

Jonah 3

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[0 : 00] Just a quick review. If you know anything about the book of Jonah, maybe you don't know anything. We've been studying through Jonah. The opposite direction.

A 180 degree turn. You know, when we talk about repentance, we say that repentance is turning from our sin. That 180 degrees. No longer doing sin, but doing something else.

But repentance isn't just the action. Because here we have Jonah turning 180 degrees. Repentance is turning from the sin and turning towards something or someone who for us is God.

So Jonah turns and runs the exact opposite direction towards Tarshish. He finds a ship there. He has money to pay for the ship. He gets on the ship.

A ship that is actually going to where his destination, where he wants to go. He gets on the ship and immediately he finds a bed and goes to sleep. A deep sleep, in fact, what Jonah chapter 1 says.

[1 : 26] God knows where Jonah is and hurls a wind at him. And the ship. He throws this wind. The sailors.

Seasoned sailors. Veterans of the sea. The storm is so bad that these guys are scared. That these guys are worried for their life. So the sailors cast lots.

They throw down stones to see who's at fault. And the lot fell on Jonah. Proverbs 16.33 says, The lot is cast into the lap, but every decision is from the Lord.

So the Lord here has shown the sailors who is at fault. The sailors become even more scared because of the clear disobedience of Jonah and the clear attempt by the Lord to get Jonah's attention.

And the sailors are right in the middle of it. So Jonah finally says, Throw me overboard. Here's your solution. So they throw Jonah overboard. He sinks to the bottom.

[2 : 30] He sinks. The word says in chapter 2, To the roots of the mountains. He's sinking down deep into the ocean. Seaweed is wrapped around his head. He's in great despair.

And he fears for a death. Or of death. And then God appoints a big fish to come and swallow or save Jonah.

God shows Jonah mercy despite his disobedience. In chapter 2, we have a prayer of Jonah that he prays to God. Jonah realizes his foolishness and he repents of his foolishness and his disobedience.

And repents based on who God is. God being merciful. And not based on who He is, of course, because He's clearly been disobedient and clearly been foolish in His actions.

So this is where we sit. We finally come to chapter 3 where Jonah turns from his sin. He realizes that he's been foolish. The message that God originally said to him, He is now going to deliver.

[3 : 40] So this is where we sit. So we have this message. The message is God's word to the people of Nineveh. It is a message of wrath, a message of repentance, and a message of mercy.

The fact that in verse 1, the word of the Lord came to Jonah a second time is just another example of God's grace to Jonah.

Jonah probably didn't admit that the fish was God's grace to him, but clearly because we have the whole story, we know that God's grace was shown to him by providing a fish and not letting him drown.

And here, the word of the Lord comes to Jonah again as another opportunity for Jonah to be obedient. Saving Jonah from destruction wasn't enough for God who is merciful.

God also involved him in His kingdom work. Now, the same command, look at verse 2 in chapter 3, it says, Arise, go. The exact same command in chapter 1, verse 2, Arise, go.

[4 : 50] Get up and go to Nineveh. This is your marching orders, now go. Jonah gets it this time. He gets it.

Okay, God, I'm going to go. I'm going to go to Nineveh. You got it. And God chooses to involve Jonah in His work.

So, when you guys, and when we see a need, and we see somebody who's hurting, or somebody who needs some counsel, or somebody who just has physical need, and we meet that, it's God's grace on us by involving us in His work.

When we share with somebody at a coffee shop, and we get to pour out to them the hope that we have in Christ, that's God's grace on our lives. When we go on a mission trip to India, or to Taiwan, or to South Africa, it's God's grace on our lives, inviting us into what He's doing.

And here, Jonah is invited into what God is doing, or wants to do to Nineveh. You know, a lot of times, we have this mentality that I'm going to do a great work for God.

[6 : 08] On North Georgia campus, I'm going to do a great work for God. The reality, though, what it should say, is I get to do a great work for God. And that's what we see here, is God using Jonah to speak to enemy of Israel, and allowing Jonah to be part of this work.

For us, as Christians, our message, or our marching orders, is the Great Commission. Go and make disciples. And God chooses to fulfill that work by using us, by using His church.

So, when we read the story of Jonah, it's a story about a fish. I almost said whale. We're not sure what it is. It's a story about this man who lived in the belly of a fish.

But more importantly, when we read this story, when we read it to our kids, or to our future kids, or our grandkids, or we read it and we study it ourselves, be encouraged that God gave Jonah a second chance.

Be encouraged that God invited Jonah into his work, and involved him in rescuing Nineveh. Even somebody like Jonah, who clearly was disobedient, who clearly sinned against God, and held his opinion higher than the opinion of God.

[7 : 41] So, the message, verse 4, is our message to the people of Nineveh. Jonah began to go into the city, going a day's journey, and he called out, Yet forty days, and Nineveh should be overthrown.

Yet forty days, and Nineveh shall be overthrown. I don't know if you thought, like me, on this, but this message, I don't know if it's, if we're just getting a piece of it, or this is the message, but it just doesn't sound, it doesn't say what I think it should have said.

I think that Jonah should have gone into Nineveh, and said that God is merciful, if you repent, you will be saved, God is great, you guys are evil, maybe, maybe not, God will show me mercy, but try anyway.

He says, Yet forty days, and Nineveh shall be overthrown. Message is a little questionable here. We get to see, maybe, Jonah's side of, of this message.

Basically, the message is, forty days, you guys are destroyed. But see, God used this message, to speak to the people of Nineveh. God used this message, and the people of Nineveh, as we know, we just read it, got it.

[9 : 09] They heard what Jonah was saying. They heard what God was saying, through Jonah. Now it says that, that Nineveh was a great city, three days journey in breadth. Now whether that means, that it took three days to cross, to go from one side to the other, or it took three days, to talk to and preach to everybody, either way, it's a great city.

The end of chapter four, tells us that there's 120,000 people. 120,000 people. A large city, filled with evil people, with sinners. A people, no matter how evil, or how much sin, a people who needed rescuing.

And it was God's mission, to rescue these people. And it was Jonah's message, that God used. In regards to this message, there are three observations, that I want to share with you guys.

First of all, the message, is always for a certain people. The message is always, for a certain people. It is for a specific people, no matter what message, in the Bible, it has a specific audience. So, in Jesus, when he preached, on the Sermon on the Mount, the group started out being, believers, followers of him, non-believers, religious people, and by the time it got to the end, of the Sermon on the Mount, it was just the believers.

[10 : 31] Because, his audience, was to those believers. In, another example, in Matthew 12, where Jesus is talking about Jonah, he says, the people of Nineveh, will cast judgment, on the religious leaders.

He is talking to religious leaders, because, the people of Nineveh, have repented of their sin, they have received, eternal life, Christ, the religious leaders, have not, because they are so full of themselves, and so self-righteous, that they can't see Christ, the Messiah, in front of them. Well, Jesus' audience, is the religious leaders, at that moment. For you, and for me, our message, is the gospel. Our message, is, is, Christ born, Christ lived, Christ died, Christ resurrected, for our sin, because we were created, in, bondage.

And that message, is to those around us. It may change, in context, you may change the words, you may change, the, how you relate, to somebody, but you will not change, the content.

The message is the same. The gospel is the same. It's always specific, though, to a specific audience. And that audience, is the church. That audience, is those who are going, to become Christians.

[12:02] Now, I kind of got you there, because that's very, a general, that's pretty much everybody, there's no specific there, but, it's easy to say, but you and I, do not know, who's going to be part, of the church.

We do not know, who's going to be Christians. We don't have, a clue. We have hopes. We have desires, of certain people, children, parents, family, but we don't know.

So for us, our audience, when we share the gospel, is very general. It's to anybody, and everybody, that we come in contact with. But to God, it's very specific.

God knows, who's going to be his children. God knows, who has, who he has chosen to be, his children. So in, in the book of Jonah, then, Nineveh, God has chosen, to be, the audience of this message.

The message, is always, for a certain, people. The next, observation, on the message, is it's measured, based on God, not on man.

[13:13] No one, but God, knew, an entire city, would repent. Nobody. Jonah certainly, didn't. An entire city, of 120,000 people.

And in verse 5, it says, the end of verse 5, 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 politicians, the actors, the restaurant owners, the teachers, the soldiers, the babysitters, the garbage men, the students, all of them, from the greatest, to the least.

Now, who's to say, that this couldn't happen, in our time? Who's to say, that God couldn't reach, an entire, small, rural town, of Dahlonega? Who's to say, that God couldn't do it, on a small, North Georgia campus?

How about, how about in a small, county in North Georgia? What about, all of North Georgia? See, God, holds the measuring stick. God is the one, that decides, what's going to be done.

[14:22] You and I, have to finally be like Jonah, and be obedient, and deliver the message. I have to believe, that one reason, the book of Jonah is written, and one reason, it's in the Bible, is so that we can see, that an entire city, is converted, of 120,000 people.

Because we have cities, like Jericho, that get destroyed. Sodom and Gomorrah, get destroyed. But do we have cities, that have been saved? Do we have cities, that have been converted, because of God's mercy?

Now yeah, we see the sovereignty, of God in the story, but, but we get to see, God's mercy, poured out, on a city, that is evil, towards Israel. What a great book.

The third observation, is the message, from God, always, demands something, of the messenger. God's going to demand, something of you, if you are, a messenger.

And if you're a follower, of Christ, and you are, a messenger, you cannot avoid it. He's going to call you, to deliver, a message, so, so for Jonah, whether that means, you're, you've repented, of your evil, before you, deliver a message, on repentance, like Jonah.

[15:43] Or you go to a place, where you fear, for your life, and you truly have to, trust in God, and his leading. Either way, there's something, demanded there.

Turn to Acts chapter 20. Acts chapter 20, we have, we have, we have Paul, speaking to the elders, in Ephesus.

Acts 20, we're going to start reading, in verse 22. it says, and now, behold, I am going to Jerusalem, Paul, constrained by the Spirit, not knowing, what will happen to me there, except, that the Holy Spirit, testifies to me, in every city, that imprisonment, and afflictions, await me.

but I do not, account my life, with any value, nor as precious, to myself, if only, I may finish, my course, and the ministry, that I received, from the Lord Jesus, to testify, to the gospel, of the grace, of God.

So, Paul's saying, I'm not, I'm not sure, what's going to happen, I'm really not sure, what's going to happen, in Jerusalem, but I know one thing, I know that affliction, is going to be there, I know that affliction, is going to come on me, and that's okay, that's okay, because, because I do not, count my life, worth anything, except my ministry, for the Lord Jesus.

[17 : 24] See, Paul knew, that affliction, was headed his way, but yet, he followed, the leading, of the Holy Spirit, and went, anyway. There is a cost, for being, a messenger.

In Matthew 18, we have a story, of the unforgiving, or unforgiving servant. The story goes, where a king, decides to, to get his money, from his servants, that owe him, so he brings a servant in, and the servant, he says, you owe me, this amount, and it happens to be, 20 years, worth of wages, for his, for this servant.

And he says, you owe me this, and I need you to pay now. And the servant says, oh, oh, king, please have mercy on me, I can't pay that, there is no way, I have nothing, please have mercy on me.

And the king says, okay, you are forgiven, and your debt is forgiven. The servant goes out, and sees, a fellow servant, and owes him, a day's wages.

And he basically, beats him, and says, give me my money, you owe me this. The king finds out, has him put in jail, and says, you will not get out, until you pay me, the full amount.

[18 : 44] The point of the story is, if you are shown mercy, which, if you are a follower of Christ, we are all shown mercy, then our job, is to show mercy to others. There is a cost, of being that messenger, of being, a follower of Christ.

See, Jonah, in the book of Jonah, Jonah was shown mercy. Jonah was shown, God's mercy, by, by saving him, from drowning.

And now Jonah, is the messenger here, delivering, a message, of mercy. Luke, chapter 9, verse 23, and 24, says, if anyone, would come after me, let him deny himself, and take up his cross, daily, and follow me.

For whoever, would save his life, will lose it. But whoever, loses his life, for my sake, will save it. Chapter 14, of Luke, verse 26, if anyone, comes to me, and does not hate, does not hate, his own father, and mother, and wife, and children, and brothers, and sisters, and yes, and even his own life, he cannot, be my disciple.

Now Jesus, is not talking about, hate, as we would describe hate. He's talking about, putting priorities, in proper perspective, where Christ, is above everything.

[20 : 15] And so everything else, becomes secondary. Dying is okay. Family members, being lost, is okay for, the gospel, for Christ.

And it's hard truth, it's a radical life. But there's a cost, to be, a messenger. There's always, a cost, to following Jesus.

See God, demands something, from us. Not as a, vengeful dictator. Not as a, a ruler, who just, wants to see, his people hurt.

He demands, because he is merciful, and because he is loving. It is for our good, that he demands, some things. Because those things, are usually, what need to be removed, anyway.

Like the rock, that's in the middle, of the clay, that has to be removed, and thrown down. Or the air pockets, that has to be beat out, so that, so that he can make it, into a beautiful, sculpture.

[21 : 21] There's a cost, to being a messenger. God will work, in the lives of those, who deliver messages. And guys, that's all of us.

We are all, messengers. So we have the message. The next thing we have, is the reaction, to the message.

This is verses, five through eight. It says, 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.

And he issued, a proclamation, and published, through Nineveh. By the decree, of the king, and his nobles, let neither man, nor beast, herd, nor flock, taste anything.

[22 : 22] Let them not, feed or drink water, 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.

The reaction, to the message, is repentant, action. It is repentance. Now, the act, of putting on sackcloth, was a sign, of mourning.

Mourning, over their sin, and fearing, for what will happen, because, of that sin. Calling, for fast, was an act, of humility.

Replacing, food, with a reverence, with a reverence, towards God, towards the Lord, Yahweh. Now, sackcloth, and fasting, is a pagan town.

It was not, a religious activity. It wasn't something, that they did, once a week. But, it was something, that they truly, knew, that they had to do.

[23 : 27] That they, by revelation, of the Lord, or, or whatever, God had revealed, to them, their sin. And, that he was going, to destroy them, if they did not repent.

They got it. Like, like the sailors did. Like the sailors did. The sailors got it. When God revealed himself, to them, by, by the storm, by Jonah, by the storm, all, storm, all of a sudden, stopping, once Jonah was thrown in.

God revealed himself, to them, and then, the Ninevites here, knew, that this message, that Jonah had preached, that this message, that Jonah had communicated, to them, needed, or deserved, attention.

Verse 5, again, says that, from the greatest of them, to the least of them, everyone, was involved, in this activity. Everyone. See, the people, heard the message first, according to chapter 3.

The people got it. And then, it made its way, however long it took, made its way, to the king. And then the king got it. And the king, removed his robe, arose from his throne, and covered himself, with sackcloth.

[24 : 47] See, he removed his robe, his robe that, that labeled him as king. What, what separated him, from everyone else, was this robe, that was decorated, and it was beautiful.

It was, but, but, it was, what covered the wounds, from his evil life, from the battles, that he had fought, or the scars, from fight, after fight, the shoulders, that bore, the burden, of ruling a city. See, he removed that robe, and revealed himself, to the Lord. He removed that robe, and said, here am I, have mercy on me. I am but a king, and I am nothing, now, based on, or compared to you, oh Lord.

His identity, had been removed. And all that was left, was the ashes, that he was sitting in, and the, sackcloth, that was made of goat hair.

I don't know, if you've ever pet a goat. My kids have pet a goat, and I've had to pet a goat. It's not, soft, one bit.

[26 : 03] I mean, it, we want to say, it's like, burlap. Either way, we both get the idea, that this is not a comfortable thing, to put on. And that's what he, he trades his robe, for sackcloth, because, he knows, that God can, destroy, them.

Now, I, I, I wonder, I wonder how many of you, and how many of us, me included, even as I wrote this, and even as I'm saying it, need to remove our robe, and step down, off of our throne.

How many of us, need to, need to mourn, for the city that we've built, our life, the, the sin, and the evil, has taken it over.

How many, how many of us, need to just, sit in ash, and repent? I wonder how many, in this room, have mourned, over their dorm hall, or their, their roommates, or mourned, over, over those in their class, or, or those at their workplace, or those that we see, walking down the, down the street.

I, I think I've shared this, with the community group, and I don't know if I've shared it, with you guys. I have more mercy, if I see, if I see a woman, walking down the road, and, or down the sidewalk, and she has a shaved head, and has a bandana on, clearly she's suffering from, from cancer, or, or dealing with that, or going through chemo.

[27 : 39] I feel really bad for her. I feel horrible for her. I can't believe that, that, that we have to go through that, and some people have to go through that in life. I, I just hate it. I don't mourn.

I don't get sad. I don't, feel bad, for people, who just walk down the street, that I know, don't have Christ. That don't have the hope that I have. That is far worse, than cancer.

Cancer is temporary. How many of us, have mourned for the people around us? What about the city of Dhalonega?

You know, we have a large population, of demonic activity, in Lumpkin County, in Dahlonega. Gays and lesbians, find Dahlonega friendly.

We have a church. The first church you see, when you pull into town, is a church that teaches nothing, that believes in nothing, and that adheres to nothing. But it's the first church we see, when we pull into town.

[28 : 47] See, just a little perspective. We have a county, that has a population, that is only 4% of the people of Nineveh. 5,000 people, and 5,100 in the county.

Why can't God, with a people, who mourn for the sin of that area, who mourn for the sin, who repent of their sin, why can't God reach, an entire county in North Georgia?

4% of what He did in Nineveh. Now, I know you guys are college students, and some of you are probably thinking, well, I don't live here all the time.

Well, you know, I'm only here, three quarters of the year. Exactly! Three quarters of the year. And I can show you, in Scripture, in Jeremiah, where Jeremiah tells the Israel, to plant their cells.

They're not in Israel. And He says, plant yourselves. Make a family. Have wives. Have kids. Let them have wives.

[30 : 00] Where you are, guys, you are messengers. So when was the last time, that we mourned, over this county?

So, this king, this king was the king, who knew his people, and knew the sin of that people. Probably the leader of all the sin.

Probably the guy who let him down this evil. And he removed his earthly identity, and he repented, and mourned for his city, and for himself. So, verse 7 and 8, let's look at the message of the king.

Now, it sounds weird, that livestock was not to eat. This is odd. It's odd that the king says, okay, livestock, you're not going to eat either.

In fact, they were to fast, and not eat, or drink. But here's the reason, guys. Here's the reason. That they were so desperate, for God's mercy.

[31 : 09] That they knew, their situation. They knew they're evil. And they said, we've got to pull, we've got to pull every punch. Pull nothing back. Animals, you're not eating either.

In fact, you're going to wear goat hair. They were desperate, for the mercy of God. See, like Jonah, in chapter 2, who was desperate, for God to save him, who knew, or felt like, he was going to die, in the ocean, sinking, or in the sea.

See, the king, the nobles, and all the people, knew, that they needed God's mercy. See, it was God, who was going to determine, their future.

The end of verse 8, tells them, his message. He says, let man and beast, be covered with sackcloth, and let them call out, mightily, to God.

I guess that's the middle of verse 8. To call out, mightily, to God. This isn't just a cry. This isn't just a whimper.

[32 : 24] This is, with strength, and conviction. This is our only hope. Our only hope, is God, to show mercy on us.

So, with everything you've got, cry out mightily, to God. Let everyone, turn from his evil way, and from the violence, that is in his hands.

The last part of verse 8. everyone, whether, the Ninevites, whether, whether they understood it or not, they, they are echoing, Romans 3.23, and actually, I guess, I guess, I guess Paul is actually echoing, Jonah chapter 3, where, where Paul says, for all have sinned, and fall short, of the glory of God.

And the king says, look, everyone turn from this evil. Stop the evil. Turn away from it. Look the opposite direction. If the evil is here, go here.

If the evil is over here, look to God over here, for He is merciful, or we hope He is merciful. And from the violence, that is in His hands.

[33 : 40] See, up to the final moments, of this decree, the king feared, that evil, injustice, and hatred, was going on, even, maybe the news, hadn't reached everybody yet.

So at that moment, he says, drop the evil, that's in your hands. Drop. Stop being evil. Make it happen. No more.

And verse 9, is unbelievable, incredible, and powerful. Verse 9, all this to be done, without any assurance, that God will be merciful.

Who knows, God may turn, and relent, and turn from His fierce anger, so that we, may not perish. Incredible, that they do this, hoping, that God would be merciful.

But, for you and for me, when we read this, if we are Christians, if we are followers of Christ, this is a big black eye on us.

[34 : 54] Because, we know, that God has already been merciful to us. God, and yet, we do nothing, like this. See, we think that God, is somehow pleased, with the few songs, that we sing, and the hour, and 15 minutes, that we sit on Sunday morning, and the small check, that we write out, that God is pleased with us.

But, as I have already shown you, there is a price, there is a cost, of following Christ. Whether that's just repentance, or that's fearing for your life, or affliction, or suffering, whatever that is, there is a cost.

See, the Ninevites, they stopped, the life that they knew. They ceased, to do what they knew, for so long. And laid themselves down, at the mercy of God.

And God, might, be merciful. And since we know, the whole story, we know, verse 10, that God, did show mercy, to Nineveh.

So, we have, the results, of the result, of the message, is the last point, this morning. God has shown, Nineveh, mercy.

[36 : 19] See, what God, could have done, and I'm certain, that what Jonah, thought God, should have done, was wipe them out. Just, destroyed it.

Like, like, Sodom and Gomorrah. Chapter 1, verse 2, go to the great city, and call out against it, for their evil, has come up before me.

I can just see Jonah, saying, God, their evil, has come up before you. Their evil, has come up before you. You really need to destroy it. Let's wipe it out. Who cares? 120,000 people.

They are evil. They deserve it. I think back, to the story, in Joshua, chapter 7, where Achan, where Israel, loses the battle, which they haven't lost too many, up to this point.

And, God tells Joshua, there's sin, in your camp. There's somebody, who has stolen, what they shouldn't have stolen. And so, Joshua finds out, who it is, and he calls his family, and calls him in, and says, what have you done?

[37 : 32] Be honest, before the Lord, tell us. And he says, I've taken silver, and I've taken robes, and I've taken this, and I've taken that. It's in my tent, under the robe. And, God tells Joshua, to kill him.

Not just him. Sons, daughters, wives, animals. Wipe them out. They stone him, they burn him, and then they bury him.

God takes sin seriously. And so, Jonah is, who knows if he's thinking of that story, but he's thinking, God, this is what you've done.

Now, do it again. And I'm going to go over here, and I'm going to sit, and I'm going to watch. This is going to be a great show. But God, God shows mercy, because, Nineveh repents.

God was merciful, on this day. Verse 10, 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.

[38 : 56] It is important to note, that though God changed his mind, clearly, he changed his mind. He did not weaken, or remove his wrath, on their sin.

God still hates sin, and he still punishes it. The difference though, the change is, the recipient, of that wrath, is changed.

See, instead of fire from heaven, down on Nineveh, being the judgment, and Nineveh being destroyed, Jesus Christ, for the wrath of God, for them.

Matthew 12, again, tells us, that the people of Nineveh, will cast judgment, on the religious leaders, which means that, that they have received, Jesus' righteousness, instead of God's wrath.

See, the kicker for you, and for me, is that, is that the same wrath, of Sodom and Gomorrah, and of Achan, and so many other stories, that's intended for you, and for me.

[40 : 03] We are guilty. But Jesus Christ, took that wrath, in order that we can receive, His favor, and His righteousness, and His love, and like Jonah, chapter 3, His mercy.

God showing mercy, to sinners. So, so here's the question, of the morning for you, and I'll finish with this. Does the story, of Jonah, excite you?

Do you love, hearing it? Do you like it? Not just as a story, but the, God's mercy, and God's sovereignty, and God, and man's repentance, and, does the story, of Jonah excite you?

Or does it make you, feel unsettled? Does it make you, feel uncomfortable? See, if it excited you, then, then rejoice. Then be happy, be glad, be joyful, for you, are the recipients, of God's mercy, through Jesus Christ.

If it makes you, unsettled, uncomfortable, rejoice, because you have, heard, how to be the recipients, of God's mercy, through Jesus Christ.

[41 : 27] See, in, in Jesus Christ, through Jesus Christ, verse 10, can be our song. Verse 10, can be our song, this morning, and forever.

Remember, 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.

In Christ Jesus, and instead, the disaster, was done, to Jesus Christ. Amen. What a good, merciful God.

And what good news, from a bunch of pagans, who repented of their sin, and God showed mercy on them. Pray with me. Amen.