



Numb And Numb-er | From Running To Returning

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Well, Good Morning, Menlo Church. I wonder, have you ever done the right thing, but for the wrong reasons? You showed up, you followed through, you checked the box, but your heart wasn't really in it. And some of you are thinking like, "Phil, I'm in church. I'm doing that right now," which I received. I appreciate that.

But the thing is, it's so much easier to be faithful with our hands, our head, our habits, and to be cold in our hearts. And that's what we've been talking about over these last few weeks together. As a matter of fact, sometimes the greatest distance in our spiritual life is not between us and God, but between what we are doing for God and what we are feeling with God.

I sometimes ask our staff here at Menlo this question. I'll say, "If you didn't attend or if you didn't work at Menlo Church, would you attend Menlo Church? Would this be your church?" And it's just a heart check. It's not designed to pour on shame or guilt. It's an invitation for the idea that God could renew our love for him when duty has taken over.

And that's not just a staff question. It's a faith question. Maybe for you, you find yourself showing up, volunteering, giving, believing. But maybe somewhere along the way, without realizing it, your heart has gotten tired. You're going through the motions, but you are no longer feeling the emotions that go with them.

And that's honestly exactly where we find Jonah today. His back is against the wall. He's found his feet back on solid ground, but compassion is still missing in his life. And I wonder today, if you were to ask the question, are you showing up to God's mission in your life,

but missing his mercy? Are you praying the right prayers, but you're not feeling the prayers you're praying?

That's going to be a question we keep getting kind of interrogated with over the course of the next few minutes together. It's one of those subtle shifts that we make when we have settled for a numb version of our life and our faith without realizing it. But God has so much more for you and me than this disconnected, dutybound discipleship. He wants our hearts, not just our hands and our habits.

So today we're going to join a journey that is already in motion in the life of Jonah. But before we do that, I'm going to pray for us. And wherever you're joining us from in San Mateo, Mountain View, Menlo Park, Saratoga, you're with us online from around the world, let's ask God to show us our blind spots.

And if you're a follower of Jesus, it can be easy to think, well, you know, I don't struggle like Jonah did. He made such a terrible mistake.

But please don't forget that Jonah was a professional follower of God. This was his job. He spoke for God for a living. And so if he has blind spots, if he has areas that it turns out he wasn't listening or seeing God, I think it's probably a great mirror for us to hold up and ask God to show us those places in our life as well. So would you pray with me as we ask God to do that together?

God, would you grant us your mercy? Not just mercy to us, but mercy through us. That we would see the world around us and people are close to us and far from you. The hurts and the hang-ups of the people and places that we grieve. Would you help us to see them the way you do? Help us to love people that are difficult to love, that will leave us maybe discouraged, but yet God can be closer to your heart in the process. Help us to learn that from your prophet Jonah today in Jesus' name. Amen.

So even if you haven't been with us through this series, you are probably familiar with the story that we have been walking through. The story of Jonah, a prophet of God with years of experience telling

God's people the message that God had asked him to tell them. The problem that we run into in the book of Jonah is that God has given a message for Jonah to tell to Israel's sworn enemies.

And so instead of doing what God had told him to do, Jonah gets a one-way ticket for Tarshish, a destination thousands of miles in the opposite direction. God went to great lengths to get Jonah's attention - from a storm that tore up the boat and left career sailors worshiping God in reverence because they see the power that he holds, to a giant fish that swallowed Jonah when they were left with no other options but to throw him overboard to be able to calm the storm.

And then last week, Jevon shared about Jonah's prayer from the belly of the fish. And whether you think the fish is literal or metaphorical, one thing is clear, Jonah is left changed as a result.

Now, scholars, they think that the fish likely spit Jonah out somewhere back on the coast of Israel. Perhaps the very same place

that Jonah had used to try to run from God. In other words, grace left him where he had tried to leave God. God brought him back to the starting line. It's almost like God was saying, "Let's try this again."

Now, with all that being said, we're introduced to the first lesson of our passage today, which is that God doesn't mind repeating himself. And that's really good news for us. But I can tell you as a parent, I do mind repeating myself. I have four kids, you know, and I can't tell you the number of times I've thought like, I just explained that. I just found that thing for you. How did you lose it again this fast? Right? I just told you that. I just took care of that.

But the great news of the mercy of God in our life is that God, he graciously reviews his will and his ways over and over again in our lives. So after a prayer in the belly of a fish that we never hear God speak to Jonah during, he is spit out. And then we see this. It says, "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." (Jonah 3:1-3)

Now, I'm sure that Jonah is listening this time. He knows that God's not messing around. He knows that booking another boat to Tarshish is probably not a good idea. Now we don't hear God scold Jonah in this. We don't hear him kind of double down, give him a lecture like I'm tempted to do as a parent. He just invites him back to the same mission, to the same city. But this time, it's safe to say that Jonah knows he isn't going to outrun God. And so, with all this as a backdrop, we see him with a clarified mission heading to Nineveh.

There are a couple wrinkles in this passage that I want to make sure we don't miss, though. First is that there's a part of the message that God says to him, "You're going to go to Nineveh and preach the message that I'll tell you about." He doesn't know the full message yet. And so, he's not getting a pre-read.

And second, the direction that Jonah's feet are going has changed, but his feelings haven't. So, I think part of the reason that God isn't giving him the message or telling him the full plan is because Jonah would resist that, too. He's obeying begrudgingly.

Think about the reality of this moment. God not only repeats himself graciously, but he still wants Jonah in the story. Think about the number of people that God could have used in this situation: people from within Nineveh itself, other people that are professionals at following God, other random people that God just supernaturally uses. But the great news that we see in this story is that God's mercy outlasts Jonah's empathy.

That even after years of Jonah probably cooling to the heart of God and to the mercy that God had for people, God still had a part for Jonah to play. See, after all of his running, after his rebelling, after almost drowning, God isn't offering him a second chance. Sometimes we say, "Grace is a second chance." No, no. Grace is as many

chances as you need. And that's such good news. He just gives Jonah the next chance that he needs.

And for some of you, that's the word that you need today. God still has plans for you. He hasn't given up on you. He still has a plan for your life, a purpose for your life, an assignment for you in this season. Even though that relationship didn't work out, even though you got laid off, even though your startup shut down, he isn't looking at you as a failure. Even if he didn't ask you out or she broke up with you, God is never done with you. And for some of you, you need to hear that that's the way grace works. You get as many chances as you need.

The danger is that like Jonah, we start moving in the right direction, but we have the wrong disposition. We have the wrong motivation. We can say yes with our hands, with our habits, with our heads, but we say no with our hearts. We can be walking towards God's mission, but not carrying his mercy. And what we forget is that God's mercy is core to his mission.

That leads us to the second question that Jonah 3 is going to keep asking us: Are you showing up to God's mission but missing his mercy? A great start to that question is if there's a people group or a specific person or a category of people that you have a hard time loving, but God just keeps reminding you of them. You keep seeing them on TV. They keep showing up on your feed online. They keep being people you walk by at the office. It may be that God is trying to show you this disconnect between his mission and his mercy that exists in your heart that he wants to bring back together.

That leads us to the second lesson in our passage. And I can definitely relate to this one. I don't know about you. Actions are easier to move than attitudes. It's way easier. As a parent, this is way easier, too, right? It's when we tell our kids, "Say sorry." Are they sorry? No. But they say it teeth clenched. Right? That's what Jonah's doing: teeth clenched.

Jonah still had ground to cover, but he had taken the express train back to obedience in a place that he should have gone on his own. We should be careful not to give him too much credit here. It reminds me of when I was in undergrad in downtown Chicago and you get this thing called a UPass, which is unlimited access to the L, which is a citywide transportation system you can take anywhere. And if you're like, what is that like? Well, if you think about, like Caltrain, if that was good, it's like the L. Same kind of idea.

And when you're first learning how to use it, because it's so big and so complex, you have to be careful because you can get on the same line, but some of the lines, they have express trains. And so, you get there and you just need to go a couple stops, but the train doesn't stop a couple stops down. It goes all the way to where it's going.

We have to be careful that we remember Jonah might have taken a stop if one was available. God brought him to where he was calling him. He skipped all the stops. It should maybe let us know a little bit of how he showed up.

As our passage continues, it says, "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!'" (Jonah 3:3-4)

So when Jonah walked into Nineveh, I can only imagine the way he's thinking about and preaching this, right? You wonder what is the tone of his voice and is he really giving it his best effort. He was not walking into a small town. This is the capital of the Assyrian Empire. This is the center of influence. It was their Silicon Valley. The Bible says that it was so large that it took three days to just walk from one side to the other. Picture this: a city geographically the size of San Francisco with the population of Berkeley, only far more violent and far less interested in God. And into that city, a reluctant prophet, he walks in with eight words and no compassion. That's the scene that we find ourselves in when Jonah finally walks into Nineveh.

He is not just entering a violent city. He is stepping into a foreign world. They spoke Assyrian, a dialect of Akkadian written in wedge-shaped cuneiform on clay tablets. He does not sound like them. He does not look like them. And he definitely does not think like them.

And so as a result, right, we kind of find it would be like if you had friends that wanted to come visit you and they wanted to go see the city. They want to check out San Francisco, but the only experience that they'd ever had with the city was listening to cable news anchors talk about San Francisco. You ever had friends like this? They don't want to see the whole city. They want to see the parts of the city that confirm the biases that they have about the city. Maybe that's just my friends.

See, Jonah, he's not looking for what God might redeem. He's looking for what might confirm what he already believes. But God's message does not need a perfect translation to change a heart. God does not wait for fluency. He speaks mercy in any language.

Jonah, he does what God says, but his heart is still somewhere else. His actions obey, but his attitude continues to resist. His sermon, if we could even call it that, is only eight Hebrew words. Now, we can do a lot with eight words, right? If you think about economy of language, "I love you," that's just three words. "Will you marry me?" That's four words. Those are very powerful statements and very short sentences. Today, we could ask like, "Are you a Dodgers fan?" That would carry some unique weight. "Today, we're praying for you."

But for Jonah, he walks in and he gives this sermon. You ready? "Hey, in 40 days, God's going to kill you." And I think it was probably just like that. Like, "Hey, I'm sorry. What did you say?" "40 days, you're dead." And it had to either be divinely translated, like he spoke it in Hebrew and they heard it in their own language; we see that at times in the Bible. Or it had to be translated by someone else at the time or he spoke it in Aramaic which was the trading language of the day that different people could use, wasn't his primary language. Either way it makes sense that he kept his message very brief.

I also wonder is this the full message that God gave him to preach or just the part of the one that God gave him that he was willing to preach? And some of you are like I didn't know someone could preach a sermon in eight words. Phil, are you willing to try that? That laugh is disrespectful.

Notice what Jonah's message though, it doesn't include. Jonah's message does not include hope. Menlo, all the time we talk about the fact that hope is for everyone. Whether you call yourself a follower of Jesus or maybe you used to and you don't anymore, you're skeptical of all this. You're in a category you think, "Well, God can't love me." No, no, no, no. Like, it really is for everybody. But because of Jonah delivering the message, what Nineveh heard is just God's judgment.

And so God had gotten his feet moving. God had gotten his words flowing, but his heart was still dragging behind him. Can you relate to that? You're doing what God asked you in that relationship, at that

job, at school, with those friends, with your daily spiritual practices, but your heart is like dragging behind you. You're doing what God asked you, but your heart's not there yet. You're moving in obedience, but not in joy. You're saying the right things, but you're not feeling those things.

That's what Jonah is doing right now. He is finally doing what prophets are supposed to do, bringing God's word to the people that God's asked him to tell it to. But he's missing what prophets are supposed to feel. Sometimes that's us, isn't it? We serve because we should, not because we care. We pray because it's routine, but not because it's a relationship.

Some of us, we are praying to see God move a region and move a city towards the hope of heaven. But that city we are praying for, we also despise. That is the heart of Jonah. We show up for God's mission, but we're missing God's mercy. Jonah's obedience, it checked the box, but it did not change his heart. His message was right, but the

thing is, it was incomplete without his mercy, because his motives were wrong.

That's where we see the danger of numb faith. It can move our hands. It can move our habits before it ever moves our hearts. Because actions are easier to move than attitudes. You can fix your schedule, can't you? Before you ever fix your spirit. You can do the work of God while being far from the ways of God.

And that is really the question that this passage keeps landing right in our laps: Are you showing up to God's mission but missing his mercy? I want to see God change people, but is it because I care about them?

At this point in the story, if we were kind of, you know, like fellow Israelites at the time and we were listening to what was happening, we were getting caught up on like ancient 'Gram, what we would see is we would see posts about Jonah's sermon, right? And be like, "Oh,

that's so cool. He's going into Nineveh, taking a moment for God. This is going to be amazing."

Here's what we would expect the next story to be about: Jonah's dead now because of the people he's giving the story to. That's what we expect to hear.

But that's not what we see. What we see next is that God's mercy moves even when ours doesn't. Even when our heart is disconnected from our hands, from our heads, and from our habits, God's mercy still moves.

And at this point, to really appreciate what happens next, you have to know a little bit about Nineveh. Now, this is kind of debated, but the earliest Jewish documentation around this that we have today talks about a god that Nineveh worshiped, a god named Dagon. And he was often pictured as part man and part fish. I know. He was the god

of the water and fertility, the one they believed brought life from the sea.

So, picture this. For generations, the Ninevites had told stories about a being who would rise from the ocean to deliver a message from the gods. And then one day there would be this person that words spread around that walks out of the water to have a message for people. He smells like salt and decay, not Old Spice at all. His skin is bleached from stomach acid and his hair is gone. He says he has a message from the real God.

Can you imagine their reaction? People are like whispering and there's no debate that this God existed. I mean like a figment of their imagination and they're going out of the sea. This guy came and he's got a message for us. It was like out of their childhood fairy tales. They saw it in real life. This man from the sea had arrived. It's as though God was saying like, "Oh, you need to hear from somebody that conforms to your cultural version of God. Okay, here you go."

And so even when Jonah doesn't have personal mercy moving, it's like God knew what his version of disobedience was going to look like. And he uses even Jonah's disobedience to extend mercy to people that he loves. God's mercy was already at work before Jonah ever started.

As a result, this is how Nineveh responds in the moment. 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 it 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." (Jonah 3:5-9)

So again, remember like the sermon that he delivered, eight words. "Hey everybody, just letting you know that in 40 days God's going to kill you."

That's the sermon intro body conclusion. There's no like, "Hey, at the end I'm going to give you a chance to pray a prayer of invitation. We got some people that would love to connect with you. Go to nineveh.com." None of that. None of those options.

The most violent city in the world can't help but repent. God moves in their own hearts to be broken because they hear how God sees them. Everyone in this city, including livestock, who I'm guessing did not get a vote in this, they begin their cultural practices of fasting and

grieving simply as a call for mercy. Mercy that Jonah didn't suggest was a possibility.

And here we find God extending mercy to them, a God that they have never met and only just heard of. And even though Jonah didn't even allude to the possibility of it, you hear this glimmer of hope in the heart of the king going like, "Look, I don't know if this will work, but let's try something. Who knows? Maybe God will relent and show mercy. Maybe he'll change his mind."

There's no bargaining here. He's not saying, "Well, we're not as bad as you hear we are." There's no public relations spin. There's no half-hearted apology meant to save face. This is a raw and honest repentance. We have been running from you and we're sorry and we're going to change course.

What happens in Nineveh is not performative, it's transformative. They are not just saying sorry, they are surrendering their entire life

before this brand new God they've never met before. The king steps down from his throne, which would have been controversial enough. He trades his royal robe for rags and then he covers himself in ashes. This is more than symbolism. It's a complete reversal of the way they understood society to function. The most powerful man in the most violent city on earth gets low before the God of Israel.

What a contrast to the way that we often respond to conviction in our own lives. Unfortunately, what can sometimes happen is the longer that we're followers of Jesus, the easier it is to justify and rationalize partial obedience or the right obedience with the wrong motives. It just becomes easier and easier and easier. In this world, we are so quick to post about change and we are so slow to practice it ourselves. We love the appearance of humility as followers of Jesus, but we hate the inconvenience of it because it feels like everything around us right now rewards pride, rewards anger. But that is not what the kingdom of heaven is about.

Repentance is not about feeling bad. It's about turning back to the person and the ways of God. It's not about a post. It's about a posture. Nineveh shows us what that looks like. The whole city, from this palace to the pasture, begins in a spirit of sorrow and surrender, grieving and fasting. They stop the violence that they had been defined by.

Can you imagine being a police officer in Nineveh at this time was like a terrible job? You're just trying to survive in this city and then everyone repents and you show up for your next shift and you're like, um, what should we do, guys? Like, I just I guess we're just going to hang out. That's what real repentance looks like.

God uses a reluctant prophet with an eight-word sermon to reach an entire nation that had no reason to listen. Jonah's heart was numb, but God's mercy was still moving. The city that everyone thought was too far gone, that God could never reach, was the one that repentance was modeled by.

And while Nineveh is humbling itself, Jonah just continues to harden himself toward God. The irony is so stark because it's one that if we're not careful, we share with him. The people who did not know God, they're running toward God. While the prophet who does know God is still running away, at least inside.

Jonah gave the smallest sermon he could possibly manage. And God gave them greater mercy than they could have ever imagined. Even Nineveh's repentance is an act of grace. Look, anytime somebody turns from the way they're going to a different way, it's an act of grace. Their plan is working, at least in their mind. And to have a different perspective, to have a reason to change, it's not willpower. It's an invitation.

The very ability to feel conviction, to sense this sorrow that they have felt from God, to wake up and turn around is evidence that mercy has already arrived and that numbness has started to move to the side.

Nineveh did not come to God out of moral clarity. They didn't even know what they were saying yes to. Nobody had shown them the Torah. They weren't sure. They came because God first came to them. His mercy was already moving through their hearts before they ever opened their mouths. They could not have repented without his intervention.

And that's what makes Jonah's own repentance, whatever version of it we see here, look so empty. When we see him in the belly of the fish, if you noticed this last week, we never hear him confess. He's asking for help. But that idea of a full-throated confession, real repentance, like what we see in Nineveh, we don't see in him.

It's amazing how often in my life I want grace for me and judgment for everybody else. No, no, let me say it different. It's amazing in my life how much I want grace for people like me and judgment for everyone else. That's Jonah.

Meanwhile, the people of Nineveh who had no covenant, no agreement with this God, no scriptures, no prophets. They heard eight words and they fell on their faces. Jonah prayed from a place of rescue, like he just needed to get out. They prayed from a place of ruin. There was no way out. One man was spared but stayed the same. And the whole city is broken with no conceivable future and they became brand new.

The most shocking thing about this story isn't that Nineveh repented. It's that Jonah didn't. This group of people that he spent his whole life thinking were beyond the reach of God. Now God is reaching and changing. And he can't even see what that might mean for his own life. The message that he was sent to deliver was the message his own heart still needed to hear.

And maybe that's true for us, too. Because what we're going to see is that God's mission, it starts with mercy. It always starts with mercy.

I grew up in a church that I will be forever grateful for. If you know a little bit about my story, my church was the safest place in my life at a time where life was not very safe for me. But the version of hope, the version of God that I heard a lot about growing up was that if you were guilty enough, if you felt bad enough, if there was enough shame on you, then maybe God would help you. That was what I grew up understanding. But that idea is not what we see in the Bible.

The gospel, the good news of Jesus is entirely different. It says that it's God's kindness that leads you and me to repentance. (Romans 2:4) It's actually loving people well. That God's mercy moves first before we ever choose to turn to him. He has already turned towards us. That Jesus dying on the cross and coming back from the grave is a reminder anytime you forget that the God of the universe already secured your forever home with him if you'll just turn to him before you were ever born. He didn't wait for you to get it right. He moves toward us while we are still in the wrong.

As pastor and author Tim Keller once put it. He said, "The gospel is this: We are more sinful and flawed in ourselves than we ever dared believe. Yet at the very same time, we are more loved and accepted in Jesus Christ than we ever dared hope." We should be careful not to turn either one of those down.

This is why true repentance is not fear-based. It's not shame-driven. It's not trying to earn our way back to God. It's responding to the one who has already come running toward us. The people of Nineveh, they tore their clothes in grief. Jesus' clothes were torn off of him for us. They sat in ashes and Jesus, he took on our ashes so that we could rise in his beauty forever with God. What Jonah could not imagine, Jesus accomplished.

Mercy did not just come to Nineveh. It came to you and me in the flesh, in the person of Jesus. That's why the heart that truly understands grace, what you and I have been saved from, how much we needed it and still need it, it is free to give it away. That's what happens when we don't just have the mission of God, but we have the

mercy of God. Not just in our heads, our hands, or our habits, but our hearts.

Because when you realize God's kindness for you, before you ever experience anything for him, repentance stops being something that you fear and it starts being something that you welcome as a doorway into greater faith, greater joy. Not just repentance like Nineveh had, not just one day someday, but every day of our lives: these expressions and adjustments to look closer and closer to the vision that Jesus has made us to be.

It also helps us understand how God responds in our passage where it says this, "When God saw what they did, how they turned from their evil way, God relented of the disaster that he said he would do, and he did not do it." (Jonah 3:10)

Now, we'll see Jonah's reaction next week, but here's something to note. These are words we hear in the story, but God didn't tell Jonah

this. He doesn't know. It's what he feared, but he doesn't know it yet. When God saw what they did, how they turned from their way, God relented of the disaster that he said was coming their way.

God is not surprised by any of this. Jonah is. God is doing exactly what he has said about himself from the very beginning. That he's slow to anger, that he's rich in love, that he's full of compassion. (Psalm 145:8, Exodus 34:6) Judgment is eventually coming for everybody. And God loves you and me so much that a holy God who will bring judgment, leads with mercy and makes grace available for as long as is heavenly possible for as many people to know him as possible.

Jonah knew a version about that of God. That's what he feared all along. Not that God would judge Nineveh. That's what he was rooting for. But that God would forgive Nineveh. That he would extend mercy to Nineveh.

That's where the story becomes uncomfortably close for us because every one of us has a Nineveh. Every one of us has a person or a people or a type of people that in our heart we feel the same way about that Jonah did for Nineveh. It might be that neighbor whose politics drives you crazy. It might be that coworker who's really hurt you. That family member, you don't just not pray for him anymore. You don't even talk to them anymore. It's the people that you've kind of given up on in the world. Yet the mercy of God keeps moving towards the people you have moved away from.

Jonah, he could preach about mercy. He just didn't want to see it going to people he didn't think deserved it because he forgot that the first prerequisite of mercy and grace is that it goes to people who don't deserve it. This is the tension that every follower of Jesus has. We love grace when we receive it, but we resist it when it reaches someone we don't think deserves it.

Let me put it this way. We're called to love our enemies and to pray for them. (Matthew 5:44) Think about the prayers you have for your

enemies. If God answered your prayers for your enemies, would it look like redemption or revenge? Are you praying about your enemies? "Smite them, God?" Are you praying for them? The way of Jesus is to love them and to pray for them.

So maybe the question is not who needs to repent out there. Maybe the question is, who needs to repent? Right here in me. Where have we grown numb to the wideness of God's mercy in our world? Who have we quietly decided is beyond his reach? Does it mean that others don't need to repent? Of course not. Absolutely they do. And the scriptures answer this question for us like, hey, if we don't judge outsiders, if we don't judge people who aren't Christians right now, who's going to judge them? God says, "I will. I got that one. You love them. You deal with you. You love them."

That's the call. It means that for each of us, we don't let ourselves become forgetful like Jonah does. And when we do, we come back to the heart of God. Because the same mercy that reached Nineveh is still moving through our world today. The same mercy that God has

made available through Jesus for them, he's made available to us.
He's made available to the people you love and the people you don't.
God loves them all.

What does that look like in your life? Around the world right now.
They're talking about this region that we live in and they're saying that
God is changing the temperature, the spiritual temperature of the
water that we live in. And it's amazing. But how heartbreaking would it
be, Menlo Church, if we got to watch the mission of God move
forward in our region, but because our hearts were far from that God,
we missed the mercy behind it.

In just a minute, we're going to listen to a song. You can just kind of
sit in it. Use it as a tool of personal surrender. That will give you the
opportunity to ask, "Who is the Nineveh in my life? Where have I let
the heart of Jonah take root in me?" And God, would you grow in me
the call that you've placed on him that I might, because of your grace,
respond to it?

Would you pray with me? God, thank you so much. Thank you for the gift that this moment in history, being reminded of it from the pages of your word, what it can do to us.

God, would you help us to take a step back from all the different ways and places that we make excuses and we kind of half-heartedly apologize and truly bring a spirit of repentance where we can change because of what you've already done. And then a watching world who maybe knows your message but they don't see your mercy. God, would you make it so that they see your mercy in us in Jesus' name. Amen.

SERIES RESOURCES

BOOKS:

- [*The Prodigal Prophet* – Tim Keller](#)
- [*Emotionally Healthy Spirituality* – Pete Scazzero](#)
- [*Reappearing Church* – Mark Sayers](#)
- [*Beautiful Resistance* – Jon Tyson](#)
- [*The Deeply Formed Life* – Rich Villodas](#)

- [*Prophetic Lament – Soong-Chan Rah*](#)
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PODCASTS:

- [*Gospel in Life – Tim Keller*](#)
 - [*This Cultural Moment – Mark Sayers & John Mark Comer*](#)
 - [*Emotionally Healthy Leader Podcast – Pete Scazzero*](#)
 - [*Church for the City – Jon Tyson*](#)
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WEBSITES:

- [gospelinlife.com](#)
- [emotionallyhealthy.org](#)
- [practicingtheway.org](#)