

## WHEN OUR SIN MAKES US SINK *continued*

Prayer must follow - and then we will return to the point of disobedience, now willing to obey. We have a great and gracious God who is determined to keep His children on the right path.

### [5] THE DIVINE ILLUSTRATION IN THIS WORK OF RESTORATION.

It is beneficial to trace the picture of Christ that is in this passage: *“It is high time to pass over the history ... and to inquire for that which no doubt was the one great point to which Jonah’s ministry was directed ... namely, to consider him, as the Lord Jesus points him out, an eminent type of Himself.”* (Robert Hawker). We see details of this picture in:

- (i) The Storm that pursued the mariners as a picture of the wrath of divine justice that pursues our whole nature to destruction;
- (ii) Jonah among the other passengers on this ship gives a representation of Christ *in our nature* – though sinless, yet He was *“made sin for us, who knew no sin, that we might be made the righteousness of God in Him”* (**2 Corinthians 5:21**);
- (iii) The pleading of these sailors after Jonah tells them the only solution for their salvation was to throw him into the depths of the sea is a mirror image of what Pilate did (**Matthew 27:24**);
- (iv) In Jonah being thrown into the sea as the only way to quell the storm, we see the total helplessness of anything short of Christ saving our whole nature from the wrath of God;
- (v) In Jonah’s willingness to be cast overboard, we have a picture of Him who voluntarily laid down His life (**John 10:17-18**);
- (vi) In Jonah being given for a ransom, and the storm instantly ceasing once this ‘offering’ was made, we see a reflection of how Christ bore the sins of His people, and by His offering of Himself, satisfied divine justice, made reconciliation for iniquity, and brought in an everlasting righteousness.



### MEETINGS TODAY

- Morning Worship – 11.30am:  
*“Jonah #5: When our Sin makes us Sink.”*
- Evening Service – 7.00pm: *“Isaiah 55 #2:  
The Argument in the Covenant.”*



To mark the 10th Anniversary of ‘Little Ones’ we have arranged a Thanksgiving Service for the mid-week meeting on 4 March. Please come along, and bring others with you!



**4 March, 8:00pm**

‘Down Memory Lane with Little Ones’  
• Sharing Photos & Memories  
• Refreshments & Cake

### 10TH BIRTHDAY CELEBRATIONS

The observation made in Job 8:7 – *“Though thy beginning was small, yet thy latter end should greatly increase”* – is certainly applicable to ‘Little Ones.’ Commencing with a mere six people in January 2010, this work has grown under the leadership of Heather Hammond and Sharon Hartin to the extent where the regular attendance is between 70 and 100. To commemorate this notable milestone **two events** have been planned. The *first* event is a 10th Birthday Party during the Little Ones’ session on Thursday morning 27 February. Invitations are currently being sent out to both past and present attendees. We anticipate a full house on this occasion. The *other* commemorative event will take the form of a Thanksgiving Service, scheduled for Wednesday, 4 March. The progress of the work will be depicted on screen and in speech; an offering for the work of ‘Little Ones’ will be received; refreshments and cake will be available after the meeting. Please pray that many will respond positively to the invitations to attend our church; make **4 March** a must in your diary.



## WHEN OUR SIN MAKES US SINK Jonah 1:4-3:1.

Francis Thompson wrote the epic poem, 'The Hound of Heaven' in which he describes God's undaunted pursuit of the man who flees from Him. Every line seems to apply to Jonah: "*I fled Him, down the nights and down the days; ... down the labyrinthine ways ... and in the mist of tears I hid from Him ...*" Though Jonah discovered that

God's grace has a persistence that outstrips all human determination and rebellion. He pursued Jonah to restore his disobedient prophet to Himself and to ensure lost sinners in Nineveh would learn of His mercy. Under the theme of The Restoration of the Disobedient Prophet we have already noted [1] The Divine Initiative, [2] The Diverse Implements, and [3] The Distinct Implications in this Work of Restoration. Now:

### [4] THE DELIGHTFUL ISSUE FROM THIS WORK OF RESTORATION.

The first element in the process that God used to restore His man was **(a) AROUSAL FROM HIS STATE OF SLUMBER; 1:6:** "*So the shipmaster came to him, and said unto him, 'What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.'*"

(i) There was IRONY in this Arousal: a pagan captain is used to rebuke God's prophet and urge him to pray;  
(ii) There was ITERACY (repetition) in the Arousal: the word "*arise*" used by the captain (**1:6**) was exactly the same term used by God when He commissioned Jonah in the first place (**1:2**) – God is speaking twice and can get His message to us in any way He chooses! (iii) There was INTENSITY in this Arousal, for Jonah, 'snoring' in his sleep, needed a violent awakening to stir him from slumber. With God, this can always be arranged!

The second step in the process of restoration was **(b) ARRAIGNMENT:** he was INDICTED FOR HIS SINS OF DISOBEDIENCE; **1:7-8**. To do this, the sailors used the method of casting lots to identify the culprit (cf. **Acts 1:26**), but this lot

was directed by God (cf. **Joshua 7:13-18; Proverbs 16:33**). Thirdly, we catch up with Jonah as he makes **(c) ACKNOWLEDGMENT OF HIS SIN; 1:9-10**. Plus **(d) ASSENT** is shown: in instructing the sailors to throw him overboard to restore calm to their lives he was submitting to the just desserts of his sin as far as its temporal punishment was concerned. "*Nothing is ever settled until it is settled right*" (Joseph Parker) – and God is here demanding appropriate punishment for sin. "*Grant, Almighty God ... that we may not grow stupid in our vices, nor deceive ourselves with empty flatteries, but that each of us may, on the contrary carefully examine his own life and then with one mouth and heart confess that we are all guilty not only of light offences, but of such as deserve eternal death ...*" (John Calvin).

The next step in the process of restoration you will read about in **Jonah 2:1-9** – Jonah's **(e) APPEAL**. Some see in it "*a scriptural prayer for deliverance,*" others detect a sea of hypocrisy; it certainly seems to have a variety of shades. In his prayer, he quoted from **Psalms 18; 30; 31; 42; 69; 120; 130; and 142** ... however, in spite of his prayers, pledges, and vows, he was not delivered. It was not until Jonah confessed that "*salvation is of the Lord*" that God caused the fish to throw him upon the dry land.

It must be pointed out that, as the next step in his restoration, the appeal is followed by **(f) an ABOUT-FACE**. Jonah returns to the place where his disobedience began with an apparently new disposition to obey the Lord; **3:1-2**. He was like that son who was told to go and work in the vineyard, but said, "I will not," but later repented, came back and said, "I will" (**Matthew 21:29**).

It should be noted that the process adopted by God in restoring His prophet is one that He uses with us when we stray: there must be Arousal from our slumber and non-participation in proper prayer; we must be Arraigned / indicted on account of our sin; this sin must be Acknowledged (in his acknowledgement Jonah confesses (i) what God is in Himself, **1:9**; (ii) what God is to him as an individual – "*I am a Hebrew*"; (iii) that his sin is against what Jonah is to God – and the "*fear*" of God he professes leads him to assent to any discipline the Lord chooses to administer. (cf. David, **2 Samuel 12:20**; Eli, **1 Samuel 3:18**).