jesus observes this evil generation and He is struck by their worsening state (Matt. 12:43-45; Lk. 11:24-26).