

An underwater scene with sunlight rays filtering through the water, creating a serene and ethereal atmosphere. The water is a deep blue, and the light rays create a sense of depth and tranquility. The text is overlaid on a semi-transparent white rectangular background.

**BECAUSE THAT IS WHO GOD IS**

**JONAH 4**

*“For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.” 1 Timothy 4:10*

*“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.” 2 Peter 3:9*

*“Then Moses said, ‘I pray You, show me Your glory!’ And [God] said, ‘I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.’” Exodus 33:18-19*

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*“Then the Lord passed by in front of him and proclaimed, ‘The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth...’” Exodus 34:6*

*“For He says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’”*

Romans 9:15

“God revealed Himself as a Savior to Israel in two ways. **Temporally**, God saved the people by delivering them from bondage in Egypt and preserving them through the ensuing forty years of wandering in the wilderness. Through **common grace**, God, in His ‘kindness and tolerance and patience,’ gives sinners an opportunity to repent; He is ‘the Savior of all men’ in a **temporal** sense and ‘especially of believers’ in a **spiritual** sense. God delivers people **generally** from the just and immediate **temporal** and **physical** consequences of their sin, but more importantly delivers believers from sin’s **spiritual** and **eternal** consequences as well. Thus, the believing remnant of Israel enjoyed not only God’s **temporal salvation** like the rest of the nation, but also **spiritual salvation**.”

*John MacArthur*

**Three demonstrations of God's goodness** brilliantly displayed  
**against the backdrop** of Jonah's sinfulness



# I. God's Character and Jonah's Prayer (Jonah 4:1-4)

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*“greatly displeased”* is strong—it means to be **remarkably distressed**. It brought out a deeply wicked, bad disposition in Jonah.

The situation is revealing Jonah's heart, and it is very different from God's heart.

## I. God's Character and Jonah's Prayer (Jonah 4:1-4)

*"...and he became angry"* literally means to be kindled, to burn, or to be hot.

Here's the **contrast** between God and Jonah: Jonah is wickedly put out, and God is wonderfully compassionate. Jonah is burning with anger, and God's anger is turned away.

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*“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as **He chose us** in Him before the foundation of the world, that we would be holy and blameless before Him. In love **He predestined us** to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.” Ephesians 1:3-6*

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*"This people honors Me with their lips, but their heart is far away from Me."* Mark 7:6

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**Elohim**, as in *"Then the people of Nineveh believed in God"* (3:5). Elohim means God or deity; it was a more generic term for deity. Whenever the Ninevites are mentioned, this is the name used for God.

## II. God's Care and Jonah's Pride (Jonah 4:5-8)

In Jonah 4:6, we have the only use of the **compound divine name** for God: Lord God

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**Pity:** “sympathetic or kindly sorrow evoked by the suffering, distress, or misfortune of another, often leading one to give relief or aid or to show mercy.”

### III. God's Compassion and Jonah's Pity (Jonah 4:9-11)

Do you have a good reason to be angry about **Me being God**?



### III. God's Compassion and Jonah's Pity (Jonah 4:9-11)

“Should I not have compassion on...?”

In other words, “Should I not be God to whom I choose in the ways I choose?”

God delights in gracious acts of compassion  
in response to even small steps in the right direction,  
because that is who God is.

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