



Repenting to a Gracious and Compassionate God Jonah Series #4

Jonah 3:1-3:10

David Sunday

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Good Morning. Would you open your Bibles please to the book of Jonah? It's in between Obadiah and Micah in the Old Testament Minor Prophets. We're going to read [chapter three of Jonah](#) together as we continue in this six week series of messages from this amazingly powerful book. This morning our focus is on the power of the Word of God to turn the world upside down. Would you stand together as we read this third chapter of Jonah?

"Then the word of the LORD came to Jonah the second time, saying, 'Arise, go to Nineveh, that great city, and call out against 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, three days' journey in breadth. Jonah began to go into the city, going a day's journey. And he called out, 'Yet forty days, and Nineveh shall be overthrown!' 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. 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. Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish.'

"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."

["The grass withers, the flower fades, but the word of our God will stand forever."](#) Thanks be to God. Amen.

God's Word is powerful in its effect. God's Word turns the hearts of people inside out and turns cities and nations upside down. It doesn't take much. Look at [verse four](#) for here we see the hinge of the whole book of Jonah. Jonah was called by God to deliver a specific message in this great city. The ESV footnote says, "the city great to God" or "a great city to God." It was a city of immense wickedness and evil, a terrifying place to go and

preach. Look at what Jonah preached in that city. It's very simple, yet clear, direct, urgent. *"Yet forty days, and Nineveh shall be overthrown!"*

Now, imagine going through the streets of Chicago. You start at [Humboldt Park](#) and you cry out with a loud voice, "Yet forty days and Chicago will be overthrown!" You go to [Cabrini Green](#) and you make your way down to the [Magnificent Mile](#) where all the shoppers do not want to be troubled by people shouting things. You cry out, "Yet forty days and Chicago shall be overthrown!" You go to [Navy Pier](#) where people are having their summer fun and celebrations. You proclaim this message and then you make your way up to [City Hall](#). You knock on [Mayor Emanuel](#)'s door. You cry out, "Yet forty days and Chicago will be overthrown!"

What kind of response would you expect to that kind of preaching? Yet, God was determined that this message, precisely this message, would be proclaimed in Nineveh by Jonah. If we have any doubt about God's determination to get this word across, all we need to do is look back over the story that we've seen thus far and we see that God pursued His rebellious prophet across the Mediterranean Sea. He appointed a great storm and then when Jonah was thrown into the waves of the sea, God appointed a great fish to swallow Jonah. Now after commanding the fish to vomit him out onto dry ground, God gives His repentant rebel a second chance—a fresh opportunity, a new commissioning to serve Him.

[Jonah 3:1](#) says, *"Then the word of the LORD came to Jonah the second time..."* Luke Preussler told me this is his dad's favorite verse. *"Then the word of the LORD came to Jonah the second time."* When you think about it there's real comfort in it. God's not obligated to give us another opportunity to serve Him. God expects us immediately, wholeheartedly, to serve whatever He asks us to do, but we often fail. Aren't you thankful for examples like this: Jonah, the Apostle Peter, John Mark and countless examples throughout the history of the church of people who have been resistant to God's call upon their lives? All people who have often disobeyed God's commands, but God comes in His restoring grace and His mercy when we repent as Jonah did in the belly of this fish. God says, "Now let's get to the work I called you to do. Let's get back to it!" That's grace! That's grace when God subdues our stubborn will and summons us into His service again. We don't see that kind of grace very often in this world.

[Tullian Tchividjian](#) observes, “If you’re a football coach and your team is facing the biggest play of their biggest game, do you give the ball to the guy who just fumbled it and killed your last scoring drive? Probably not. If you own a business and you’re trying to win over the best account ever do you give the responsibility for it to the guy on the sales staff whose incompetence just drove away another big customer? Probably not.”

Yet, in Jonah, God takes a failure—a runaway, a washed up prophet—and He comes to him a second time with a mission that looks impossible but will turn out to be astonishingly successful. That’s grace! That’s grace and this time Jonah responds. Notice the assignment is not any easier than it was the first time. [Verse two](#) says, “*Arise, go to Nineveh, that great city, and call out against it the message that I tell you.*” Very similar to what God asks us to do today. “Go speak *the message that I tell you.* I will put My words in your mouth. You are to speak My words.” Just like Jesus when He says, “[And the word that you hear is not mine but the Father's who sent me.](#) I deliver what He gives Me to say. Not My chit-chat. Not my entertaining anecdotes. I am called to deliver the Word of the Living God.” That Word that “[is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit](#)” and transforms them forever. Go Jonah! [Verse two](#), “Go where I tell you. Go when I tell you. Do just as I tell you to do. And go now.”

So [verse three](#). “*So Jonah arose and went...*” He went. He accepted the assignment. He went to Nineveh according to the Word of the Lord. We read, “Nineveh was an exceedingly great city.” The footnote says, “A great city to God.” A city that mattered to God. God is the God of all the nations and all the cities of the earth. It’s a place of prominence and it’s a place of great wickedness. The king was very fond of skinning people alive and doing all kinds of grotesque things. It would have been a terrifying assignment. It required a measure of boldness.

And that brings us to [verse four](#), the hinge of the chapter and really the hinge of the whole book—the message that Jonah preached. I heard a professor say that everything in the book up to this point is God’s work of eliciting this message. It’s God’s work of making sure this message is going to be proclaimed to the people of Nineveh. Everything that’s led up to this point is God’s work to make sure that happens. Then everything that happens

after chapter three, verse four is describing the effects of this message upon the people of Nineveh and upon Jonah himself.

Verse four is very important. It's the turning point of the book. God has moved heaven and earth to ensure this sermon was preached by Jonah to Nineveh and it's just five words in Hebrew. Just five words. Maybe he said more but this is all the Holy Spirit wants us to know. This is apparently what God the Holy Spirit used to grip the hearts of the people of Nineveh and make a radical transformation in their hearts. Five words in Hebrew and not much longer in English. *"Yet forty days, and Nineveh shall be overthrown!"*

Think about it. Forty days is not a long time. If you're told that you only have forty days left to live, you will put your house in order. Just six weeks. Forty days. For anyone who knew this story in Scripture, he or she would have been reminded of [Noah and the great flood](#), when for forty days the waters rose and covered the world in judgment for the precise reason that judgment was now being spoken toward Nineveh because of the evil of their ways and the violence that was in their hands. It's so those words, *"Yet forty days"* would have spoken ominously into the minds of the people of God's cataclysmic judgments. *"Yet forty days, and Nineveh shall be overthrown."* That word would have reminded them of another event in the book of Genesis when God overthrew [Sodom and Gomorrah](#)—when God turned that city upside down and made it a heap—a pile of rubble—for their sin. These are words that are full of threat, full of judgment yet these words strike a chord of hope in the people and in their king.

As I look at it, I'm not hearing a whole lot of gospel in those words. It doesn't sound like much good news, does it? *"Yet forty days and St. Charles and Elgin and the Fox Valley will be overthrown."* Does that sound like good news to you? Yet in the hearts and minds of the people of Nineveh, they're starting to ask this question: "Why forty days? Why is God warning us if He intends simply to destroy us? If our doom is sealed, why would He tell us in advance? Could it be perhaps that this threat is designed to move us to repent?"

One would almost think he had heard the words of the prophet Jeremiah. These are very important words to understand what happens here. Listen to [Jeremiah 18:7-8](#) where God says, *"If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its*

evil, I will relent of the disaster that I intended to do to it.” So the people, though they hear the words that are ominous and threatening, the words are also inviting them. “Perhaps this God Whose Word came to Jonah a second time is now giving us an opportunity to repent.”

Ironically, commentators point out that the word that is translated “overthrown” can have a double meaning. Yes, it can signify judgment. Yes, it can signify cataclysmic turning upside down so that cities become heaps of rubble. Yes, it can mean those things but it also can mean a change of heart. It also can mean a heart upheaval. Kate doesn’t like it when I use graphic words like “vomit” in sermons but it’s interesting that the Bible uses it. The Bible uses it when the fish vomits Jonah up on the dry land in [Jonah 2:10](#). The [Puritans](#) used that word. too. [Thomas Brooks](#) once said, “Repentance is the vomit of the soul.”

Now, you haven’t eaten lunch yet so just think on that a little bit. “Yet forty days and Nineveh shall be overthrown” could mean that Nineveh is going to be judged by God. Or it could mean that in some mysterious way, Nineveh is going to bring itself under the judgment of God. There’s going to be a terrible upheaval within the soul of Nineveh that is going to purge Nineveh of the evil of its ways and the violence that is in their hands. The effect of this preaching is going to be to turn this city’s soul upside down. It could mean in forty more days, you’ll come to Nineveh and you’ll be looking at a very different city because the power of God’s Word and the Holy Spirit’s hand will bring awakening and revival to this very wicked city. Remember, Jonah was told to say exactly what God had given him to say and these are the words he was given.

So in [verse five](#), Jonah starts preaching as early as he can. As he’s gone just a day’s journey into the city and started speaking the message, the people beat him to the response. They beat him to the punch. They repent before he can even make another point. The response is unprecedented and unexpected. Look at what it says in [verse five](#) “*And the people of Nineveh believed God.*” They believed God! That’s when the proclamation of God’s Word transforms the hearts of those who hear it. That’s when you stop looking at the preacher and the personality of who is proclaiming it and you believe God. You receive it for what it really is. Not the word of man but the Word of the Living

God. That's what makes preaching and witness powerful—when we stop thinking so much about ourselves and start becoming consumed with the message God has given us to speak. We speak it with faith, with urgency. *“The people of Nineveh believed God.”* Not Jonah.

They received the Word of God and *“they called for a fast and put on sackcloth.”* They humbled themselves. They voluntarily brought themselves under God's judgment. It's far better to humble yourself under the mighty hand of God than to wait for God to humble you. They brought themselves under God's judgment. They expressed it physically with sackcloth and ashes. This response was widespread in its effect: *“from the greatest of them to the least of them.”* They got to the work of repenting before the king even heard the message.

One of the effects of a repentant people is we start spreading the Word. We start spreading the Word to others. [Verse six](#) says, *“The word reached the king of Nineveh.”* Jonah was supposed to do that but the people beat him to it. When the King of Nineveh heard the word, he rose from his throne. He removed his robe. He took off his royal dignity. He put himself on the same level as his people, covered himself with sackcloth and he sat in ashes.

Repentance is the great leveler. We come under the judgment of God when we bring ourselves under the mighty hand of God. There's no longer any who are wise, noble, powerful and mighty. The haughty looks of men are brought low. The pride of man is abased when we come under God's judgment. This king made himself one with his people—this king who has done much wickedness. Yet, he responded to the Word of God. You would almost think that someone had gone before Jonah preparing the way, readying the soil of the hearts so they would be receptive to the Word. How else do you explain the response? In [verses seven through nine](#), the king issued a proclamation and published it through the whole vast metropolis of Nineveh. *“By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything...”*

Sin has affected all of God's creation—even the animals, even the inanimate objects. The whole creation is groaning and crying out for redemption. The whole creation stands in need of the work that Jesus Christ came into the world to do. Here the king said, “We all need to be part of this, even the animals.” It would have been fitting. As the animals went

without food and drink, they didn't know how to control themselves in their expressions. Like babies, if they're not fed they're going to cry. And if you don't give a cow water or feed it, I imagine there's some pretty violent mooing and groaning and loud noises that take place. Imagine the whole city of Nineveh, just a wail of repentance, of mourning over sin, of humiliation covering the whole place.

The Puritans called this compunction. Compunction is when your conscience is pierced and stabbed with conviction over sin and you bring your whole being, body, soul and spirit before Almighty God and you humble yourself before God. God is feared. Sin is abhorred. Wicked deeds are turned from. Violence is put away.

They're calling out mightily to God! Desperately needing His mercy! And they have at least a measure of hope—not a lot of hope, but a measure of hope. We see it in [verse nine](#). *“Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish.”*

“God, it's my job to sin and it's Your job to forgive. That's our arrangement.” No. There's no demand upon God's mercy. God's mercy cannot be coerced or manipulated. It's never deserved. Yet, there's this hope. Might it be possible that God is [“not wishing that any should perish, but that all should reach repentance?”](#) Might it be possible that God would be merciful to wicked sinners even like us Ninevites and us 21st Century Americans? *“Who knows? Who knows?”*

Well, when God sees this, immediately His heart is moved. The people won't really know for forty days whether or not the judgment is going to come. But we know that immediately God sees what they did in [verse 10](#), *“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.”* Realize that God's promises and God's threats are conditioned by our response to them. When God's Word comes to an ominous tone He is warning you, not wanting you to perish. Don't resent the fact that He's speaking to you with ominous threats! Be glad that He's speaking to you. Be glad that He's still addressing you. If God wanted simply to destroy you, He could do it without a word. And He would have just grounds. But God speaks. God's mercy is wider and deeper and higher than our minds can comprehend. And if God is

speaking to you in ominous tones, be glad and repent because when people repent, God relents!

People have a hard time with [verse 10](#). How can we reconcile God's perfect knowledge of the future and His absolute sovereignty? How do human actions relate to God's sovereign plan? God does perfectly know all things in the future and yet, we see here that there's a response of God to human repentance. We need to understand—if we're trying to put it all together—the Nineveh of [verse 10](#) is a very different city than the Nineveh of [verse four](#). The Nineveh of verse 10 is the city that's been radically turned upside down through repentance. They've experienced having gone through the vomit of the soul, just like Jonah experienced being vomited out of the fish. They've been cleansed. They've been reoriented to God.

And so they're a different people. [Hugh Martin](#) says, "It was wicked, violent, unrighteous, atheistic, proud and luxurious Nineveh which God had threatened to destroy—a city sitting in sackcloth and ashes, humbled in the depths of self-abasement and appealing as lowly suppliants to His mercy." A Nineveh like that, the repentant Nineveh, He had never threatened! That Nineveh He visited not with ruin. He never said He would. They repent, God relents. A short sermon and immediate, whole-hearted, widespread, universal response. Amazing. God's judgment is averted and God's peace, God's Shalom, is restored to this city for another generation.

I want to ask the question, Why? Why was this sermon so amazingly effective and successful? Humanly speaking we can't explain it; it's certainly not because of Jonah. We get no hint in the whole book of Jonah that his heart was just full of compassion, that his eyes were worn with pity, that his tone was full of gentleness. There's no hint of that. Yes, Jonah experienced the salvation of God in [chapter two](#), but yet we never get any indication in the book of Jonah that he ever cared or desired for the Ninevites to experience the same salvation he had experienced. In fact, we're going to get there next week and see that actually, he was afraid this was going to happen. He was afraid that God would be merciful to a repentant people.

So we cannot explain the success of this message by giving the messenger credit. Yes, Jonah obediently and dutifully proclaimed the Word of God that he was told to

proclaim. He was obedient to that. But then [chapter four](#) makes it seem like he removed himself to the outskirts of town as quickly as he possibly could. Yet in some mysterious way, his preaching was astonishingly successful. It was met with faith, with God-ward fear and trembling, with true repentance matched by deeds as people turned from their evil ways and the violence that was in their hands. All of this is from a reluctant prophet. He was actually hoping the city would be destroyed. How do we account for that? How? There's only one explanation. God empowered Jonah's preaching. God the Holy Spirit took God's Word and blessed it and carried that Word with penetrating power into the hearts of wicked people who needed mercy.

An old Scottish preacher described it like this: "There is sometimes something in preaching that cannot be described, either to matter what you're saying or expression how you say it. And it cannot be described what it is. What is this thing? Or from whence it comes? But with a sweet violence it pierces into the heart and affections and comes immediately from the Lord." That's what happened here. God's Word, with a sweet violence, pierced into the hearts and affections of the Ninevites.

Some people call that unction. Other people call that anointing. You can call it whatever you want but by all means, let's be asking for it. Let's be crying out to God to empower the Word that goes forth from this church corporately and individually. Let's absolutely and desperately depend upon the Spirit of God to empower God's Word whenever we speak it to others because it's clear in this chapter that it's not the eloquence of the preacher, nor the creativity of the presentation, nor the intellectual rigor with which it's put together. The success of any biblical message, whether it's short or long, depends entirely on the blessing of God.

["Has not God made foolish the wisdom of the world?"](#) Paul asks. ["For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe."](#) *"Yet forty days and Nineveh shall be overthrown."* *"It pleased God through the folly of what we preach to save those who believe."* It pleased God. It pleased God.

1. **Bad News Becomes Good News**

There are four lessons I think we should draw from this. First of all, bad news becomes good news when the Spirit of God opens hearts to believe Him. Sometimes people in your life, sometimes we ourselves, become inoculated to the good news of the gospel. It doesn't sound good. It doesn't sound needed. And that's when we need to hear the bad news because it's against that backdrop, against that minor key, that the glorious resolution of God in Christ is reconciling the world to Himself. That God ["made him to be sin who knew no sin, so that in him we might become the righteousness of God."](#) That God Himself was cast into the sea of God's wrath—was swallowed up by death itself, was delivered from death and now is exalted at the right hand of God to pour out repentance and faith on all who call on the name of the Lord.

The good news, that gospel message we have so much more fully to deliver than Jonah had, that news doesn't sound good until you've heard some bad news. Until you've come to terms with the fact that ["...it is appointed for man to die once, and after that comes judgment."](#) Until you've trembled a little bit at the fact that, ["it is a fearful thing to fall into the hands of the Living God"](#) as a guilty sinner, see His holiness and realize, "I'm ['guilty, vile, and helpless.'](#)" Until you've trembled at that, the good news doesn't seem relevant.

So don't be ashamed to tell people the bad news. Don't be ashamed to speak to loved ones, to friends, to neighbors, the truth that Jonah spoke in Nineveh. Because when the Spirit of God takes that message and opens the hearts of people to it, we say, "Oh yes, it's bad news, but Divine Surgeon, would You cut deeper? Cut deeper! Remove all the cancer of sin from my life because I know You wound in order that You might heal. I know You cut in order that You might mend. I know You break in order that You might make whole." Bad news becomes good news when the Spirit of God opens hearts to believe it.

2. The Power is not in the Messenger, but in the Message.

Secondly, the power is not in the messenger, but in the message. It's not the ones who proclaim it that the power comes from. It's the message, the Word, that is proclaimed. In the biography of [George Whitfield](#), one of the great evangelists in the 1700's, we read that God used his preaching to transform thousands and thousands of people's lives and whole

nations—America being one of them. There were people who mocked Whitfield. He had a funny squint and they could mock him. There's a story in his biography about a man named John Thorpe who was 20 years old and a violent opponent of Whitfield and [Wesley](#) and their preaching. One night he was in a tavern with his friends and they agreed to mimic the preaching of Whitfield and the Wesleys. The assignment was for each performer to get up on a platform, open a Bible and go to the first verse that his eye falls upon and deliver a message in the style of Whitfield and Wesley. "We'll all just be buffoons about this and make a mockery of it." John Thorp was fourth in line and he said "I shall beat you all," as he ascended the platform. He opened the Bible and the text his eye fell upon was the words of Jesus in [Luke 13](#), "*Unless you repent, you will all likewise perish.*"

Those words pierced his heart and he couldn't mock it anymore. He started preaching that message and a silence descended on the whole group. He went home that night and cried out to God. God saved him. For the next 12 years he joined Wesley's society and preached as an evangelist, then he became a pastor until his death. Here the messenger was full of mockery but the message was mighty. It overturned all the mockery in his heart and he experienced that vomit of the soul. So you might think, "How can I tell others about Jesus when I'm not a good speaker." Well remember the power is in the message, not in the messenger.

3. One Word Delivered in the Power of the Spirit is Mightier than Many

You know what it's like. You're reading God's Word, you're listening to a sermon and one word pierces your heart! That's what you remember! That's what God wanted you to hear! That's what transforms you. That's what we read in [verse four](#). "*Yet forty days, and Nineveh shall be overthrown!*" Very short but penetrating and urging. One word.

[Robert Murray McCheyne](#) said, "It's not many words that God uses, but words spoken in faith." [Sinclair Ferguson](#) said, "When I was almost 15 years old I began to realize in a way I had never done before that I stood in need of salvation. One winter evening as I walked home I slid in the snow beside a small elderly man. Under the dim light of the street lamp I could see that he was dressed entirely in black. After a moment's conversation he asked, 'Son, are you saved?' The words were like a knife in my soul. How

did the man know that it was my greatest longing in life to know that I was a child of God? By these and other words God guided me into His kingdom. I often looked for the man thereafter to tell him that God had anointed his words, but he never seemed to walk that road at that time of night again. I learned then that sentences are all God needs when His children have the touch of the Spirit on their lives.”

That should give us hope and confidence to speak. Maybe just a brief word but God doesn't need many words. He just needs one word spoken in faith. The Spirit of God can quicken that word and bring life to the dead.

4. There is No Resistance that God's Word Cannot Overcome

In [Jeremiah 23:29](#) God says, *“Is not my word like fire, declares the LORD, and like a hammer that breaks the rock in pieces?”* No resistance is impenetrable to the Word of God in the hands of the Spirit of God. This is so true on the individual level.

Kate loves to tell the story of her dad, Floyd, and I just talked to him a couple weeks ago when he told it to me again. There was a Christian man at Snap-on Tools where Floyd worked. He had a Bible and tracts on his desk. He was always talking about Jesus when he could. But Floyd mocked him. Mocked him! Little did that man know though that God was preparing the way in Floyd's heart. There was a lot going on in his life and the soil, the hard ground, was being broken up by the Spirit of the Lord. One day, in the process of mocking this man, he handed my father-in-law a tract, at which time Floyd went into the men's bathroom and read that tract, a gospel message, a word from God. The Spirit of God pierced his heart, stabbed his conscience and opened his eyes to see Christ. And there in that men's bathroom of Snap-on Tools, he repented and put his faith in Jesus.

That can happen to individuals. It does happen. It is happening. It can happen to whole cities and whole nations. Nineveh repented. This month we are praying for a breakthrough of nationwide revival and awakening. What are you more concerned about right now in America? The debt ceiling or the destiny of multitudes of lost sinners and the apparent deadness of much of the professing church? Will you take the example of God's amazing grace and mercy to Nineveh and the power of God's Word to turn a wicked city

upside down and let that inspire you to join us in earnest, mighty crying out to God for a breakthrough of nationwide revival and awakening?

“*Who knows?*” Who knows? Who knows? God may turn and relent and turn from His fierce anger so that we as a nation may not perish. Who knows? Who knows? We know! We know because we’ve experienced God’s mercy in Christ. [We have a story to tell to the nations that will turn their hearts to the right.](#) Will we? Will we be faithful?

Perhaps God’s Word is coming to you a second time today. You’ve been resistant. There’s someone in your life—a loved one, a neighbor, a friend. God is saying to you, “Go! Speak! Even if it’s bad news that you have to bring, speak My Word!” The Spirit empowers God’s Word. Go in utter dependence on Him. Speak, if only a few words. Be faithful. Be prayerful. Be expectant. I read this last week: “One of the great delights of speaking God’s Word is we get to be continually shocked that the grace of God is always bigger than we can imagine.”

Let’s pray.

God, we thank You for the penetrating, life-transforming power of Your Word. We thank You that we have a much fuller and more glorious and compelling message to proclaim than even Jonah had. But Lord, we pray You would grip our hearts with the urgent need and that You would give us afresh a passion for awakening, for revival, both in our neighbors, in our families and in our community all around us. Then in our nation and then in all the nations of the world. That Your glory would cover the earth, Lord, [“as the waters cover the sea.”](#) Thank You that Your grace is always bigger than we can imagine. Thank You for extending that grace to so many of us. Indeed all of us who are under the hearing of Your Word today are experiencing Your grace, God. We love You, Lord. In Jesus’ name, Amen.

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All Scriptures quoted directly from the English Standard Version unless otherwise noted.

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