



Numb And Numb-er | Angry About Grace

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Good Morning, Menlo Church. So glad to be with you. I think we can all probably admit that we have a silly hobby here or there, right? We all have one of those. Please say that you do because otherwise I'm feeling a little bit out on a limb up here. One of mine is that I play fantasy football. And I know some of you are like, I thought you were spiritually mature. But nothing says spiritual maturity like pretending to manage professional athletes on your phone, right? I've been doing it for years and recently very very poorly, which is a fun new feature.

My special gift this season has been losing to people who stopped checking their lineup in week three, which is super encouraging.

If you are unfamiliar with how fantasy football works, here's the idea. You're not going to think more highly of it after I explain it. You pick real players. You build an imaginary team with your friends. And then you watch those players as if you personally signed their contracts. Their real-world performance becomes your imaginary success or failure. And sometimes you stare at your screen as the games are being played and you think, they should not have won.

Like, I am convinced some of my fantasy losses this year God has an opinion about. Sometimes I set my lineup, I feel great about it, and then I lose to someone who forgot to open the app that week, right? It feels unfair. It feels unjust. And every time it happens, something kind of petty grows up in me and I'm like, "Wait, like they won. They didn't even try. I deserved that win way more. This is wrong."

Have you ever felt that way? Not about fantasy football. You're more mature than that, but like about life where the wrong person wins, the

wrong person gets ahead, the wrong person gets blessed, where someone who wasn't even playing by the rules somehow got ahead.

That is Jonah in chapter 4. He's feeling all of that. And if we're honest, sometimes it's us, too, whether you call yourself a person of faith or not. And so today, as we finish our series in the book of Jonah, Jonah finds himself in a spot where he wanted a world where God is good to him and hard on Nineveh, really hard on anybody he felt like didn't deserve it. And the good news for all of us is that God doesn't work that way. God actually makes his grace and mercy and love available to everyone. And chapter 4 is where God finally turns the mirror not just on Jonah, but on you and me as well.

So before we look into that mirror one last time in the book of Jonah, we're going to pray together. And I just say maybe for you it's a chance to pray that the heart of God would break our hearts for what breaks his. That the places that we have grown cold, where we have grown distant, where we have grown disconnected from God, he would once again meet us there. That where our hearts have settled

for being smaller than God, let's pray for him to expand ours. Would you pray with me?

God, thank you that in a cold and dark world where our love and compassion can shrink to the size of the brokenness of this world, your heart never shrinks. Your love never extinguishes. Your compassion never runs out. And so, would you pour some of that into us today? Would you help us to take a risk that for that person or for that group of people or for that category that's so easy for us to excuse or dismiss in a culture that seems to celebrate that very thing?

Would you help us God to learn from this story that we would love our enemies, that we would love people who are not like us, just like you do. It's in Jesus' name. Amen.

Now, if you are joining us for the first time in this series, the book of Jonah is about a prophet of God in the Hebrew scriptures, what we

often call the Old Testament, who spoke for God hundreds of years before the life and ministry of Jesus 2,000 years ago.

Now, most books that you would read in the Old Testament with a prophet's name on them are about the people of Israel, but Jonah's a little different. Jonah is actually kind of about Jonah. And in it, we find that his heart has been unintentionally cultivated in a way where he spoke and worked for God, but he didn't actually long to be with God or like God or for God to change him.

He's run from the call of God on his life to go preach to his enemies. He's gotten stuck in a storm. He's been supernaturally rerouted to the place that he was supposed to go in the first place. And then last week, he finally preaches a very short, very reluctant sermon on the judgment that God is bringing to the people of Nineveh, a sermon of only eight words. And I've already gone way beyond that, right?

And here's the thing about Nineveh. They didn't disagree with him. He gave all these people this sort of like, here's what's happening. God sees you. They didn't try to defend themselves. They didn't minimize. They didn't posture. They repented. They turned from the path that they were on to try to follow the path of God. They changed their attitude. They changed their behavior. And the thing is judgment had been promised on them. And this repentance changing didn't come with any assurance or promise that God would change his mind. They hoped that there would be hope, but they didn't know. But actually God ended up relenting of the judgment that Jonah had proclaimed.

So here we are. Jonah for his entire professional life has spoken for God and he is now in the middle of the greatest revival he has ever seen for an entire city of people that had been marked by violence and disinterested in God until this very moment. That's amazing. So like how is the prophet doing? How's Jonah feeling about this?

He's mad. He's feeling entitled. He's spiraling. See Jonah found himself self-righteous. And there's a lesson that Jonah is going to

leave us with as we finish the book of Jonah today. And that is that self-righteous people actually punish themselves. You don't need God to do it. You don't even need other people to do it. Your own self-destructive attitude is punishing you. We're going to see that in Jonah in just a minute. When we are when we think we are better or more deserving than other people, we often withhold grace. But actually in withholding it, we find ourselves unable to experience it ourselves. Grace is not something that God gives us once. Grace is the ongoing favor of God in our life that we all need.

Now, I know that you may not believe me yet, but especially if maybe right now you're angry about how God is showing up in your life or in the life of someone that you care about. But bear with me for just a minute because throughout the entire final chapter, we are going to learn three ways that this happens.

And the first way that we see that self-righteous people punish themselves is by resisting the redemption they need. The very thing that God is still doing in them by showing up and being

self-righteous. And they create a stiff arm to God in the work that he wants to do. And it makes us miserable.

Even when God is doing miracles around us, we often don't get a chance to see them. That's Jonah. God moves, people repent, mercy floods an entire city. And Jonah, he's sulking in the corner. Why? Well, because for him, God's mercy, it didn't align with where he thought it was supposed to. For Jonah, his pride had drawn lines of who was in and who was out. God's mercy kept drawing bigger and bigger circles of who it was available to.

Here's how chapter 4 picks up for us today. It says, "But it displeased Jonah exceedingly, and he was angry, and he prayed to the Lord and said, 'Oh Lord, is not this what I said when I was yet in my country? This is why I made haste to flee to Tarshish. Now listen to this. Jonah has said these words before, but listen for the tone he probably preached them here. For I knew that you were a gracious and merciful God, slow to anger and abounding in steadfast love, relenting from disaster. Therefore now, O Lord, please take my life from me, for it is

better for me to die than to live.' And the Lord said, 'Do you do well to be angry?'" (Jonah 4:1-4).

So this is like a pretty wild level of self-disclosure for Jonah, right?

We could kind of sense throughout the entire book that there was something wrong, that at times he kind of did something deeper was going on than just his outward rebellion or resistance from God when he was running.

But here it's like the dam breaks and his honest frustration just pours out of him. If you're just picking up this book and just reading these verses, you might think that the prophet of God speaking for God is describing the people of God resisting or rebelling from God. That's not what Jonah's doing. No, no. The prophet of God is the one that's rebelling. And the reason that he's so frustrated and resentful is because God's enemies are repenting. What a wild moment.

He also shares a little bit of a prayer that would have happened around the time of chapter 1. It's not in Jonah, but he's like, "Hey, remember when I was back in my hometown, God, and you told me to come to Nineveh and I ran thousands of miles in the opposite direction? Remember I told you, God, this is why I didn't want to do it, because I knew you were going to do this." He wasn't mad that God was going to judge Nineveh. He would have signed up for that mission trip.

He was mad because he knew that God was going to be kind to them and that was a problem. Isn't that wild? Can you imagine hating someone or a group of people or a political party so much that you would travel thousands of miles in the opposite direction so that God couldn't deliver grace through you?

Before you let yourself off the hook and go, I'd never do that. Think about the people in your life that you have quietly decided are beyond the reach of God in your life. People that you never pray for. People you never share your faith with. People you never chime in on a

potential conversation about Jesus with because you think to yourself like, "What's the point? Why would I waste my breath? They're never going to believe. They're never going to change their mind. They're never going to admit their mistakes."

Does that sound familiar? It might not involve a boat, but you are drifting. See, when Jonah tried to place a limit on God's mercy, he only imprisoned himself. When he tried to protect grace, when he made it something he got to determine, he lost the ability to receive it.

Self-righteousness didn't make God punish Jonah. It made Jonah punish Jonah. Some of you, if you're honest, you're really mad at God for doing some things in your life. But if you looked at the culprit of those things in your life, you are the culprit. Your self-righteousness, your determining what God should do and what he shouldn't do, who deserves it and who doesn't, is squarely on you.

Jonah dives into a section of explaining God that is wild. He has preached these words before. That section where he's pulling out the attributes of God, it comes from a book in the Hebrew scriptures called Exodus where God is showing up the second time on the mountain with this big guy named Moses for the second round of tablets that have the Ten Commandments on him. He broke the first ones.

And in that interaction, God is saying to Moses and indirectly to Israel, "Don't worry. I haven't given up on you. I still love you. I'm a steadfast and patient God. I'll give you another chance." God is describing his nature as a sign of hope for Israel. Jonah loved these words. He'd probably preached these words with tears in his eyes, so grateful that this is the kind of care that God has with both conviction and compassion.

But now this same God is demonstrating these same attributes now consistently with Gentiles. And he has turned these attributes into accusations because they're being driven to the Ninevites, to

non-Jewish people, to the Jewish people's enemies. And Jonah couldn't let that go.

Think about who would have to repent, who would have to change in your life for you to go before God and turn his attributes into accusations? "God, you're so gracious. Oh, I hate it when you're merciful to them. You know what I'm really mad about, God? How you're so slow to anger. Hurry up, God. I hate it when you're so gracious and merciful. Your steady love keeps overflowing.

We get it. You're looking for reasons to pull back from judgment for people who deserve it. Well, God, I hate that. I'd rather die." What? And he's not like a newcomer. This is his whole life. Jonah would rather die than live in a world where his version of grace isn't true. He'd rather die than watch God be good to people who are bad while he ignores the good that God wants to do with the bad that's left in him.

See, he has forgotten what grace really is. Maybe you've heard it described before that grace is undeserved favor in your life, which it is, but at a high-level theological way, grace is really God's reward at Christ's expense. It's the thing you don't deserve: a relationship with God now and forever, the favor of God on your life for all of eternity. And the reason that you get it is because Christ died to provide it. And even in a future sense where he's anticipating the Messiah is the way he would have thought about Jesus. He has forgotten. He has lost the plot.

Now, this might all sound dramatic, but don't we do a quieter version of this all the time? We choose to be bitter rather than really get better with God and people. We don't let God into that part of our life. We're not honest with people in our life about it. We choose to stay angry rather than admit that grace can flow two ways. And that grace as a prerequisite flows to people who don't deserve it.

Because here's the thing. If grace stops flowing from you, it will eventually stop flowing in you. I wonder where is bitterness growing

in you right now? But like Jonah, you have amassed for yourself a community of people or a set of patterns and habits that numb you from feeling the weight of your bitterness.

We probably have friends in our life that you just know they are critical and angry all the time. There is a group of people that they have vilified and that they have demonized. And you have like a group of friends that know somebody should talk to her or him about it and you've just all decided that's just them. We can't talk to him about it.

You are contributing to their numbness, to their bitterness, who are letting them become Jonah. Bitterness may promise strength, but it delivers poison that you are taking yourself. You think you are punishing someone else, but oftentimes the bitterness that you're carrying in your life, the person that you are bitter towards or the group of people that you are bitter about don't even know. You are the one living with the consequences of your choices.

Self-righteous people punish themselves. See, Jonah assumed that it was a lesson for other people and that the redemption from God was something that only others, those that he thought deserved it, should receive. But it turned out that he had forgotten his own ongoing need for God's mercy.

That leads to the second way that self-righteous people punish themselves. And that's by choosing comfort that takes over compassion that gives, the comfort that just takes, takes, takes, takes, takes rather than compassion that's self-generating in our life.

Have you ever watched a movie and about halfway through the movie you realized you were rooting for the wrong person? Think about *Return of the Jedi*. Now, I just want to let you know I'm going to tell you how the movie ends.

And if you're like, "Phil, spoiler alert," I would just say like it's been a while. This one feels like a little bit on you. So, for two whole movies,

Darth Vader is the villain of the universe. He is the face of evil. He destroys planets. He crushes lives. He hunts heroes. And he breathes like a haunted vacuum cleaner. You know what I'm talking about? Pure darkness.

And then toward the end, something shifts. Something happens. Luke throws down his lightsaber. Vader hesitates. He turns. He defends his son. He throws the emperor to his death. He sacrifices himself. And in those last moments, we experience redemption. The mask comes off. He's forgiven. He becomes Anakin again. And if we're honest, many of us, we felt something inside of us resist in that moment. The first time that we saw it, we're like, "Wait, really? His story gets to end like that after all the pain and the destruction that he caused? It can't work like that, can it?"

There is something in us that loves justice until justice becomes mercy. We love grace when we are the ones who need it and receive it. But when it shows up for someone we think doesn't deserve it, we feel it in our chest, don't we? We feel so vindicated, so validated, we

like cross our arms inside. Not them. Not yet. Not that fast. Not if they don't clean themselves up.

That's Jonah in chapter 4. The villains repent. God forgives. Heaven celebrates. And Jonah crosses his arms. He pouts and he essentially says, "This is the wrong ending. I don't want to live in a world where people like that are forgiven." Jonah is looking at God the way that some of us looked at Darth Vader and he's saying, "They don't get a redemption story, not after what they've been doing." And that moment, that moment in our heart, in our mind where that happens, where we feel that flickering across our hearts, we have officially stepped into Jonah's sandals.

See, God wanted to give Jonah one more chance to see how he loves Nineveh and why, hopefully, maybe Jonah's heart can change, too.

So, the passage continues. It says, "Jonah went out of the city and sat to the east of the city and made a booth for himself there. He sat under it in the shade till he should see what would become of the city. Now the Lord God appointed a plant and made it come up over Jonah

that it might be a shade over his head, to save him from his discomfort.

So Jonah was exceedingly glad because of the plant. But when dawn came up the next day, God appointed a worm that attacked the plant so that it withered. When the sun rose, God appointed a scorching east wind, and the sun beat down on the head of Jonah so that he was faint. And he asked that he might die and said, 'It is better for me to die than to live'" (Jonah 4:5-8).

This is officially the point in the story where Jonah sounds like a small child on a road trip. If you've never had that experience, you've been that child probably. Jonah leaves the city and he sets up a makeshift shelter, like a folding chair at a kid's soccer game on the hill to watch the city. Imagine like leading up to Y2K. Remember all that? And if you're like, "I don't remember that. I wasn't born," fair.

Think about like when COVID started or when you were really scared that TikTok was going to get banned and all of a sudden like all of your energy is thinking about like, "Okay, what's about to happen? What's the news going to say? I'm really focused." Jonah, he's waiting. He's hoping that God's going to change his mind again. That he's going to decide to destroy Nineveh anyway.

And he wants like a good fireworks show. He wants to be there to watch. The city's repenting. He's resisting. And he's just waiting, hoping to see it. Forty days passes like he said that judgment was coming. And he's like, "Ten, nine, eight." He gets all the way to zero and he's like, "All right, let's do it, God. Come on." And God spares Nineveh.

Not only does God do that, but God actually also provides shade for Jonah. In Jonah's judgment, you could say it this way in Gen Z language. Jonah is throwing shade on Nineveh. And so God rewards Jonah with shade. He actually appoints three different things. First, he appoints a plant with big leaves to grow overnight to shade Jonah,

which he was absolutely thrilled about. If you go back and read all four chapters of Jonah, this is the only time that Jonah is described at this state emotionally at all. He's exceedingly joyful. There's 120,000 people that were going to get killed and now aren't. And God delivered unbelievable repentance in their heart. He got saved from his own rebellion at sea.

And the first time he's really pumped is when God creates an organic umbrella. Well, the second thing that God appoints is a worm to destroy that plant overnight. Man, Jonah's therapist right now, he probably would have been diagnosed as experiencing acute emotional dysregulation rooted in unresolved grief, unprocessed anger, and a threatened narrative of justice and identity. In other words, the world for Jonah got way bigger than his heart did.

Think of like the Grinch, right? He couldn't process everything that was happening around him. It didn't seem fair. It didn't seem right. God showed mercy to people. He could not imagine deserving it. And he had forgotten that that's the prerequisite of mercy and grace is that

you don't deserve it. See, Jonah's nervous system, it interpreted it as abandonment. He wasn't primarily concerned that Nineveh was getting it. It felt like if Nineveh got the grace of God, then somehow he got less of God. He experienced this as betrayal, as a loss of control. His version of comfort didn't have room for God's version of compassion.

I wonder what is the circumstance in your life or the divine direction that you are receiving that feels much, much bigger to you than it might to someone else like if you explained it. Is it possible that God is trying to move your temporary comfort out of the way so that his compassionate joy can grow in you? Now I want to make it very clear. Comfort is not the enemy. Comfort without compassion is the enemy. When our comfort and the priority for it grows so much that God's compassion can't fit inside of us, then comfort has become a shield from other people's pain and it doesn't protect our soul, it shrinks it. See, we follow a God who didn't just root for those who wronged him, but died to provide a path back for those very people.

Which leads to the final way that self-righteous people punish themselves. And that's by missing the heart of God. See, Jonah had received the best religious education available. He had memorized large portions of the Hebrew scriptures. And he knew the character of God so well that he could casually quote Exodus 34 by heart. And the attributes of God became the accusations that he was doing in this rant against God. He had the correct theology, understood God well, but corrosive ideology. He had a problem with a consistent expression of who God was. His pride had infected his heart. He had a front row seat to revival, but his heart was resentful. He was still rooting for retribution and revenge even at the end. Don't miss this warning. You can know the words of God but miss the heart of God.

I've been doing ministry for a long time and I can tell you that unfortunately it's sometimes people that have been walking with God for decades that know a lot of information about God, but that information has never led to transformation from God, intimacy with God. You can know a lot about the Bible, but not a lot about the God of the Bible or what he wants to do in you. You can defend doctrine

and still resist mercy. You can be a church person and still resent people who God longs to rescue.

Listen to the kindness of how God responds to Jonah in our final verses together. It says, "But God said to Jonah, 'Do you do well to be angry for the plant?' And Jonah goes, 'Yes, I do well to be angry, angry enough to die.' And the Lord said, 'You pity the plant for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. And should I not pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?'" (Jonah 4:9-11).

See, God, he's trying to help Jonah get a better sense of where he is personally. Like just reflect, man. See where you are and to see where God is. But the blind spots for Jonah are so big that he's completely missed them. For the second time in the chapter, God basically says to Jonah, "Is being angry helping you?"

It's as if God is trying to start at like the most basic place for Jonah. Like, "Are you happy with you right now?" He's seeing all this self-righteousness in Jonah and just going, "This is tearing you apart." For some of you, that's the question you should ask yourself. Is your anger really helping you?

Some of you are angry about something or a person or a problem that you have absolutely no power or influence or control over and you're letting it derail your life. Is your anger helping you? Is snapping at your spouse healing your marriage? Is avoiding that family member bringing peace or only prolonging your pain? Is refusing to text back someone actually protecting you or is it just proving that you're still wounded? Is venting about those people online or in that text thread making the world better? Is replaying the hurt in your head bringing justice or simply stealing joy that God might have for you?

You've been carrying this like armor, but it's become a cage. You think you're protecting yourself from something, but you don't realize you're protecting yourself from the grace of God to change you.

God uses Jonah's discomfort that God divinely caused for him as a lesson for learning to show him that he had more compassion for a plant than for 120,000 people. And Jonah still doesn't back down. He's like, "You know, so there's 120,000 men and women and boys and girls and babies, Jonah. They don't know what they're doing. You have more compassion for that plant than you do for them." And he's like, "Yeah."

And so God, he even like throws in this one last call that feels so wild. He's like, "130,000 people and all those cattle. What?" And if you remember, if you were with us, when this originally started and Jonah finally gets to the city in chapter 3 and he tells them this command and everyone repents, remember the king makes the cattle fast and mourn. Like, they didn't get a vote. The cattle have just been getting dragged along. And so God's like, "Look, I guess if you're into plants

and you don't like people, what about the cows?" As if Jonah's anger was justified.

And here's the thing. Jonah doesn't budge and the story doesn't keep going. This is the end of the book. No happily ever after, no heartfelt apology like we see in other places. It's not the end of the story of Grinch where his heart grows so big and then he goes and saves Christmas. It should be a sobering reminder to us about what self-righteousness can do in us. God didn't appear ever to punish Jonah other than killing a plant.

Jonah punished Jonah. Some of you in your self-righteousness are punishing you. And it probably didn't happen overnight. It happens over time. Little by little, compromises where we feel like we've earned it and others haven't. Where we feel like we deserved it and others haven't. Maybe we needed grace at the beginning, but like a layaway program, we eventually caught up. No, you didn't.

So, before we finish our series in Jonah, I'd like to share three subtle shifts that can cause us to miss the heart of God, ways that we can easily fall into the trap of following Jesus with our actions but missing him with our attitudes and inadvertently blinding ourselves to the work that God still wants to do in us and through us. I'm going to call these three shifts symptoms of a shrinking heart.

1. The first one is when we move from gratitude to entitlement.

See, we often start our journey with God and we understand on some level I need mercy that God would hold back the negative consequences I deserve and grace the undeserved favor of God. Remember God's reward at Christ's expense. At the beginning, I realize, wait a second, the gap is so big. I really need these things.

But at a certain point, we go, well, I needed it, but like not as much as that person needs it. I was like a pretty good bet by God. I'm not sure about that person. Or we think, "God, I've gotten my account back to zero." No, you haven't. We slowly feel like we deserved it and others

don't. You can tell this shift has happened when grace feels justified when you receive it or when people you think deserve it receive it, but it's controversial when your enemies, your frenemies, or your political adversaries receive it.

Then we have a problem. You can quickly find ways to discredit their actions as not genuine while yours are. And the people who are like you, theirs are, too. Mercy starts to seem like something that people deserve when they've cleaned themselves up first rather than the only means by which God can pick us up in the first place.

See, entitlement it fundamentally forgets that but for the grace of God. We all deserve far worse judgment than God was about to give Nineveh. And we all deserve far worse judgment than in our self-righteousness we are tempted to give others. Mercy starts to push us when we twist it.

2. The second shift is from confession to comparison. We stop asking God to search our hearts and we start asking God why he isn't paying attention to the offenses of others. See, spiritual maturity begins to look more like a punch list that we can present to others rather than a posture that lets God search us and identify those places that he's still working on in us. And here's the tragedy. Comparison does not make us holy. It makes us blind. We only see the offenses of others.

There's no more room to see what's really going on in us. We become more fluent in calling out sin than in confessing it. Let me say that again. We become more fluent in calling out sin than confessing it and getting it used to like even in our mouths and our hearts, the thing that God wants to change in us, we become blind and deaf to experience. If you spend more time pointing out the sin of others than admitting your own to God and to close friends, this shift is already underway.

3. And finally, the third shift is from participation to observation.

We stop joining God in his work and we start sitting back judging those who do the work. Jonah went outside the city and watched. He opened a lawn chair. He invested in his own comfort and he abandoned his calling. He stepped out of the ministry that God gave him and into the seat of critique. This is the drift of self-righteous people. We stop praying for people and we start praying about people if we even pray. We trade compassion and all the things that we at one time thought were good and great for the world around us for commentary.

But here's the thing. Observation and criticism, they can't heal our hearts. Only God can do that. And if your primary filter for a message or for a service is what you like rather than what you need, what you get rather than what God has given you that you might give it away, man, I would just be careful. Your heart may already be shrinking.

But here's the good news. That same list gives us a path back. So if you feel like there are some areas in that list where actually I probably need to make some adjustments. Well, good news.

Start by confessing to God and to others where this is true in your life, the individuals or the groups or the categories that you have resented and resisted. You've been like Jonah. Remember your need for grace. That God's reward at Christ's expense was never because of you. It was never because of what you did. It was not because he thought you'd be a good bet or a good investment. It's not because you deserved it more than someone else. It's because God uses the foolish things of this world to confound the wise. It's because God's love poured out into your life. And just like you didn't deserve it, nobody deserves it. That's really good news.

And ultimately, say yes to participating in the work of God in and through your life. Don't walk out of Jonah with a smaller heart. Walk out with the kind of heart that made Jesus walk toward a world that ran from him. Because that is when revival begins. Not when God

changes them somewhere out there, but when God changes me right here.

With that in mind, I want to just ask you, even if you're not normally like an every-week church person, you're like, you know, there's some of us, we know we have big spreadsheets. We're glad to have you all the time whenever you come.

But would you do me a favor over the next couple weeks, be here, be here for these next two weeks, both weeks. We're going to be in a short series where we give you a snapshot of where we are as a community and the unbelievable things that God has done in the last 12 months to help reach the next 250,000 people in the Bay Area.

We think we're at a tipping point and we think that God is doing things through church planting and through church networks and what he's doing here at Menlo that we could have never predicted. We could

have never twisted anybody's arm to make happen. God's just doing it and I'd love to share it with you.

Before we go, can I pray for you?

God, thank you so much. Thank you for the cautionary tale of Jonah. And even though this story has a pretty incomplete ending and doesn't feel like we know everything that's going to happen next, would you help our story to have a different ending? God, if that's us, if we're where Jonah was, would you give us a spirit of repentance ourselves?

Would you help us to see the need that exists in us for your grace and your mercy? And where there are people or there are types of people or there are categories where we've decided that your mercy or grace shouldn't flow, would you break our hearts for what breaks yours? It's in Jesus' name. Amen.

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- gospelinlife.com
- emotionallyhealthy.org
- practicingtheway.org