

Tab 1

PRELIMS // Good morning, First Christian Church AFT Campus! :o) ... And shout out to our friends joining us live at our GVL and SGR campuses! :o) ... Really glad you've joined us today to study God's Word together! :o)

Before we jump in, FCC Men, make sure you've signed up for our annual **Men's Retreat** at the end of this month, **Fri-Sat, May 29-30**, at **Longview Camps & Retreats in (Mosheim)**. Our theme this year is **"Be A Man Of The Word In Your Sphere Of Influence"**. It will be led by Longview Staff and taught by FCC Staff, will prove to be a great time with some good guys, good food, cool outdoorsy things like horses, paintball, skeet shooting, things that go boom, and registered dads and granddads can bring along your 13-18 yr-old sons for just \$25 each! Details and registration link are on the app or at **fccgreene.org/mensretreat**.

2026.05.03 Sermon – Jonah Wk 3 – “The Preacher of Doom and the Merciful God: ‘The People of Nineveh Believed God’” (Jonah 3:1-10) – [Scott](#) @ AFT. Doc in old man, mobile, and 16:9-friendly format, written informally for speaking, proper grammar or citation may/may not happen, and I may use/abuse smileys, ellipses, symbols, ALL CAPS, etc. as personal cues. TECH: (1) Your cues will be in footnotes. (2) More instructions on fccgreene.org/sm).

Alrighty, today is week 4 of 5 in our series in **Jonah: called “Salvation Belongs To The Lord—God’s Mercy for the Nations Exposes Our Hearts”**. In keeping with our emphasis this year of recapturing the old fashioned value of inviting people to church, we’ve chosen Jonah because it is a fascinating, challenging, and unsettling book that should wake us up to our responsibility to God’s mission of mercy.

Today’s message is titled **“The Preacher of Doom and the Merciful God: ‘The People of Nineveh Believed God’”** and we’ll be in **(Jonah 3:1-10)**, so make sure to have that passage handy. Also, if you ever need to get back to our Jonah sermons or to download the Study Guide, you can find those at **fccgreene.org/jonah** or on the **fccgreene.org/app** under the **(“Watch”)** tab. The Study Guide, Weekly Bible Study Podcast, and sermons are all posted there.

Our Memory Verse for the book of Jonah comes from Jonah 2:8-9, *but before* we say those together and I read today’s passage and pray, if you’re able, and at all 3 campuses, would you please stand in honor of God’s Word?

So, all altogether, at all campuses, reference first, hyphen means “through,” and here we go... **Jonah 2:8-9 – 8 “Those who pay regard to vain idols forsake their hope of steadfast love. 9 But I with the voice of thanksgiving will sacrifice to you; what I have vowed I will pay. Salvation belongs to the LORD!”**

Today's Scripture Reading is **Jonah**, chapter 3, verses 1–through-10 ... This is God's Word: **1 Then the word of the LORD came to Jonah the second time, saying, 2 “Arise, go to Nineveh, that great city, and call out against it the message that I tell you.” 3 So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, three days' journey in breadth. 4 Jonah began to go into the city, going a day's journey. And he called out, “Yet forty days, and Nineveh shall be overthrown!” 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. 6 The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. 7 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. Let them not feed or drink water, 8 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. 9 Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish.” 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.

[SCW:] “The Word of the Lord!”

[Congregation:] “Thanks be to God!”

PRAYER // Father, You are the God Who relents from disaster when sinners turn. Do not let us trifle with Your warnings or doubt Your mercy today. Open deaf ears, soften hard hearts, and through the words of an ordinary man do extraordinary things by Your living Word. ... For Your glory and our joy, we pray, in Jesus’ Name... And all God’s People said: “Amen!” :o)

PREACHING // **Open your Bibles...**¹ if you would please, to **Jonah 3:1–through-10**. ... Jonah chapter 3, verses 1 through 10.

On July 8, 1741, in a plain meetinghouse in Enfield, Connecticut, a soft-spoken pastor named Jonathan Edwards stood up and read from a manuscript in a flat, almost monotone voice. ... No theatrics. No tear-jerkers. No “imagine if you will...”. Just one sermon: “Sinners in the Hands of an Angry God.” And though he was known for being plain and soft-spoken, before he could finish, the cries and groans of the people drowned him out. They grabbed pillars. They wept on the floor. And the Spirit of God turned a town. Friends, that is exactly what happens in Jonah 3.

ME // I dunno if I’m like or unlike Jonathan Edwards when it comes to such things, but I most certainly do not naturally enjoy being the bearer of hard news. :o) ... I can do it. Sometimes I have to do it. But I do not wake up excited to confront sin or to tell someone something that might make them upset with me. And that is especially true with the

¹ Wes/Tech: Please always have the “**Sermon Title**” incl’g (**Book Ch:V-v**) somewhere onscreen as the sermon starts, i.e., at the same time as “**Open your Bibles...**”.

gospel—because the gospel is good news, but it is only good news after we understand the bad news. There is no salvation without a warning. And in Jonah, our prophet is a preacher of doom, but the doom he preaches becomes the very doorway through which mercy reaches Nineveh.

WE // I think most of us feel this tension. We love the mercy of God when we need it, but we hesitate to speak the warning of God when others need it. ... We want people to know God loves them, but we are slow to tell them they are sinners under judgment. We want our coworkers and neighbors saved, but we hope they will somehow figure out their need without us ever clearly explaining the danger. ... Jonah 3 presses this question on us—what if the warning is mercy? ... What if the hard word is the gracious word?

GOD // Two weeks ago, Jonah ran from God's mission to Nineveh, was found asleep on the ship, and was thrown overboard into the storm. ... Last week we watched Jonah hit the absolute bottom—swallowed by a great fish, sinking with seaweed wrapped around his head, finally crying, "Salvation belongs to the LORD!" ... And

at the end of chapter 2, the LORD speaks to the fish, and the fish vomits Jonah onto dry land to finish the mission he had been avoiding! :o) Picture it—soaked, stinky, and prune-y, but alive—Jonah staggered out of the surf with seaweed in his hair, asking, “Now what?” :o)

This week we find out exactly what. The Word of the LORD comes to him a second time. And the main emphasis of Jonah 3 is this, in 3 parts: **God mercifully recommissions His disobedient prophet so His Word will (1) confront pagan wickedness, (2) produce repentance from the greatest to the least, and (3) prove that real turning is met with real mercy instead of deserved wrath.**

So in verses 1-3, the 1st of our 3 sections, **(1) The Lord Recommissions His Failed Prophet So His Word Will Still Reach His Enemies (vv 1-3).** *The Lord Recommissions His Failed Prophet So His Word Will Still Reach His Enemies.*

Follow along in verses 1-3: **1 Then the word of the LORD came to Jonah the second time, saying, 2 “Arise, go to Nineveh, that great city, and call out against it the message that I tell you.” 3 So Jonah arose and went to Nineveh,**

according to the word of the LORD. Now Nineveh was an exceedingly great city, three days' journey in breadth.

Look at verse 1: “Then the word of the LORD came to Jonah the second time.” Two words to camp on—“second time.” ... The whole book began with, “The word of the LORD came to Jonah... Arise, go to Nineveh,” and two verses later, “But Jonah rose to flee... from the presence of the LORD.”² And by chapter 3, our prophet has failed publicly, dangerously, and a little ridiculously—and yet the Word comes to him again, “the second time.”³ That is grace.

Verse 2 repeats the original commission almost verbatim—“Arise, go... call out the message that I tell you.” The Hebrew there is delegated speech, not invented speech; Jonah is not free to curate the tone or soften the punch. He is bound to Yahweh’s words.⁴ God has not

² Jonah 1:1-3

³ The Hebrew narrative form (*wayyiqtol* chain, *wayhi... vayomer*) keeps the spotlight on Yahweh’s re-initiation, not Jonah’s reset. The phrase “a second time” (*shenit*) signals patient covenant persistence rather than mere repetition (cf Jeremiah’s repeated “the word of the LORD came,” and Christ’s threefold restoration of Peter in John 21:15-17).

⁴ The imperatives “Arise, go” (*qum, lek*) reappear verbatim from 1:2, but the noun “message” (*qeri’ah*) paired with the relative clause “that I am speaking to you” marks delegated, not invented, speech. The prophet is bound to Yahweh’s words (cf Deuteronomy 18:18-20; Jeremiah 23:28).

changed His mind. He has not adjusted the assignment. He has not softened the message. He has recommissioned the man.

That tells us something crucial—God’s mission does not depend on the perfection of His servants. It depends on the faithfulness of His character.

And then verse 3: “So Jonah arose and went... according to the word of the LORD.” That phrase—“according to the word”—is the turning point. In chapter 1, Jonah moved away from the Word. In chapter 3, he moves with it—“according to it.” Not flawless obedience, but real obedience. And the text reminds us, lest we miss it: “Nineveh was an exceedingly great city.”

And the text reminds us: “Nineveh was an exceedingly great city.” Massive and violent—the capital of the empire that would, within a century, sack Israel itself. But the Hebrew literally reads, “a great city to God,” meaning both massively big and big in His sight—God is not indifferent to violent cities; He sees them, cares about them, and warns them.⁵

⁵ *ir gedolah lelohim* is literally “a great city to God.” Hebrew can use *elohim* as a superlative intensifier (cf Genesis 23:6; 1 Samuel 14:15), so most translations render it “exceedingly great.” But the narrator is

Humanly speaking, this was an impossible assignment—and that’s exactly how God designed it. When the mission succeeds, it will be obvious it was not Jonah’s skill but God’s Word, carrying God’s love into a city God loved enough to warn. Hebrews 4:12 says the Word of God is “living and active.” Romans 10:17 says “faith comes from hearing.” God saves through His Word.

In the 1700s, John Newton was a slave-trading sea captain—a profane wreck of a man—when God laid hold of him in a storm at sea. Years later, he became a Pastor and wrote “Amazing Grace.” God did not erase Newton’s past; He recommissioned a forgiven man into fruitful ministry. The same God who turned a slave-trader into a hymn-writer turned a runaway prophet into the most fruitful preacher in the Old Testament. God does not throw away cracked vessels—He picks them up, rinses them off, and pours His mercy through them again.

almost certainly working both senses at once: Jonah 4:11 closes the book with God Himself pleading pity for Nineveh’s 120,000+ image-bearers, retrospectively pressing the to God sense into the foreground. The city was enormous, and the city was His concern.

In verse 4, our 2nd section, **(2) The Lord Uses A Short Sermon Of Certain Judgment To Expose A Substantial Need For Repentance (v 4).** *The Lord Uses A Short Sermon Of Certain Judgment To Expose A Substantial Need For Repentance.*

The Lord Uses A Short Sermon Of Certain Judgment To Expose A Substantial Need For Repentance.

Look at verse **4 Jonah began to go into the city, going a day's journey. And he called out, "Yet forty days, and Nineveh shall be overthrown!"**

That is the entire sermon, right there at the end of verse 4. Eight words in English. Five words in Hebrew. No outline. No story. No pleasantries. And no softening. Just a deadline and a declaration. "Yet forty days"—time is limited. "Nineveh shall be overthrown"—judgment is certain. This is not a suggestion; it's a warning.

And here is the beautiful turn—the warning itself is mercy. God did not have to speak; He could have judged immediately, no countdown, and Nineveh would have been ash by nightfall. The fact that He speaks means there is still time; the fact that He sets a deadline means there is still room to repent. This is how God consistently works—He warns before He judges, calls before He condemns, exposes before He executes. Ezekiel 33:11—"I have no pleasure in

the death of the wicked, but that the wicked turn from his way and live.” 2 Peter 3:9—the Lord “is patient toward you, not wishing that any should perish.” So Jonah’s message is not harsh; it is gracious.

And notice something else—the simplicity of the message. We assume transformation requires complexity. Better communication. Clearer strategy. More illustrations. Shorter sentences! ;o) ... But God uses a clear and simple proclamation of truth to accomplish massive spiritual change. In Isaiah 55:11, God says, “My word... shall not return to me empty... it shall succeed in the thing for which I sent it.” And here is a delicious detail: the Hebrew verb behind “shall be overthrown” is the same root used elsewhere for “to turn.”⁶ The very word for the city’s destruction is the word for repentance. It is a one-word sermon with a built-in invitation. In other words, even Jonah’s harshest sermon contained a hidden door. The very word for being *overthrown* is the word for *turning around*. ... Judgment announced is repentance invited.

⁶ *nehpakh* – Niphal of *hpk*, “overturn / overthrow” (the very verb used of Sodom and Gomorrah’s destruction in Genesis 19:25); yet the same root in other stems carries “turn, change, be transformed.” Jeremiah 18:7-8 plays on exactly this dynamic. The word of judgment holds the seed of its own reversal.

It's like a tornado siren on a lazy summer afternoon. The siren is loud, ugly, and ruins your dinner. But the siren is not the storm. The siren is the mercy that tells you the storm is real and on its way—it's truth meant to save you. When God's people warn sinners about hell, they are not the storm; they are the mercy.

Then, in verses 5-10, in our 3rd section: **(3) The Lord Grants City-Wide Repentance And Then Withholds The Threatened Disaster When He Sees Real Turning (vv 5-10).** *The Lord Grants City-Wide Repentance And Then Withholds The Threatened Disaster When He Sees Real Turning*

Follow along starting at 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. 6 The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. 7 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. Let them not feed or drink water, 8 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. 9 Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish.” 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.

Look at verse 5 again: “And the people of Nineveh believed God.” Stop right there. That is astonishing. Not ‘they cleaned up their act first.’ Not ‘they reformed their morals first.’ Just ‘they believed.’ The Hebrew verb for “believed” is the same verb used of Abraham in Genesis 15:6, “he believed the LORD,” and God “counted it to him as righteousness.”⁷ ... These pagan Assyrians, who knew almost nothing about Yahweh—certainly far less than Jonah did—they took God’s word at face value, and that faith immediately produced visible change, “from the greatest to the least”—all of them, from top to bottom.⁸

⁷ *va-ya’aminu* – Hiphil of *aman*: to take as reliable, to rest in as firm. The same verb is used of Abraham in Genesis 15:6 (“he believed the LORD, and it was counted to him as righteousness”) and is the root of our English “Amen.”

⁸ A Hebrew *merism*: naming the two extremes to capture everything in between (cf Jeremiah 6:13; 31:34). Repentance touched every social

And in verse 6, the king arises from his throne, removes his robe, covers himself in sackcloth, and sits in ashes, which is an embodied public, royal act of mourning and repentance: ashes for grief, sackcloth for humiliation, the throne abandoned, the robe set aside, the dirt embraced.⁹ The most powerful man in the most powerful empire on earth lays down his crown and sits in the dirt. Power and pride steps down and collapses in response to God's word of warning!

And in verses 7-8, the decree spreads to the kingdom: no eating and no drinking, even for the cattle. But the heart of the decree is this: "Let everyone turn from his evil way and from the violence that is in his hands." That word "violence" is exactly the right word for Assyrian Nineveh. They were notorious for impaling enemies and skinning prisoners alive. So this is not vague repentance; it is specific and concrete. Formerly bloody hands lifted up empty-handed and seeking mercy. ... You see,

stratum—palace and pauper, from general to goat, top to bottom and everything between.

⁹ Four wayyiqtol verbs stack in rapid succession—wayyaqam... waya'aver... wayyitkas... wayyeshev (arose, removed, covered, sat)—serve to narrate the king's downward arc from throne to dust without a single self-defending word.

repentance is not feeling bad—it's turning: a turn of the heart that produces a turn of behavior. Scriptures about repentance don't say "feel sorry"; like Acts 3:19, they say, "Repent... and turn back, that your sins may be blotted out." And 2 Corinthians 7:10 carefully distinguishes these two: "godly grief produces a repentance that leads to salvation"—not the grief itself, but the turning the grief produces. Feeling bad is not repenting; turning is.

And then look at verse 9: "Who knows? God may turn and relent." Listen to that humility. No presumption. No entitlement. No "God owes us mercy." Just hope that God is powerful and merciful to keep His promises. The same posture as the tax collector who could only beat his chest and say, "God, be merciful to me, a sinner." And Jesus said—that man went home justified.¹⁰

Look at verse 10: "When God saw what they did, how they turned from their evil way, God relented." God responds to real repentance with real mercy. Not because He changed, but because this is who He is and He never changes. [ETSSF RE IMPASSABILITY?] Exodus 34:6

¹⁰ Luke 18:13-14

says “The LORD” is “a God merciful and gracious, slow to anger, and abounding in steadfast love.”

And friends, all of this points forward to Christ. Because here is the deeper mystery—God does not simply withhold judgment; He redirects it. The judgment Nineveh deserved was postponed, and like the judgment we deserved, it was poured out on Jesus. Romans 3:25 says that God “put forward [Christ] as a propitiation,” an appeasing of God’s holy wrath,” and it says He did so “by his blood.” At the cross, mercy and justice meet. Wrath is satisfied, and repentant sinners are spared—not because God overlooked our sin, but because He judged it in His Son.¹¹

¹¹ Propitiation translates the Greek *hilastērion* (Romans 3:25; cf *hilasmos*, 1 John 2:2; 4:10; and the verb *hilaskomai*, Hebrews 2:17), a term drawn from the Septuagint’s rendering of the Old Testament “mercy seat” (*kapporet*, Exodus 25:17-22; Leviticus 16:13-15)—the lid of the ark of the covenant where, on the Day of Atonement, the high priest sprinkled sacrificial blood to turn aside God’s righteous wrath against the sins of His people. Some modern translations soften the term to “expiation” (the cleansing of sin) or “sacrifice of atonement” (deliberately ambiguous), but the fuller biblical witness requires both: sin must be cleansed (expiation) and God’s wrath must be averted (propitiation), and Scripture insists that the latter is accomplished by the former. This is why the cross is not merely God forgiving sin but God judging it—the wrath our sin deserved was not waived, dismissed, or quietly set aside; it was poured out in full upon a willing Substitute (Isaiah 53:5-6, 10, “it was the will of the LORD to crush him”; 2 Corinthians 5:21, “he made him to be sin who knew no sin”; Galatians 3:13, “Christ redeemed us from the curse of the law by becoming a curse for us”; 1 Peter 2:24, “he himself bore our sins in his body on the tree”; 1 Peter 3:18, “Christ also suffered

From the throne to the streets to the cattle pens, the whole city bent its knee. That is what happens when God's Word lands. It's what happened in Nineveh; and that is what the gospel still does today.

YOU // So what does this mean for you? 3
Takeaway Thoughts for us today that are from the text and for our lives.

(1) God's second-chance grace recommissions failures so His Word can still reach the lost (vv 1-3). *God's second-chance grace recommissions failures so His Word can still reach the lost. ...*

The very fact that the word of the LORD came to Jonah "a second time" means that—over stories the world stamps as "rejected," God writes "continued." Galatians 6:1 speaks of being restored "in a spirit of gentleness." In John 21:15-17, after 3 denials, Jesus restores Peter with 3 commissions of second-chance grace.

once for sins, the righteous for the unrighteous, that he might bring us to God"). Romans 3:26 makes the legal logic explicit: God acted "so that he might be just and the justifier of the one who has faith in Jesus." Mercy without justice would make God indulgent; justice without mercy would leave us condemned; but at the cross, God is both—because the judgment fell, and it fell on Christ. As John Stott put it in *The Cross of Christ*, "The essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man." This is not a denominational distinctive but the consistent witness of Scripture: the cross does not bypass God's holiness; it satisfies it.

Doctrinally, this is the perseverance of the saints meeting the providence of God—His effectual call is also a patient call.¹² For believers, this means to stop confusing past failure with permanent disqualification. Repent, get back under the Word, and carry on with the mission. ... For unbelievers: God's patience with Jonah is a window into His patience with you. The fact you are hearing a warning right now is itself mercy.

(2) God's warnings are not threats to dread but mercies to heed (v 4). *God's warnings are not threats to dread but mercies to heed.* ... Jonah's 8-word sermon was bad news that became good news because it arrived before the wrath did. "Yet forty days" is a gap of grace. Romans

¹² The same God who keeps His people also patiently brings them back when they wander. His call is effectual—it achieves what it intends—and His pursuit to His ends is patient. He finishes what He starts (Philippians 1:6), guards His own by His power (1 Peter 1:5), and restores the failed with renewed commission (John 21:15-17; cf Luke 22:31-32, where Jesus tells Peter, "I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers"). This is plainly woven through the whole Bible. Jesus says of His sheep, "no one will snatch them out of my hand" (John 10:28-29). Paul says God is at work in His people "both to will and to work for his good pleasure" (Philippians 2:13). Jude opens by addressing those "kept for Jesus Christ" (Jude 1) and closes praising the One "able to keep you from stumbling" (Jude 24). Even our Lord's high-priestly prayer asks the Father to keep His own and guard them so that none is lost (John 17:11-12, 15). Second-chance grace is not a divine afterthought or a theological novelty; it is the consistent biblical witness that God Himself secures the salvation He starts (John 6:39).

2:4 says that “God’s kindness is meant to lead you to repentance.” Hebrews 3:15 is a warning of mercy: “Today, if you hear his voice, do not harden your hearts.” Doctrinally, this is the law preparing the way for the gospel—exposing us to God’s righteousness so we run to Christ for refuge.¹³ For believers: do not be ashamed to speak plainly about sin, judgment, and hell. Love tells the truth kindly when it tells the truth early; the most loving evangelism is the most honest evangelism. God’s warning is mercy. ... For unbelievers: do not interpret God’s delay as God’s approval. The 40 days end. Lives end. The siren is sounding. God’s warning is real, and it is mercy, and you need to pay attention.

(3) Real repentance turns from real sin and meets real mercy in Christ (vv 5-10). *Real repentance turns from real sin and meets real mercy in Christ.* ... Nineveh did not just feel bad. They believed God, fasted, sat in ashes, and stopped the violence. In Matthew 3:8, Jesus says, “Bear fruit in keeping with repentance.” In Acts 26:20, Paul preached that men should “repent and turn to God, performing deeds in

¹³ This is the so-called “first/pedagogical” use of the law (*usus elenchticus*): the law exposes sin and drives the sinner to Christ for refuge. Galatians 3:24, “the law was our guardian until Christ came.” Cf Romans 3:19-20; 7:7-13.

keeping with their repentance.” ... Doctrinally, this is the inseparable union of justifying faith and sanctifying fruit—the faith that saves you never leaves you unchanged. The faith that saves never leaves you unchanged. As Spurgeon said, “You and your sins must separate, or you and your God will never come together.”¹⁴ For believers: beware of repentance that is only words. If your anger never softens, your tongue never tames, or your screen-life never changes, you are not repenting like Nineveh; you are presuming upon grace by pretending that admitting a sin is the same as forsaking it. For unbelievers: the king’s humble “Who knows?” is the right posture—no presumption, no demand, just casting yourself on God’s mercy. But the gospel gives you stronger ground than Nineveh had: in Christ, mercy is not merely possible—it is promised, because wrath has already been satisfied at the cross. Turn to Christ and you will not perish.

WE // So what if we believed this, friends? ...
What if we believed that warning is mercy? ...
What if we believed our unsaved coworkers,
neighbors, and family members are not merely
busy or distracted—as we like to

¹⁴ Surgeon sermon called “Turn or Burn” (Sermon No. 106, 1856).

rationalize—but are in the process of perishing without Christ? ... What if we believed God still uses His Word—through ordinary cracked-vessels like us to bring extraordinary repentance? What if we, like Jonah on the second call, simply arose and went?

Because here is the deeper reality of what we are preaching when our lives are on mission—the Greater Prophet to which Jonah's story is pointing. Jonah went to Nineveh reluctantly; Jesus came to us willingly. Jonah preached judgment and hoped for destruction; Jesus bore judgment to secure our salvation. Jonah announced forty days; Jesus secured eternity. And because Christ rose, the warning we preach and that we hear today is not the end of the story—it is the doorway to mercy.

CONCLUSION // In 1859, the Welsh Revival began with one ordinary preacher named Humphrey Jones, who came home from America and prayed, "Lord, do it again." Within months, more than one hundred thousand people across Wales were converted, pubs emptied, churches filled, whole communities were marked by repentance, and the pit ponies in the mines grew confused because miners stopped

cursing at them.¹⁵ ... The simple message of God's Word, believed and received, made a country turn. ... May He do it again. May He do it here.

TAKEAWAY QUESTION // Where does God want you to turn this week, and what concrete, visible “turning” would prove that you actually believe Him today?

PRAYER // Father, we tremble at Your warnings and rest in Your mercy. Make us a Nineveh-people—humble, repentant, and quick to believe. Make us Jonah-people—obedient to your continued calling and faithful with Your Word, hopeful that even our enemies might be saved. And above all, make us a Jesus-people—who go willingly instead of reluctantly, who bear the cost of mercy instead of resenting it, and who love the Ninevehs around us because we have been loved at the cross. In Jesus' Name, Amen.

¹⁵ Eifion Evans, *The Welsh Revival of 1904 and Revival Comes to Wales*.