

# ***“The Way Of Repentance” Part 1***

## **A Wayward Prophet**

Jonah 2:10-3:10

Dr. Jeff Stivason

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**Jeff:** All right. Okay. Well, today we’re going to look at Jonah chapter 3. But I think I’d like for us to start reading at verse 10 of chapter 2. Don, do you happen to have it?

**Don:** Yes, I do.

**Jeff:** Would you read from 2:10 to 3:10?

**Don:** Yes. *“So the LORD spoke to the fish, and it vomited Jonah onto dry land.”*

*“Now the word of the LORD came to Jonah the second time, saying, ‘Arise, go to Nineveh, that great city, and preach to it the message that I tell you.’”*

*“So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, a three-day journey in extent. And Jonah began to enter the city on the first day’s walk. Then he cried out and said, ‘Yet forty days, and Nineveh shall be overthrown.’”*

*“So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.*

*“Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, ‘Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water. But let man and beast be covered with sackcloth, and cry mightily to God; yes, let everyone turn from his evil way and from the violence that is in his hands. Who can tell if God will turn and relent, and turn away from His fierce anger, so that we may not perish?’”*

*“Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.”* This is the word of the Lord.

**Brave Men:** Thanks be to God.

**Jeff:** Okay. So today what I want us to focus on in this particular chapter are these points. And you’ll see that all of them have to do with sin in one way or another. We’re going to be thinking about some introductory points. Obviously, to tell you the truth, I’m not sure that we’ll get by all of the introductory points today. It just depends on how much discussion it generates among you. And that’s okay if it does. It won’t surprise me if there is some discussion. Then we’re going to talk about *the nature of sin, the nature of repentance*. And we’re going to be treated in this particular chapter to a description of repentance. So those are the things that we’re going to be thinking about as we work our way through this chapter.

So first of all let’s get to the introduction. And I want you to think about something. When you think about the book of Jonah, something interesting happens in the book. Jonah is this great preacher of righteousness. And Jonah does not seem to continue to bubble to the surface. I thought that was funny. (*Laughter*) Anyway, Jonah actually seems

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to recede into the background of the book itself. He is there and he makes his appearance, and there are some important things that we’ll note about him along the way. But one of the things that Jonah himself wants us to grab is that the effects of his preaching are really what emerge, what really come to the foreground in this particular book.

Now when you think about the effects of his preaching or the effect of his preaching that we’re going to think about today, that is something very simple: *repentance*. I mean, this is one of those things that you could look at anywhere in the Bible. One of the things that you could do is go to Acts chapter 2. And you could see that at the preaching of Peter the hearts of those who were hearing were pricked and it led to their repentance.

So you can find this in other parts of the Scripture. It’s not surprising that this is a fruit of preaching. That’s actually what the preacher wants. He wants at least in some sense for repentance to be part of the fruit of what he does in the pulpit. And that’s exactly what happens here in the book of Jonah. Repentance becomes one of those effects that we see as a result of his preaching.

Now why repentance? Well, repentance is obviously important because as I prayed, repentance is one of the fruits of conversion. It is the fruit of regeneration.

Now let me put it up on the board. Oh, I’m sorry; no board! (*Laughter*) I know. I wanted to do that, Dick, because I want Sig to hear that because he’s absent there is no board. (*Laughter*) Just let that be on the record. (*Laughter*)

Anyway, one of the things that we realize is that there is an order to salvation. And that order to salvation begins with foreknowledge and predestination and calling, and then regeneration. And when regeneration happens in the subconsciousness of the individual, in other words, the regenerating work of the Holy Spirit happens at a level that people don’t even know is happening to them. But they understand and they have a sense of experience and actually engage in the fruit of the Spirit’s work of regeneration. And what that is is faith and repentance.

We’ve talked about faith before. But faith is when a person says, “You know, I’ve known that all my life. And I’ve had no regard for it at all. It’s been one of those things I could pass on. But all of a sudden now my heart is attracted to it. And maybe that’s God Himself, and the Son.” And so the person says, “You know, I’ve been in church all my life and I’ve agreed with this sort of thing. But it has made no real difference to me. I’ve not really had a love for God and for His Son and for the work of His Spirit. But now I seem strangely attracted to it.” Why? Because saving faith has been wrought in his life.

But then he says something else. He says, “You know what? The preacher was preaching on x today. And when I heard him preach I felt guilty about it. I’ve done that sort of thing. And all of a sudden I feel bad about having done it.” And that’s repentance. And all of a sudden we begin to see in the life of the individual the fruit of regeneration which is conversion.

And so why repentance? Well, repentance is one of those things that indicate that the Spirit has done His work in their lives.

Now I would simply say this. I don’t want to necessarily go into it further. But there can be a repentance that is a worldly sorrow, a sorrow that one has been caught, or a sorrow for a number of other things. And it can even have a theological component to it.

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Think about Pilate or Judas. Judas repents of what he’s done to Jesus. But it’s not a repentance leading to life. Why? Well, I like to summarize it the way that Thomas Watson summarizes it. That great Puritan says that Judas continued to believe that his sin was greater than the grace of God revealed in Jesus Christ. And I think that summarizes where Judas is. We know there was not repentance. He still continued to believe that he could not be forgiven for what he’d done.

And you know people like that. You’ve talked with people. How could I ever be forgiven? And that’s an indication of a worldly sorrow, but not a genuine saving repentance.

So why repentance? Because it’s the fruit of conversion. It’s very important.

Now I want you to think about a couple of things as we go through this. This is called *“the great city.”* It’s called “the great city” in 1:2 and 3:2 and 3. But it’s an enormous city. I want you to think about in what sense that it was great, in a couple of different ways.

First of all, I want you to think about its antiquity. It was great because it was really a city that was established by Nimrod himself. And you know who Nimrod was. Nimrod was that great character who opposes God in chapter 11 of Genesis. And so there is some antiquity behind it. It’s a great city in terms of its age.

Also in terms of its size. Some reporters, not all reporters, have it upwards of eight miles in diameter. And this is what’s important for us. It’s also great because of its sin. *“For their evil has come up before Me.”* It’s great because of its sin.

Now I want you to think about this just for a second. When you think about the sin of this particular city, we oftentimes think of it in terms of what we know. There are some extraBiblical things that help us as we are informed by the greatness of its sin.

Let me give you a couple of quotes. First of all, this is from one of the kings of the city. *“I flayed the skin from as many nobles as had rebelled against me and draped their skins over the pile of corpses. I cut off the heads of their fighters and built with them a tower before their city. I burned their adolescent boys and girls. I captured many troops alive. I cut off of some their arms and hands. I cut off of others their noses and ears and extremities. I gouged out the eyes of many troops. I made one pile of the living and cut off their heads. I hung their heads on trees around the city.”* That’s from Ashurbanipal II, the king of the city.

There is another quote from Shalmaneser. Both of these names you find in the Scriptures. He writes this of his enemies. *“We see a Syrian soldier grasping the hand and arm of a living captured enemy whose hand and both feet have already been cut off. Dismembered hands and feet fly through the scene. Severed heads hang from the conquered city’s walls.”*

Now those are some quotes from some of the kings of those particular cities. Now when you think about the greatness of their sin, you can think about that in relation to some of these quotes. No regard for humanity whatsoever. No love for one’s enemies, at the very least. And so there’s a sense in which the greatness of the city and the power of the city and the ability of the city to conquer its enemies. But not just to conquer its

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enemies, to humiliate its enemies and desecrate its enemies. It’s very, very, very well known in terms of history.

So what of repentance? Well, it’s repentance because of the greatness of their sin. But when we think about the greatness of their sin it’s not just their sin toward their fellow man, but it’s also their sin toward the living God. Now obviously, if they had this kind of regard for their brother, they’ll have this kind of regard for God Himself. And that’s true.

Now I want you to think about this for a minute. I want you to think about *the difficulty of our own day*. When we think about today and our culture and we think about this whole discussion of sin, one of the things that we discover is this. One of the things we discover is that as soon as we talk about sin, we are antiquated and out of date. People don’t want to hear it. So they substitute sickness for sin.

And I’ll never forget that one of the things I remember very well is that I told you about my brother-in-law who hanged himself. He was addicted to drugs and eventually took his own life. He was my age. This happened about five years ago.

But I had a conversation with him just weeks before he did that. I talked to him about the gospel, but he rejected it at the time. But he led a really difficult life. He sort of had a meth lab and was arrested for that. And he ended up spending three years in prison for that. He got out and was clean for three years and then got back into his drugs. And that’s eventually what led to the taking of his own life.

But I’ll never forget. I was going up to Philadelphia to go to Westminster Seminary at the time. And he was in Chester Prison down in the south of the city. And so I would drive down at night and stay overnight. I’d drop down to the prison and I’d visit him. And I noticed that when we would talk that he would talk about his addiction as if it were a sickness.

And I finally stopped and I said, “Let me ask you a question, Greg. Where are you getting that? Where are you learning to describe your addiction as a sickness?”

And he said, “Well, I’m learning it here.” He was telling me, “Jeff, it’s like a cold or it’s like cancer. It’s like anything else. I’ve got a sickness.”

And I said to him, “You know, Greg, I’m not denying that there are physical effects to your addiction. I’m not denying that at all. I’m not denying that there is a sense of dependence that’s created. And that dependence is deeper physiologically than I could ever explain. But at the root of this you made a moral decision. And you continue to make that decision throughout. And so one of the things that you have to come to grips with is that you chose to do this contrary to what God’s word is saying. There’s sin involved in this, at least at its root.” Maybe that’s a little extreme because of the way it ends.

**Brian:** You probably have a good point on that for the simple fact that if you look at human psychology, it constantly denies that it is our fault that we’re in sin. It’s a lot easier to blame. It’s not my fault; woe is me! However, although that’s just wrong, it also eliminates the cure, because if I’m a victim, I can’t fix it. And so human psychology is actually very destructive.

**Jeff:** Yes, absolutely. And that really does bring up the second story that I was going to tell you. It’s a true story. A woman is having an affair. She goes to her doctor and he

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recognizes that something is wrong with her. Something is not quite right. He probes. He finally gets her to talk. And she says that this is what she has been involved with.

And she’s depressed and he recognizes that. And so he prescribes her antidepressants.

Now this is not an anti-antidepressant commercial, okay? I’m not saying that. What I am saying is this. An antidepressant is not going to take care of the root issue. It’s only going to deal symptomatically with the woman’s problem. She’s feeling depressed for a good reason, right? And the way out of that is not antidepressants that will help her to get through the symptoms. What she needs is to deal with the root issue. She needs to repent of her sin. And that means to turn away from it and all that involves.

And so you’re absolutely right. Modern psychology, and even to some extent modern medicine, does not deal with the root issue. The root issue is sin.

Now I want you to think about this for just a minute. We’re going to talk about what sin is and we’re going to get to this point. But I might as well bring it up now because it’s important. When we think about sin and the nature of sin, there are usually at least four things that we think about. Let me mention two now.

We think about *original guilt*. Now when I say original guilt, I’m talking about standing in Adam, being guilty for his sin.

Now I’m not talking about feeling guilty. I’m talking about being guilty, okay? As he is my federal head, as he has chosen for himself and all of his posterity to eat from the tree of which he was told not to eat, he is guilty. But not just him. I’m guilty along with him because he was my federal head.

Now that means that I am guilty of his sin. But it also means that there is *original pollution* that comes from his sin. In other words, what his sin did was not only to pollute himself but it polluted the human race. When we talk about original pollution, we begin to start thinking about the effects of sin creeping into our own lives.

And you see that this happens gradually, just like men start to die in the book of Genesis. And yet they still live to be what, 969 years, right? And all of a sudden it’s like 800 years and 700 years. And finally in Genesis chapter 6 God says, “Time out! I’m not waiting for the full effect. 120! We’re going to start with Noah and wipe everybody out. 120 years is going to be it,” right?

But if we would have watched, we would notice that sin would have affected things to a decreasing measure until the very point where God would have said, “Okay, it’s right here. I’m going to suspend sin’s effects, so that man doesn’t just continue to die, die, die, die, early, early, early.”

And my point is that original pollution is what brings what? It brings real guilt. So because of Adam’s sin I sin. And when I sin I have guilt, real guilt for my own sins.

Okay. Now what the gospel brings is a cleansing of the conscience. Now I want you to think about that. The gospel brings a cleansing of the conscience in the sense that I am now forgiven for Adam’s guilt, original guilt. But when Hebrews talks about the cleansing of the conscience, what it’s saying is this. It’s saying that I can be forgiven in my conscience of the things for which I feel guilty in my own life.

Let me give you an illustration of what I mean by that. Let’s say that a guy comes to me and says, “Look. I hear what you’re saying. I had an affair on my wife. I feel bad

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about it. My wife knows about it. And I’ve suffered all kinds of effects from it. But I still feel guilty to this very day for it.”

Now I want you to think about that for just a minute. Do you know what I’d say to that guy? I’d say, “Have you repented of it?”

And he’d say, “Yes, I’ve repented of it.”

And I’d say to him, “Look, then you should not feel guilty about it.”

He says, “What? I shouldn’t feel guilty about it? What, are you crazy?”

“No. You shouldn’t feel guilty about it. Do you want the gospel to do its work in your life or not? Now I’m not saying that you shouldn’t regret what you did. But I am saying that the gospel is real and that we are forgiven for Adam’s guilt positionally in Adam. Then there ought to be an experiential cleansing of the conscience as we live the Christian life in light of the gospel.” So we can regret our past sins. But we don’t have to feel that experiential guilt for them.

Now certainly we will for a time. And certainly we will until we repent. And certainly we may experience that guilt in an ongoing way for some time. But if we allow the gospel to work in our lives then guilt will give way to regret. Eventually regret will give way to glory. Do you understand that? Does that make sense to you? Not a bit. *(Laughter)* Any questions about it? Yes?

**Ron:** We are sinners. We will always be sinners. I imagine that it’s like even a million years from now we will still look upon Christ with His scars so we won’t forget what we’ve done, because being sinful people we would still forget. If we won’t see Christ’s scars we won’t be reminded of that. But I think you’re right. We do need to move on. We don’t act as if we’re unworthy, because He is faithful.

**Jeff:** Yes. Anybody else? Yes?

**Caleb:** Can you give us a description of some examples of the difference between regret and theological guilt?

**Jeff:** Yes. I hesitate to give this one.

**Caleb:** Is it yours?

**Jeff:** Yes. It’s mine, but it’s kind of foolish. It’s—

**Don:** You’re among friends. *(Laughter)*

**Jeff:** Yeah. Yeah, it’s being recorded! *(Laughter)* Okay, I’ll give it anyway. It’s foolishness.

When we were younger, my brother and I would trade Christmas gifts. And we were just little at the time, and what we would do is that we had a scheme whereby we worked together most years. And we would tell each other before our parents took us shopping what we wanted. So it was a surefire way to get what we wanted, right? *(Laughter)* I mean, we thought we were smart, but I don’t know if my parents were ever on to that or not, or cared. So they would take us out and we’d go shopping, and we’d get the other what the other wanted.

Well, this one particular year my brother got me what he wanted. *(Laughter)* At least I think that. So anyway, we’d open our gifts. And I purchased what he had wanted. And he got me what I thought he would. And I reacted very poorly to it. And you know, it’s one

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of those things that after I became a believer I had these feelings of guilt about things like this in my life that I’d done. And so you try to make them right in any way you can.

Well, I never made that right with him. I never went to him and said, “Hey, do you remember that time?”, you know. And I just kind of felt a little guilty about that. And then he died. And so he’s gone, right? And now I can’t go and apologize for that. And so I had to work through that in light of the gospel and say to myself, “I’m in Christ. I’m not guilty for mistreating my brother anymore, because I’ve been forgiven for that.”

Now if you were to sit down and talk to me about it and say to me, “Do you have that guilt anymore?”, I’d say, “I don’t have that guilt anymore.” But if you were to ask me, “Well, what did you learn from it?”, I’d say, “Well, I’ve learned how to handle situations like that in my adult life because of that.” And obviously, when you learn how to handle the situation differently, you regret the situation that happened previously, such that you handle it differently when it comes your way.

So for instance, the tears, the sense of shame, those kinds of things are gone in the gospel. But the lesson learned and the realization that things like that actually hurt people, that kind of thing remains. That’s part of the regret and learning new lessons. Does that help?

**Caleb:** Yes.

**Jeff:** I mean, the same feelings are at work, right? So any time we talk about this,--and you’ve heard me talk about passions and affections,--passions happen from outside. Affections are stirred up from within by the Holy Spirit. But it’s the same thing. It’s emotions, right? It’s the same emotions.

So for instance, if I get angry because of something external to me that has excited anger in me, or if I have a righteous anger because the Holy Spirit is exciting it, it’s still anger. So when we’re dealing with something like guilt and regret, the same emotions can be involved in it. But you have to parse them out in such a way that you remember that, for instance, that guilt is connected with shame and tears and sorrow, whereas regret may enlist those same kinds of emotions. But when you think about lessons learned and you think about the way you treat people and why you treat them differently now, those kinds of things can be parsed out. I don’t have to be ashamed of that situation. But I can still learn from it in the present day.

**Brian:** Just kind of summing up, to summarize, the right reaction is to take the lessons learned to remind yourself of who you are in Christ, and not dwell on who you were, and do not have feelings of emotional low esteem. Focus on Christ instead of focusing on me. Guilt is me focused; regret is Christ focused, thanks and gratitude for the lessons learned and how I can improve.

**Jeff:** All right. Okay, well let’s go on and talk about *the nature of sin*. What is the nature of sin?

Hermann Bavinck is a Dutch theologian, an excellent theologian, a 19<sup>th</sup>-century guy. He says, “*Sin is not a substance in itself, but that sort of disturbance of all the gifts and energies given to man which makes them work in another direction, not towards God but away from Him.*” So sin is not a substance. But it tends to work against what God is doing in our lives.

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When you think about how that’s expressed in terms of Jonah’s experience, one of the things that I’ve said to you is that sin leads in a downward direction. So the text talks about going down to Joppa, down into the ship, down into the cargo, down into a deep sleep, and down to the very roots of the mountains. So there’s a sense in which this leading away from God corresponds to that which is physical. In other words, there’s a physical departure from God if we can say that. If the pinnacle point of God’s presence is the temple and he continues to go down, down to the very root of the mountain, there’s a corresponding physicality to the way that sin works in our lives contrary to God.

Now Nineveh is in the same boat. We need to remember that. We need to remember that not only is Jonah moving away from God because of his sin. He’s putting all of his energies into departing from God. But Nineveh was in the same situation. Nineveh was departing from God because of their sin. And it was Jonah’s job to go and call them to repentance.

Now that is expressed in this statement. It’s five words in the Hebrew language. “*Yet forty days and Nineveh shall be overthrown.*”

**Transcriber’s Note:** ESV.

**Jeff:** And it’s not complicated, is it? Sin is not complicated. Think about that. “Forty days and you’re going to be overthrown. You’re in big trouble!”

Did you ever think about the Titanic? Remember the Titanic? The water begins to come in and flood. And I think they could only stay afloat as long as five compartments or bulkheads weren’t flooded. If five or more were flooded, then they ended up sinking.

Don’t you love that picture? Oh, and then that picture! Oh, and then that picture! That’s sin. When we begin to take on sin it begins to bring us down, down, down, down. It moves us away from God.

And there are four aspects of sin. I already dealt with original guilt. I dealt with original pollution. *Total depravity* is next.

Total depravity means that my whole being is pervasively affected by sin. My mind is affected by sin. My emotions are affected by sin. My willing is affected by sin. I am totally depraved.

Now *total* means *pervasive*. *Total* doesn’t mean that I’m as sinful as I possibly could be. Not everyone is a Jack the Ripper or a serial killer, or something like that. But every one of us is pervasively affected by sin.

And then the fourth aspect is *total inability*. You know that John 6 passage. “*No one can come to Me unless the Father who sent Me draws him.*” “No one can come to me” is a universal statement. And it’s a universal statement that has our ability in mind.

Do you remember when you had to go to the bathroom and you raised your hand in school? (*Laughter*) And you said, “Can I go to the bathroom?”

And your teacher said, “Can you?” (*Laughter*) And you know, she was looking at you like that?

I was telling my congregation a couple of weeks ago. You know that teacher, where you’d raise your hand and you had to go to the bathroom, and there were only ten students in the class. And she’d look up and you were going—(*facial expression*) And she’s like (*facial expression*) And you’re yelling, “Do you not see me?” (*Laughter*)



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Anyway, you raise your hand and she’d say, “Can you?” And you know, you were supposed to learn a lesson, the difference between *can* and *may*, right? “May I go to the bathroom?” And she wanted you to ask for permission. She knew you had the ability if given the opportunity, right? (*Laughter*) And if she’d give you the opportunity you were going to express your ability pretty quickly, right? (*Laughter*) But I digress. She was asking for permission. She wanted you to ask for permission.

But that’s not what Jesus is talking about. Jesus isn’t talking about permission. He’s talking about ability. “No one has the ability to come to Me *unless*.” There is the conditional statement. Unless what? He exercises his will. No, no, no!, because John 1:12 said that it’s not about being born into the right family or the exercise of our will, or anything else.

**Transcriber’s Note:** John 1:12, ESV. “*Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*”

**Jeff:** What’s it first and foremost about? It’s first and foremost about God’s drawing us to Himself. So it’s total inability. We can only come when we are enabled to come.

You know, I used to work for a funeral director. And he’d be in the back room with the body. Imagine the funeral director coming in and saying to that dead body, “You may get up now.” Well, great! He may. He asked the funeral director’s permission to get up. (*Laughter*) The trouble is that he doesn’t have the ability to get up. He’s dead, right? He needs to be enabled. And that is the way with us in our spiritual condition. We’re dead in sin.

Don’t you know lots of people who say, “Dead in sin doesn’t mean dead in sin.” Oh really? (*Laughter*) What does it mean? It usually means that they get this from our culture. I’m just kidding. They’re sick in sin, right? They’re sick in sin. They need a little help but not a lot of help. Anyway, the Scripture is very clear. We’re dead in our sins and trespasses, totally unable. Yes, go ahead.

**Jim:** Is that actually Nineveh?

**Jeff:** Yeah, that is. I’ve been putting pictures of Nineveh up on the board.

**Don:** I thought there was no board. (*Laughter*)

**Jeff:** The screen; sorry! (*Laughter*) Screen Don, screen. (*Laughter*) All right, I’ll tell you what. I’ve got two points, but it’s—

**Tom:** Yes.

**Jeff:** So I’m going to wait for the next time. But do you have any questions or thoughts? Do you want to discuss anything before we go? Don?

**Don:** You haven’t gotten to this point yet and you may want to save it for next week. But Jonah’s warning there is very terse and very short. All he says is, “*Forty days and Nineveh shall be overthrown.*”

**Transcriber’s Note:** NKJV.

**Don:** No grace, no urge to repent. Do you think that was something that Jonah said because he wanted Nineveh to be overthrown? Or do you think that he was saying what God told him to say?

**Jeff:** You know, that’s a really great question. I’m going to answer it in this way and I’m going to get into it next time. But you can take that “*will be overthrown*” either

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reflexively or passively. In other words, it will be overthrown, or reflexively, it will overthrow itself. So you could read that as Jonah saying that in one of two ways. Actually, he may be making an invitation. “Yet in forty days you can overthrow yourself.” Or “yet in forty days you will be overthrown.” The idea is built into the Hebrew, that you can take it either reflexively or passively.

So you can read it in a way that says, “You’re done.” And you can read it in a way that says that there’s an invitation here as well. Does that help, Don?

**Don:** Yes.

**Jeff:** All right. I’ll talk to you more about that next time. But that’s a very good question. Any other thoughts or comments? You know what? I really thought that maybe there would be a lot more discussion about the sin and sickness kind of thing. But everybody’s on board with that, right?

**Tom:** Well, the interesting thing about sin is that it’s all about self. You know, sin is all about self. I like sin because it’s about me. And I get everything I want through sin. And so the Holy Spirit taps me on the shoulder and says, “You’re dead” when I didn’t know I was dead. And then He gives me life so that I’m no longer just a sinner. I’m a regenerated sinner. I’m different because I’m growing and I’m dying to sin.

**Jeff:** Yes. The great thing is that I’m a saint once I’m regenerated, right?

**Tom:** Yes. Over here. Matt?

**Matt:** *(Unclear)*

**Jeff:** Anybody else? No? Okay, let’s pray.

Father in heaven, thank You for this day and the time You’ve given. Thank You for the book of Jonah and for not only its story but the supernaturalism of it. Thank You, Father, for the way in which it teaches us about the great core issues, about sin and repentance. Father, help us to continue to think about these things as we move forward. And we pray that You’ll bless us in this book, for we ask it in Christ’s name. Amen.

**Brave Men:** Amen. *(Applause)*