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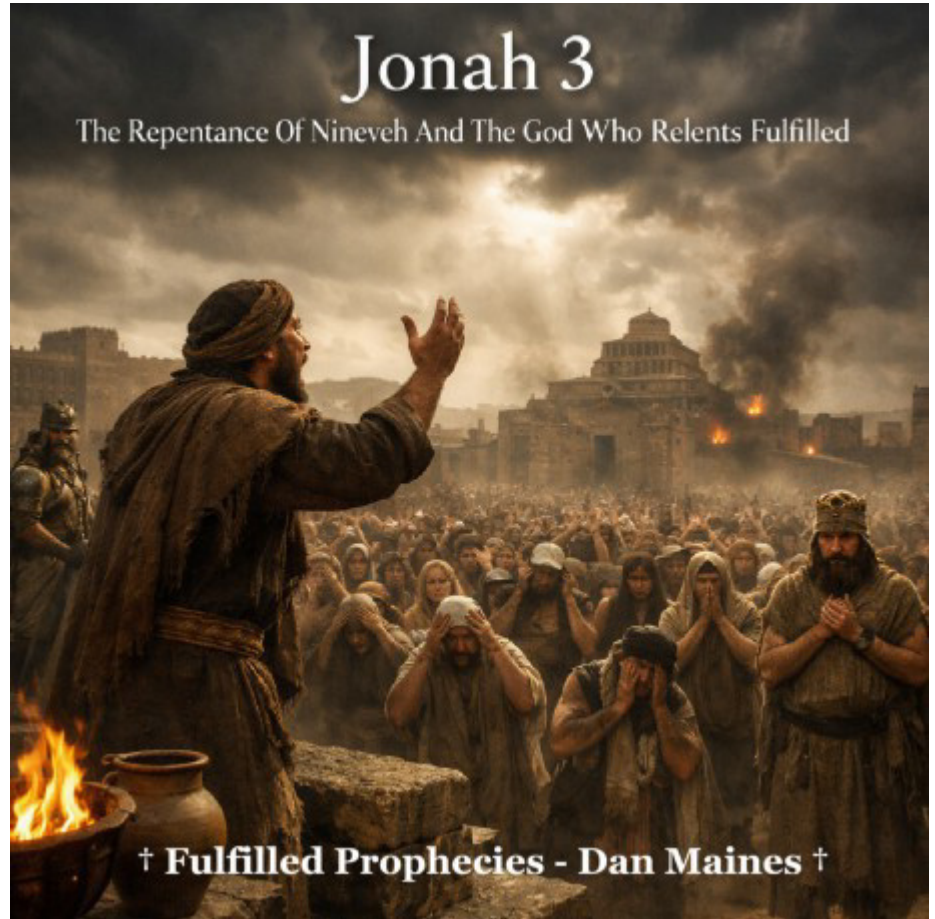
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## Jonah 3 The Repentance Of Nineveh And The God Who Relents Fulfilled



By Dan Maines

## Jonah 3 The Repentance Of Nineveh And The God Who Relents Fulfilled

### Introduction

† Jonah 3 shows us that God's mercy isn't limited to Israel, it extends to the nations, and that was always the plan from the beginning

† What we're seeing here isn't just a story about Nineveh, it's a prophetic picture of repentance being opened to the Gentiles in fulfillment

† This chapter proves that when God sends His word, it brings real response, real repentance, and real change

### **Jonah 3:1-2**

Now the word of the LORD came to Jonah the second time, saying, Get up, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you.

† God gives Jonah another chance, showing that His purpose isn't stopped by human failure (Jonah 3:1-2)

† The message didn't change, Jonah still had to preach what God said, not what he wanted (Jeremiah 1:7)

† This reflects how God sent the gospel again after Israel rejected it, now going out to the nations (Acts 13:46)

### **Jonah 3:3**

So Jonah got up and went to Nineveh according to the word of the LORD. Now Nineveh was an exceedingly large city, a three days walk.

† Jonah finally obeys, showing that God's will will be carried out one way or another (Psalm 115:3)

† Nineveh's size highlights the scale of what God's about to do, this isn't a small event (Jonah 4:11)

† This points forward to the global reach of the gospel, not limited to one nation (Matthew 28:19)

### **Jonah 3:4**

Then Jonah began to go through the city one days walk, and he cried out and said, Yet forty days and Nineveh will be overthrown.

† The message is simple and direct, judgment is coming, no compromise (Amos 3:8)

† The forty days shows a set time frame, just like the generation Jesus spoke of before judgment (Matthew 24:34)

† This mirrors the warning given before AD 70, a clear call before destruction came (Luke 21:20-22)

### **Jonah 3:5**

Then the people of Nineveh believed in God, and they called a fast and put on sackcloth from the greatest to the least of them.

† The entire city responds, from top to bottom, showing true repentance (Joel 2:12-13)

† They believed God first, repentance followed belief, not the other way around (Hebrews 11:6)

† This foreshadows the Gentiles receiving the word and responding in faith (Acts 11:18)

### **Jonah 3:6-7**

When the word reached the king of Nineveh, he got up from his throne, removed his robe from himself, covered himself with sackcloth, and sat on the dust. And he issued a proclamation and it said, In Nineveh by the decree of the king and his nobles: no person, animal, herd, or flock is to taste anything. They are not to eat or drink water.

† Even the king humbles himself, showing that no one is above repentance (James 4:10)

† Authority submits to God's word, which is exactly what Israel's leaders refused to do (Matthew 23:37)

† This shows the contrast between Nineveh and Jerusalem, one repented, the other rejected (Matthew 12:41)

### **Jonah 3:8**

But both people and animals must be covered with sackcloth, and people are to call on God earnestly that each may turn from

his evil way and from the violence which is in his hands.

† Repentance isn't just words, it involves turning from sin (Ezekiel 18:30)

† They recognized their violence and wickedness, showing real conviction (Psalm 51:17)

† This lines up with the call of the gospel, repentance and turning to God (Acts 3:19)

### **Jonah 3:9**

Who knows, God may turn and relent, and withdraw His burning anger so that we will not perish.

† They understood God's mercy, even without full covenant knowledge (Psalm 103:8)

† There's humility here, no demand, just hope in God's character (Micah 7:18)

† This reflects the same mercy shown in Christ, where judgment is withheld through repentance (Luke 13:3)

### **Jonah 3:10**

When God saw their deeds, that they turned from their evil way, then God relented of the disaster which He had declared He would bring upon them. So He did not do it.

† God responds to repentance, showing His justice and mercy working together (Jeremiah 18:7-8)

† The turning from sin is what God saw, not just outward actions (1 Samuel 16:7)

† This reveals God's consistent character, He desires repentance, not destruction (2 Peter 3:9)

### **Historical References**

- † Josephus records how repentance and national fasting were known practices among ancient peoples during times of crisis
- † Justin Martyr pointed to Nineveh as proof that Gentiles were always included in God's redemptive plan
- † Irenaeus referenced Jonah as a sign pointing to Christ and the inclusion of the nations

## **How It Applies To Us Today**

- † God's word still calls people to repentance today, and it still brings real change
- † It isn't about outward religion, it's about turning from sin and trusting God
- † We're seeing here that God's mercy isn't limited, it's extended to all who respond
- † Just like Nineveh, people today are given time to respond before judgment
- † This reminds us that God's patience has a purpose, it's leading people to repentance

## **Q & A Appendix**

**Q:** Why did God give Nineveh a second chance?

**A:** Because God is merciful and desires repentance, not destruction, Ezekiel 18:23

**Q:** What does Nineveh represent?

**A:** The Gentile nations responding to God's word, Acts 11:18

**Q:** Why is the 40 days important?

**A:** It shows a set period of warning before judgment, like Matthew 24:34

**Q:** Did God change His mind?

**A:** No, He responded according to His nature, which includes mercy toward repentance, Jeremiah 18:8

**Q:** How does this connect to Jesus?

**A:** Jesus said the men of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the preaching of Jonah, and behold, something greater than Jonah is here, Matthew 12:41

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

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## Source Index

† Jonah 3

† Josephus Antiquities; Justin Martyr First Apology; Irenaeus Against Heresies

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