

## Message Notes

### The God of 2nd Chances

## Scripture Passages

(taken from the New International Version)

**Introduction** – “Really, Dakota?”

**Where we’ve come so far:**

Jonah 1 – *Things start out bad for Jonah*

Jonah 2 – *Repentance on the lips only*

*This week’s Message:*

**The God of Second Chances**

Jonah 3

**God Responds to the Pouty Prophet** –

Jonah 1:1-2

**Jonah’s Obedience** – Jonah 3:3

**A Proclamation of Judgment** –

Jonah 3:4

**The Response of the People** – Jonah 3:5

**The Response of the King** – Jonah 3:6-9

*Remind you of anyone?* – Jonah 1:6, 14-16

*How did the pagan king fear God?*

Romans 1:18-23

**The Response of God** – Jonah 3:10

*How can God do this?*

Jeremiah 18:7-10

**Who are you in the story?**

*Ninevites?* Ephesians 2:1-10

*Jonah?* 1 Peter 5:5-7

**Gospel Application** – “Are you

*responding to the God of  
Second Chances?”*

**Jonah 3:1-10**

<sup>1</sup>Then the word of the LORD came to Jonah a second time: <sup>2</sup>“Go to the great city of Nineveh and proclaim to it the message I give you.”

<sup>3</sup>Jonah obeyed the word of the LORD and went to Nineveh. Now Nineveh was a very large city; it took three days to go through it. <sup>4</sup>Jonah began by going a day’s journey into the city, proclaiming, “Forty more days and Nineveh will be overthrown.” <sup>5</sup>The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth.

<sup>6</sup>When Jonah’s warning reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust. <sup>7</sup>This is the proclamation he issued in Nineveh:

“By the decree of the king and his nobles: Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink. <sup>8</sup>But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. <sup>9</sup>Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish.”

<sup>10</sup>When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.





SHOULD I NOT BE CONCERNED  
FOR THAT GREAT CITY?



A STUDY OF JONAH

**Jonah gets off to a bad start...**

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## Jonah 1:1

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<sup>1</sup>The word of the LORD came to Jonah son of Amittai:

<sup>2</sup>“Go to the great city of Nineveh and preach against it, because its wickedness has come up before me.”

# Jonah gets off to a bad start...

## Jonah 1:1

<sup>1</sup>The word of the LORD came to Jonah son of Amittai:

<sup>2</sup>“Go to the great city of Nineveh and preach against it, because its wickedness has come up before me.”

<sup>3</sup>But Jonah ran away from the LORD and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish to flee from the LORD.

# Jonah runs!



# The pagan sailors worship God!

## Jonah 1:13-16

<sup>15</sup>Then they took Jonah and threw him overboard, and the raging sea grew calm. <sup>16</sup>At this the men greatly feared the LORD, and they offered a sacrifice to the LORD and made vows to him.

<sup>17</sup>Now the LORD provided a huge fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights.



**Jonah 2**  
Repentance  
done with  
50% of a  
donkey

# Repentance from the heart?

## Jonah 2:7-10

7“When my life was ebbing away, I remembered you,  
LORD, and my prayer rose to you,  
to your holy temple.

# Repentance from the heart?

## Jonah 2:7-10

<sup>7</sup>“When my life was ebbing away, I remembered you, LORD, and my prayer rose to you, to your holy temple.

<sup>8</sup>“Those who cling to worthless idols forfeit the grace that could be theirs.

<sup>9</sup>But I, with a song of thanksgiving, will sacrifice to you.

What I have vowed I will make good.

Salvation comes from the LORD.”

# Repentance from the heart?

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<sup>10</sup>And the LORD commanded the fish, and it vomited Jonah onto dry land.

THE GOSPEL ACCORDING TO  
**JONAH**

**THE GOD OF  
SECOND CHANCES**



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## Jonah 3:3

<sup>3</sup>Jonah obeyed the word of the LORD  
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# A Proclamation of Judgment



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## Jonah 3:4

<sup>4</sup>Jonah began by going a day's journey  
into the city, proclaiming,

“Forty more days and Nineveh will be overthrown.”

# The Response of the People

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## Jonah 3:5

<sup>5</sup>The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth.

# The Response of the King



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## Jonah 3:6-9

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## Jonah 3:6-9

“By the decree of the king and his nobles:

Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink. <sup>8</sup>But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. <sup>9</sup>Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish.”

Sackcloth, the coarsest of cloth, often made of goat's hair, was the normal dress of the poor, prisoners, and slaves; it was worn by those who mourned (Ezek 7:18). Prophets wore it (2 Kings 1:8; Zech 13:4; Mark 1:6), partly to associate themselves with the poor, partly perhaps as a sign of mourning for the sins of the people. When used in mourning, it covered no more of the body than was demanded by decency. When used by the Ninevites, it expressed their complete inability to contend with the divine decree and that they were the slaves of the supreme God.

~ H. L. Ellison, "Jonah," ed. Frank E. Gaebelin, *The Expositor's Bible Commentary: Daniel and the Minor Prophets* (Grand Rapids, MI: Zondervan Publishing House, 1986), 382.

# Remind you of anyone?

Jonah 1:6, 14-16

<sup>6</sup>The captain went to him and said, “How can you sleep? Get up and call on your god! Maybe he will take notice of us so that we will not perish.”

# Remind you of anyone?

## Jonah 1:6, 14-16

<sup>6</sup>The captain went to him and said, “How can you sleep? Get up and call on your god! Maybe he will take notice of us so that we will not perish.”

<sup>14</sup>Then they cried out to the LORD, “Please, LORD, do not let us die for taking this man’s life. Do not hold us accountable for killing an innocent man, for you, LORD, have done as you pleased.” <sup>15</sup>Then they took Jonah and threw him overboard, and the raging sea grew calm.

<sup>16</sup>At this the men greatly feared the LORD, and they offered a sacrifice to the LORD and made vows to him.

**How do the pagan Sailors and King fear a God  
they know very little about?**

# How do the pagan Sailors and King fear a God they know very little about?

## Romans 1:18-23

<sup>18</sup>The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness, <sup>19</sup>since what may be known about God is plain to them, because God has made it plain to them. <sup>20</sup>For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that people are without excuse.

# How do the pagan Sailors and King fear a God they know very little about?

## Romans 1:18-23

<sup>21</sup>For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

<sup>22</sup>Although they claimed to be wise, they became fools  
<sup>23</sup>and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles.

# The Response of God

# The Response of God

## Jonah 3:10

<sup>10</sup>When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.

**How can God do that?**

# How can God do that?

## Jeremiah 18:7-10

<sup>7</sup>If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, <sup>8</sup> and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. <sup>9</sup> And if at another time I announce that a nation or kingdom is to be built up and planted, <sup>10</sup> and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.

**Who are you in this story?**

REPENTANCE



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REPENTANCE



# Who are you in this story?

## Ephesians 2:1-10

<sup>1</sup>As for you, you were dead in your transgressions and sins, <sup>2</sup>in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. <sup>3</sup>All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath.

# Who are you in this story?

## Ephesians 2:1-10

<sup>4</sup>But because of his great love for us, God, who is rich in mercy, <sup>5</sup>made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved. <sup>6</sup>And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, <sup>7</sup>in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.

# Who are you in this story?

## Ephesians 2:1-10

<sup>8</sup>For it is by grace you have been saved, through faith— and this is not from yourselves, it is the gift of God—  
<sup>9</sup>not by works, so that no one can boast. <sup>10</sup>For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

# Who are you in this story?

AMORE ET STUDIO ELUCIDANDAE  
ueritatis haec subscripta disputabunt Vvittenbergæ, Præsidente  
R. P. Martino Luther, Artium & S. Theologiæ Magistro, eius-  
demq; ibidem lectore Ordinario. Quare petit ut qui non pos-  
sunt uerbis præsentibus nobiscum disceptare, agant id literis ab-  
sentes. In nomine domini nostri Iesu Christi. Amen.



- O**mnino & Magister noster Iesus Christus, di-  
cendo pœnitentiã agite &c. omnem uitam fi-  
delium, pœnitentiã esse uoluit.
- Quod uerbu pœnitentiã de pœnitentiã sacra-  
mentali (i. confessionis & satisfactionis quæ  
sacerdotum ministerio celebratur) non po-  
teli intelligi.
- iij Non tamen solã intēdit interiorē; immo interior nulla est, nisi  
foris operetur utriusq; carnis mortificationes.
- iiii Manet itaq; pœna donec manet odium sui (i. pœnitentiã uera  
intus) scilicet usq; ad introitum regni celorum.
- v Papa non uult nec potest, ullas pœnas remittere; præter eas,  
quas arbitrio uel suo uel canonum imposuit.
- vi Papa nō potest remittere ullam culpã, nisi declarãdo & appro-  
bando remissã a deo. Aut certe remittēdo casus referuatos  
sibi, quibus concēptis culpa profus remaneret.
- vii Nulli profus remittit deus culpã, quin simul eum subijciat  
humiliatum in omnibus sacerdoti suo uicario.
- viii Canones pœnitentiales solũ uiuentibus sunt impositi; nihilq;  
morigeris, secundũ eosdem debet imponi.
- ix Inde bene nobis facit spiritus sanctus in Papa; excipiēdo in su-  
is decretis semper articulum mortis & necessitatis.
- x Indoste & male faciūt sacerdotes ij, qui morituris pœnitētiã  
canonicas in purgatorium referuant.
- xi Zizania illa de mutanda pœna Canonica in pœnã purgato-  
rij, uidentur certe dormientibus Episcopis seminata.
- xii Olla pœnæ canonice nō post, sed ante absolutionem impo-  
nebantur, tanq; remota ueræ contritiõis.

## DISPUTATIO DE VIRTUTE INDVLGEN.

- xiii Morituri, per mortem omnia soluunt, & legibus canonũ mor-  
tui iam sunt, habentes iure carũ relaxationem.
- xiiii Imperfecta sanitas seu charitas morituri, necessãrio secum fert  
magnũ timorem, tãtoq; maiorē, quãto minor fuerit ipsa.
- xv Hic timor & horror, satis est, se solo (ut alia taceam) facere pœ-  
nam purgatorij, cum sit proximus desperationis horror.
- xvi Videntur, infernus, purgatorium, celum differre: sicut despe-  
ratio, prope desperatio, securitas differunt.
- xvii Necessarium uideatur animabus in purgatorio sicut minui hor-  
rorem, ita augeri charitatem.
- xviii Nec probatũ uideatur illis, aut rationibus, aut scripturis, q; sint  
extra statum meriti seu augendæ charitatis.
- xix Ne hoc probatũ esse uideatur, q; sint de sua beatitudine certæ  
& securæ, saltem oēs, licet nos certissimi simus.
- xx Igit̃ Papa per remissionē plenariã omnium pœnarũ, non simpli-  
citer omnium intelligit, sed a seipso tãmodo impositarũ.
- xxi Errant itaq; indulgentiarũ prædicatores ij, qui dicunt per Pa-  
pæ indulgentias, hominē ab omni pœna solui & saluari.
- xxii Quin nullam remittit animabus in purgatorio, quã in hac ui-  
ta debuisse secundum Canones soluere.
- xxiii Si remissio ulla omnium omnino pœnarũ pot̃ alicui dari; certũ  
est eam nō nisi perfectissimis, i. paucissimis dari.
- xxiiii Falli ob id necesse est, maiorem partē populũ per indifferentē  
illam & magnificam pœnæ solutæ promissionem.
- xxv Qualē potestatem habet Papa in purgatorij gñaliter talē habet  
quilibet Episcopus & curat̃ in sua dioecesi, & parochia spãliter.
- i Optime facit Papa, q; nō potestate clauis (quã nullam habet)  
sed per modum suffragij, dat animabus remissionem.
- ii Hominē prædicant, qui statim, ut iactus nũmus in cistam tin-  
nerit, euolare dicunt animam.
- iii Certũ est nũmo in cistam tinniente, augeri quæstum & auariti-  
am posse; suffragiũ autē ecclesiæ est in arbitrio dei solius.
- iiii Quis scit si omnes animæ in purgatorio uelint redimi, sicut de  
sancto Seuerino & paschali factum narratur?
- v Nullus securus est de ueritate suæ contritiõis; multo minus

# Martin Luther's First 3 "Theses"

"When our Lord and Master, Jesus Christ, said "Repent", He called for the entire life of believers to be one of repentance.

The word cannot be properly understood as referring to the sacrament of penance, i.e. confession and satisfaction, as administered by the clergy.

Yet its meaning is not restricted to repentance in one's heart; for such repentance is null unless it produces outward signs in various mortifications of the flesh."

**Who are you in this story?**



# Who are you in this story?

## 1 Peter 5:5-6

<sup>5</sup>In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another, because,

“God opposes the proud  
but shows favor to the humble.”

<sup>6</sup>Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. <sup>7</sup>Cast all your anxiety on him because he cares for you.

# **Gospel Application:**

*Are you responding to the  
God of Second Chances?*