N.E.W. SEMINARY SERMON RESOURCES

The Hound of Heaven and the Salvation of the Outsiders

Pastor Hoon Kim, 11 October 2026, Jonah 1:4-17

Pastor Hoon Kim explores the divine paradox of Jonah 1:4–17, showing how Israel's stubborn disobedience opened an unexpected door of saving mercy for pagan sailors. By examining the sailors' journey from human common sense to holy fear, the sermon calls believers to abandon self-righteous pride and surrender completely to God's sovereign grace.

Teaching by Pastor Hoon Kim, N.E.W. Church. Translated from Korean with the help of AI. Shared on 15 November 2026, before its full review.

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Visuals

- Visual 1: The Hound of Heaven and Gentile Salvation
- Visual 2: The Gospel Paradox: Disobedience and Grace
- Visual 3: Four Reactions in the Storm
- Visual 4: Word Study: Chatar (חָתַר)
- Visual 5: Key Scripture: Jonah 1:14
- Visual 6: The Growth of Holy Fear: Gadol

At a glance

- **Title (Korean):** 하늘의 사냥개와 이방인의 구원 (설교 원제: 본문 낭독과 복음의 역설: 요나의 불순종과 이방인의 구원)

- **Title (English):** The Hound of Heaven and the Salvation of the Outsiders
- **Date Preached:** October 11, 2026
- **Main Passage:** Jonah 1:4–17
- **Core Truth:** God sovereignly uses the collision between His relentless pursuit and human disobedience to awaken pagan outsiders, leading them from natural instinct and religious self-reliance into genuine awe, prayer, and worship.

Summary

In this third message on Jonah 1:4–17, Pastor Hoon Kim explores the divine paradox of how Israel's rebellion opens the door of salvation for Gentile outsiders. Just as modern medicine frequently discovers life-changing breakthroughs through unintended side effects, the stubborn clash between Jonah and God unexpectedly brings a crew of pagan sailors to saving faith. Tracing the spiritual journey of these sailors, Pastor Kim demonstrates how God strips away human common sense, superstitious religiosity, and self-righteous moral conscience until nothing remains but total surrender to God's sovereign will. Ultimately, the story foreshadows the mystery of the gospel explained in Romans 9–11, calling today's believers to cast out their own deep-seated pride and live as true worshipers who revere the living God alone.

Main Movements

1. **The Paradox of the Gospel and the Salvation of the Gentiles** (본문 낭독과 복음의 역설: 요나의 불순종과 이방인의 구원): The unexpected windfall of grace, where Israel's stubborn disobedience mirrors pharmaceutical side effects that bring healing to Gentile outsiders.
2. **Moving from Common-Sense Reactions to Faith** (상식적인 반응에서 믿음의 반응으로): The failure of human expertise and maritime common sense to solve a storm sent by God, driving believers to fall flat before Him.
3. **Moving Beyond Religious Reactions to Know the True God** (종교적 반응을 넘어 참되신 하나님을 알기까지): Moving past superstitious, fortune-seeking attempts to divine fate (casting lots) into a reverent awe of the personal God who governs heaven and sea.
4. **Breaking the Conscience to Pray in True Repentance and Obedience** (양심의 반응을 깨뜨리는 참된 회개와 순종의 기도): Confronting self-righteous moralism, laying down human effort, and crying out in total submission: "Lord, you have done as you pleased."

5. **The Birth of True Worshipers and the Gospel of Christ** (참된 예배자의 탄생과 예수 그리스도의 복음): The culmination of the sailors' spiritual journey in holy fear, sacrifices, and vows, pointing forward to the supreme obedience of Jesus Christ and the salvation of both Gentiles and Israel.

Teaching notes

1. Historical and Cultural Background

- **Maritime Trade and Polytheism**: Ships traveling across the Mediterranean to Tarshish carried international crews representing diverse ethnic backgrounds and patron deities (Jonah 1:5). In crisis, sailors appealed to their respective territorial or atmospheric deities.
- **Human Sacrifice Traditions**: Pastor Kim highlighted the ancient pagan mindset wherein capricious maritime deities were placated through human sacrifice during fatal tempests. He linked this to widespread folkloric traditions, such as the Korean folktale of *Shimcheong* (심청전), who threw herself into the Indangsu sea to restore her father's sight and appease sea spirits. The sailors specifically rejected this transactional, pagan cruelty when praying to Yahweh in Jonah 1:14, pleading that Jonah's ejection not be counted as murder or pagan appeasement.
- **Divination and Lots**: Casting lots (Jonah 1:7) was an accepted ancient Near Eastern practice to discern divine will. Although pagan in context here, God sovereignly directed the outcome to single out Jonah.

2. Places and Geography

- **The Mediterranean Sea**: Portrayed not merely as neutral nature, but as Yahweh's sovereign jurisdiction. While Jonah assumed he could flee from Yahweh's presence by leaving the land of Israel, Yahweh proved His dominion over the open seas.
- **Nineveh**: The brutal Neo-Assyrian capital to which Jonah refused to go, preferring physical death in the sea over delivering a message of mercy to Israel's mortal enemy.

3. Original Language Insights

- **The Storm Personified (Jonah 1:4)**: The Hebrew text describes the ship as "thinking" or "reckoning" to break apart (חִשְּׁבָה לְהִשָּׁבֵר, *chissebah lehishaver*).

Pastor Kim emphasizes that this trial is portrayed with an active, intentional, almost personal quality sent directly by God.

- **Rowing Furiously (Jonah 1:13)**: The Hebrew verb used is *chatar* (חָתַר), literally meaning "to dig through" or "break through" (used elsewhere of digging through a wall). Pastor Kim explains this as digging frantically into the waves as if digging earth with a shovel.
- **"Gadol" (גָּדוֹל - Great)**: A recurrent structural motif in Jonah. God deals with the *gadol* city of Nineveh, sends a *gadol* storm (1:4), provokes *gadol* fear in the sailors (1:10, 1:16), and appoints a *gadol* fish (1:17). The sailors move from fearing the great storm to fearing the great God.
- **"You, Lord, have done as you pleased" (Jonah 1:14)**: The Hebrew syntax emphasizes Yahweh's sovereign pleasure (כַּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ, *ka'asher chafatzta asita*). Salvation and judgment belong wholly to His sovereign discretion.

4. Spiritual Truths and Applications

- **The Medical Parable of Grace (Side Effects)**: Drugs like Botox (derived from deadly botulinum toxin, discovered for eyelid spasms and strabismus) and diabetes medications like Ozempic/Mounjaro/Wegovy became global sensations through beneficial side effects. Similarly, Jonah's rebellious flight and Israel's tragic hardening became the occasion of salvation for Gentile outsiders (Romans 9–11).
- **The Hound of Heaven**: God pursues His wandering servant relentlessly with instruments of severe mercy: storms, pagan captains, providential lots, and sailors' probing questions. Affliction is God's grace designed to dismantle false refuges.
- **The Pitfall of Human Conscience**: Conscience is often humanity's final stronghold of resistance against God. The sailors rowed with all their strength because throwing a passenger overboard violated their moral sensibilities. When human conscience judges divine revelation, it results in spiritual exhaustion ("digging the sea"). We must subordinate our subjective morality to God's revealed will.
- **True Prayer vs. Religious Bargaining**: True prayer is born when human remedies, common sense, and moral striving are completely exhausted. The sailors cried out to Yahweh by His covenant name, yielding entirely to His sovereign pleasure: "Not my will, but Yours be done."

Scripture guide

Passages Used in the Sermon

Reference	How used	Where	What Pastor Kim drew from it	Confidence
Jonah 1:4–17	Read, quoted, expounded	Throughout (main text)	The narrative arc of God hurling the storm, the sailors casting lots, discovering Jonah, desperately rowing, praying to Yahweh, throwing Jonah overboard, and worshiping with sacrifices and vows.	High
Romans 9–11	Alluded to, summarized	Section 1	The mystery of the gospel: Israel's disobedience and hardening opened the door of grace for Gentiles to be saved first, provoking Israel to jealousy and ultimate restoration.	High
Mark 4:35–41	Alluded to, paraphrased	Section 3	The disciples in the storm on Galilee; seasoned fishermen exhausted their own expertise before waking Jesus, illustrating that human skill cannot resolve God-ordained storms.	High
James 3:1	Quoted, alluded to	Section 5	"Not many of you should become teachers"; those with extensive experience or intellectual confidence struggle to submit their conscience to God's raw revelation.	High
Luke 1:38	Quoted, paraphrased	Section 6	Mary's submission to the angel ("May your word to me be fulfilled"); the model of radical surrender to God's impossible and disruptive call.	High

Reference	How used	Where	What Pastor Kim drew from it	Confidence
Jonah 2:1–9	Alluded to	Section 5	Contrasted with the sailors' short, desperate prayer in Jonah 1:14; Jonah delays praying until trapped inside the great fish.	High

Elsewhere in the Service

Reference	How used	Where	What was drawn from it	Confidence
Romans 3:10–18	Quoted verbatim	Representative Prayer (Elder)	Confession of total human depravity: "There is no one righteous, not even one... no fear of God before their eyes."	High
Jonah 1:15–16	Read	Sermon conclusion / Transition	Read from screen to seal the thematic movement of the sailors offering sacrifices and making vows.	High
Romans 11:28–31	Read aloud	Sermon conclusion	Read to demonstrate the covenantal mercy shown to Gentiles because of Israel's disobedience, leading to mercy for all.	High

Setting of the Main Passage

Jonah 1:4–17 takes place on the Mediterranean Sea during the eighth century BC, under the reign of Jeroboam II in Northern Israel. Sent by God to proclaim judgment to the brutal Neo-Assyrian capital of Nineveh, Jonah fled westward toward Tarshish from the port of Joppa. The Mediterranean was known for treacherous seasonal squalls, but the text specifically presents this tempest not as meteorological chance, but as an intentional divine missile hurled by Yahweh to arrest His fleeing prophet. In the ancient Near Eastern worldview, polytheistic sailors had localized territorial gods; encountering an inescapable tempest on open water exposed the utter futility of pagan pantheons before Yahweh, the Creator of sea and dry land.

Theological Application and Connections

Pastor Kim interweaves the maritime drama of Jonah with Paul's theology of Israel and the nations in Romans 9–11. Just as Jonah's obstinate rebellion inadvertently brought pagan Phoenician or Mediterranean sailors to the knowledge and worship of Yahweh, so Israel's historic stumbling at the cross opened the floodgates of salvation to the Gentile world.

Pastor Kim identifies an inward spiritual progression among the sailors:

1. *Instinct/Common Sense* (Jonah 1:4–5): Trying to survive by throwing cargo and utilizing seafaring expertise, which cannot solve a divinely orchestrated crisis.
2. *Religious Coping* (Jonah 1:7): Using pagan divinatory methods (casting lots) to diagnose supernatural displeasure.
3. *Revelation* (Jonah 1:9–10): Hearing Yahweh's identity as the Creator and shifting from dread of the storm to fear of God.
4. *Moral Conscience* (Jonah 1:13): Resisting God's commanded solution by trying harder on moral grounds (rowing furiously to save Jonah's life).
5. *Total Surrender and Worship* (Jonah 1:14–16): Giving up self-reliance, praying to Yahweh directly, obeying His verdict, and responding with genuine sacrifices and vows.

Noted Slips or Uncertainties

- During Section 2 in the spoken delivery, Pastor Kim mistakenly referenced "Jonah 4:17" when summarizing the text, but immediately clarified the ongoing exposition of Jonah 1:4–17.
- Pastor Kim noted the Hebrew root behind "rowing hard" (חתר, *chatar*) metaphorically as "digging into the sea like dry ground/shoveling." The translation captures this nuance accurately.

Word studies

1. חָתַר (Chatar)

- **Spoken Form:** 하타르 / "땅을 판다" (digging the ground)
- **Transliteration:** *chatar* (or *hatar*)
- **Hebrew Script:** חָתַר

- **Meaning Taught by Pastor Kim:** To dig through, dig into the ground, or shovel dirt. Pastor Kim noted that in Jonah 1:13, the Hebrew does not use the standard seafaring word for rowing, but describes the sailors "digging into the sea as if digging into dry ground." It highlights their exhausting, desperate, and ultimately futile human struggle against the divine current.
- **Passage:** Jonah 1:13
- **Section Heading:** Breaking the Conscience to Pray in True Repentance and Obedience

2. גָּדוֹל (Gadol)

- **Spoken Form:** 가돌
- **Transliteration:** *gadol*
- **Hebrew Script:** גָּדוֹל
- **Meaning Taught by Pastor Kim:** Great, immense, mighty. Pastor Kim pointed out that this single Hebrew word ties the chapter together: the "great city" (*gadol*) of Nineveh, the "great storm" (*gadol*) hurled upon the sea, and finally the sailors' "great fear" (*gadol*) of Yahweh in verse 16. It shows how God uses great crises to awaken a great and holy awe of His sovereign majesty.
- **Passage:** Jonah 1:4, 1:12, 1:16
- **Section Heading:** The Birth of True Worshipers and the Gospel of Christ

3. זָבַח זֶבַח / נָדַר נֶדֶר (Cognate Accusatives in Hebrew)

- **Spoken Form:** 제물을 제물 삼고 서원을 서원했다 (sacrificed a sacrifice, vowed a vow)
- **Transliteration:** *zavach zevach* / *nadar neder*
- **Hebrew Script:** זָבַח זֶבַח / נָדַר נֶדֶר
- **Meaning Taught by Pastor Kim:** Repetition of the verbal root and corresponding noun to indicate absolute resolve and solemn commitment. Pastor Kim explained that since commercial ships at sea did not carry standard sacrificial livestock, this repeated Hebrew formulation emphasizes that they made firm, binding vows to offer full sacrifices to Yahweh upon reaching land.
- **Passage:** Jonah 1:16
- **Section Heading:** The Birth of True Worshipers and the Gospel of Christ

4. 어부지리 (Eobujiri)

- **Spoken Form:** 어부지리 (漁父之利)
- **Transliteration:** *eobujiri*
- **Korean Script:** 어부지리
- **Meaning Taught by Pastor Kim:** A traditional East Asian idiom describing a situation where a third party (the fisherman) catches both the snipe and the clam while they are locked in a fight with each other; an unexpected windfall or benefit gained from another party's dispute. Pastor Kim used this idiom to illustrate how Gentile outsiders unexpectedly inherited the riches of God's covenant grace while Jonah was locked in stubborn conflict with God.
- **Passage:** Jonah 1:4–17; Romans 11:28–31
- **Section Heading:** The Paradox of the Gospel and the Salvation of the Gentiles

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Places and timeline

Places Mentioned

Name	What happened there, as taught	Modern location, if established	Reference
Mediterranean Sea	Where God hurled the violent tempest against Jonah's ship, confronting the sailors and swallowing Jonah in judgment and preservation.	Mediterranean Sea	Jonah 1:4
Joppa (implied from context)	Port city where Jonah boarded the ship to flee from the Lord's presence.	Jaffa / Tel Aviv, Israel	Jonah 1:3
Tarshish (implied from context)	Jonah's intended destination at the opposite end of the known world, running from God.	Southern Spain (likely Tartessos)	Jonah 1:3
Nineveh	The great Neo-Assyrian city whose wickedness prompted God's call to Jonah, and which Jonah refused to warn.	Near modern Mosul, Iraq	Jonah 1:2
Sea of Galilee	Where Jesus slept during a fierce storm and the disciple fishermen	Sea of Galilee (Lake Kinneret),	Mark 4:35–41

Name	What happened there, as taught	Modern location, if established	Reference
	exhausted their skills before waking Him.	Israel	

Chronology and Timeline

Date / Era	Event	Reference
c. 8th Century BC (Reign of Jeroboam II)	Jonah prophesies in Northern Israel and flees from Yahweh's call to Nineveh.	2 Kings 14:25; Jonah 1:1–3
c. 8th Century BC	God hurls a storm upon the Mediterranean; pagan sailors convert and worship Yahweh; Jonah is swallowed by a great fish for three days and nights.	Jonah 1:4–17
c. AD 28–30	Jesus calms the storm on the Sea of Galilee, rebuking the disciples' fear and self-reliance.	Mark 4:35–41
c. AD 57	Paul writes Romans, explaining how Israel's stumbling brought salvation to the Gentiles before Israel's final fullness.	Romans 9–11

Teaching outline

The Hound of Heaven and the Salvation of the Outsiders

- **Main Passage:** Jonah 1:4–17
- **The Big Idea:** God sovereignly uses the collision between His relentless pursuit and human disobedience to awaken pagan outsiders, leading them from natural instinct and religious self-reliance into genuine awe, prayer, and worship.

1. The Unexpected Gift of Grace

- **Scripture:** Jonah 1:4–5, 17; Romans 11:28–31

- **Key Insight:** In medical history, unexpected side effects often produce life-changing treatments (like botulinum toxin becoming Botox, or diabetes medicine becoming weight-loss treatments). In the same way, while Jonah stubbornly resists God's call, pagan sailors receive the unexpected windfall of salvation. As Paul explains in Romans 9–11, Israel's temporary stumbling opened the door of mercy to the Gentile nations first.
- **Supporting Visuals:** Visual 1 (Title Card), Visual 2 (Disobedience and Grace)

2. Moving from Common Sense to Real Faith

- **Scripture:** Jonah 1:4–5; Mark 4:35–41
- **Key Insight:** The storm sent by God could not be calmed by maritime experience or throwing cargo overboard. When believers rely purely on human logic and past training, their lives spin in circles. Like the disciples waking Jesus in the storm on Galilee, we must learn to stop offering our own answers and fall flat before God in faith.
- **Supporting Visuals:** Visual 3 (Four Reactions in the Storm)

3. Moving Beyond Superstitious Religion

- **Scripture:** Jonah 1:7–10
- **Key Insight:** Casting lots was an ancient pagan method of trying to discern destiny or manipulate supernatural powers. When the lot singled out Jonah, he confessed Yahweh as the Maker of sea and dry land. The sailors' fear immediately shifted from the natural storm to the sovereign God behind the storm. True faith moves beyond treating God as a fortune-granting power to knowing Him personally.
- **Supporting Visuals:** Visual 3 (Four Reactions in the Storm)

4. Breaking the Conscience to Pray in True Surrender

- **Scripture:** Jonah 1:12–15; Luke 1:38
- **Key Insight:** When told to throw Jonah into the sea, the sailors' moral conscience resisted, and they rowed frantically. The Hebrew word *chatar* means they literally dug into the raging sea like digging dirt with a shovel. Self-righteous morality often resists God's word until human strength is exhausted. Surrendering their pride, they finally prayed to Yahweh, confessed His sovereignty ("You have done as You pleased"), and obeyed by casting Jonah into the waters.

- **Supporting Visuals:** Visual 4 (Word Study: *Chatar*), Visual 5 (Key Scripture: Jonah 1:14)

5. The Birth of True Worshipers

- **Scripture:** Jonah 1:16; Romans 11:30–31
- **Key Insight:** Once the raging sea became calm, the sailors were gripped by a great holy fear (*gadol*) of Yahweh, making solemn vows and offering sacrifices. Outsiders with no temple or priestly heritage became true worshipers. Jonah was cast into the sea because of his guilt; Jesus Christ willingly went to the cross in sinless obedience to quiet the eternal wrath of God. Because of Jesus, outsiders like us have been brought near to worship the living God.
- **Supporting Visuals:** Visual 6 (The Growth of Holy Fear: *Gadol*)

Closing Response

Every believer must ask: What is the stubborn, self-reliant "Jonah" buried deep in the hold of my heart today? Throw overboard your human common sense, your religious bargaining, and your self-righteous morality. Bow before the sovereign King, surrender your will, and live as a true worshiper in holy awe of God.

Study guide

Core Truth

God sovereignly uses the collision between His relentless pursuit and human disobedience to awaken pagan outsiders, leading them from natural instinct and religious self-reliance into genuine awe, prayer, and worship.

Key Verse

"So they cried out to the LORD: ‘Please, O LORD, do not let us perish on account of this man’s life! Do not charge us with innocent blood! For You, O LORD, have done as You pleased.’" (Jonah 1:14, BSB)

Background Notes

1. **The Sovereignty of the Storm (Jonah 1:4):** In ancient Near Eastern seafaring, storms were often blamed on rival chaotic sea deities. Here, the Hebrew text personifies the tempest as sent directly by Yahweh to accomplish a divine mission. No nautical skill or lightening of the ship could overcome a storm summoned by the Creator.
2. **Casting Lots (Jonah 1:7):** In the ancient world, casting lots was widely practiced by pagan cultures to uncover fate or divine displeasure. Though rooted in superstition, the sovereign God redirected their mechanical divination so that the lot fell unerringly upon Jonah.
3. **Digging the Sea (*Chatar*, Jonah 1:13):** The Hebrew verb *chatar* literally means "to dig" into soil or break through a wall. The narrator uses this stark term to portray the sailors' frantic, exhausted rowing as digging into the waves with shovels, vividly illustrating the futility of human effort striving against God's decree.
4. **Gentile Worship Without an Altar (Jonah 1:16):** To an ancient Israelite, the idea of uncircumcised pagan sailors invoking the sacred covenant name Yahweh, offering sacrifices, and making binding vows on the deck of a commercial ship was astonishing. It foreshadows the great mystery of the gospel: God creates true worshipers among the nations.

Discussion Questions

1. **Understanding the Text:** When the storm struck, how did the sailors first attempt to save themselves, and why did their common-sense seafaring methods fail (Jonah 1:5)?
2. **Examining the Reactions:** Look at Jonah 1:13. Why did the crew row frantically instead of immediately following Jonah's instructions? How can an improperly formed human conscience or moral self-righteousness actually hinder us from obeying God's Word?
3. **Discovering God's Character:** Compare the sailors' prayer in verse 14 with Jonah's silence on the ship. What does the sailors' confession, "Lord, you have done as you pleased," teach us about biblical prayer and surrender?
4. **Connecting to Christ:** In what ways does Jonah's being thrown into the sea foreshadow Jesus Christ, and how is Jesus' willing, sinless sacrifice greater than Jonah's reluctant descent?
5. **Personal Application:** What is the "Jonah" currently hiding in the hold of your heart (such as stubborn self-reliance, bitterness, fear of the future, or moral pride)? What

specific step of surrender is God asking you to take this week?

Phone Summary (WhatsApp / SMS)

God used Jonah's stubborn rebellion to bring pagan sailors into saving faith, proving that His mercy reaches the most unexpected outsiders. When human common sense and moral effort fail, true peace comes only when we surrender our pride and trust God's sovereign will. What hidden pride do you need to throw overboard today? *Key Verse: "For You, O LORD, have done as You pleased." (Jonah 1:14, BSB)*

Prayer

A prayer for “The Hound of Heaven and the Salvation of the Outsiders”

Jonah 1:4-17

Lord our God, you are the God of heaven,
who made the sea and the dry land.
You stand behind every storm and govern the raging waves.
You hurl the great wind with a holy purpose,
and you calm the wild sea at your will.
You are greater than Nineveh,
greater than any evil,
and worthy of our deepest awe and reverent fear.

Your love is relentless and persistent,
pursuing wandering sinners like a hound of grace.
When coincidences pile up,
it is your providence calling us back.
Your Word is bottomless and sweet,
a mirror that shows our sin
and a window that shows your grace.
Salvation and judgment belong to you,
for you alone are the Lord who does as you please.

Forgive us, Father, for running away from you like Jonah,
hiding in safe spaces and sleeping in religious pride.
We claim with our lips to fear you,

yet we tremble before sickness, money, the future, and people.
In crisis we rely on common sense,
throwing out cargo while keeping greed and self-righteousness buried within.
We place our conscience above your Word
and row in vain against your will.
Have mercy on us in Christ.

We thank you for the mystery of the gospel,
that through Israel's disobedience you brought mercy to outsiders like us,
and through the supreme obedience of Jesus Christ
you gave us an even greater salvation.
Thank you for the grace of the storm that blocks our own ways,
turning us from idols to call you our Father.

Teach us, when hardship strikes, to fall before you
and leave the answer blank for you to write.
Help us throw overboard the Jonah within us,
our fixed ideas, self-reliance, and pride,
that you may fill us as our satisfaction, joy, hope, and strength.
Shape our church and our neighbors into true worshipers who fear you alone,
and bring the nations and Israel into your completed kingdom.

Here we are, Lord.
We throw up our hands and surrender our ways.
With Mary we say, may your word to us be fulfilled,
and with Jesus we pray, not our will, but yours be done.
In eating, speaking, and daily life,
we offer ourselves as a living sacrifice of praise.

Through Jesus Christ our Lord,
to whom with you be glory and praise forever.
Amen.

A blessing

May the God whose gifts and calling can never be revoked
keep you steadfast in the mercy you have received in Christ Jesus,
and lead you in glad obedience and reverent awe until his kingdom comes in fullness.
Amen.[1]

[1] *Drawn from Romans 11:29-31.*

Scripture behind this prayer: Jonah 1:4-17; Romans 11:28-31; Mark 4:37-41; Luke 1:38; Luke 22:42; Romans 12:1; James 3:1.

A prayer written with the help of AI to go with Pastor Hoon Kim's sermon. These are not his own words. Shared on 15 November 2026, before its full review.

Review quiz

Questions

1. In the opening illustration, what medical treatments did Pastor Kim mention as examples of unexpected side effects bringing great benefit to humanity? a) Penicillin and aspirin b) Botox, Wegovy, and Mounjaro c) Morphine and insulin d) Polio and malaria vaccines

1. What Korean four-character idiom (*고사성어*) did Pastor Kim use to describe an unexpected third party benefiting from a dispute between two others? a) *Baekmi* (백미) b) *Dongmunseodap* (동문서답) c) *Eobujiri* (어부지리) d) *Gojin-gamrae* (고진감래)

1. According to Pastor Kim, how does the conflict between God and Jonah illustrate the mystery of the gospel described by Paul in Romans 9–11?

1. In Jonah 1:4–5, why was throwing the cargo into the sea unable to calm the tempest? a) The cargo was too light to make a difference b) The sailors did not throw it far enough c) The storm was sent by God with a divine purpose, and the true problem was Jonah in the hold d) The captain forgot to steer the ship

1. How does Pastor Kim compare the sailors' actions in Jonah 1 with the disciples in Mark 4 on the Sea of Galilee?

1. What did the sailors do in Jonah 1:7 when their common-sense efforts failed? a) They turned the ship back to Joppa b) They cast lots to find out who brought the calamity c) They tied Jonah to the mast d) They anchored the ship

1. What is the literal meaning of the Hebrew verb *chatar* (חָתַר) used in Jonah 1:13 to describe the sailors' rowing? a) To fly like an eagle b) To dig through the ground or shovel dirt c) To scream in fear d) To drift without a rudder

1. In Jonah 1:14, how did the sailors' prayer show that they did not view Yahweh as an ancient pagan storm god demanding human sacrifice?

1. What Hebrew word meaning "great" occurs repeatedly throughout Jonah chapter 1, linking the city, the storm, and the sailors' awe? a) *Shalom* b) *Hesed* c) *Gadol* d) *Kadosh*

1. According to the sermon, what is the ultimate contrast between Jonah's descent into the sea and Jesus Christ's sacrifice on the cross?

Answer Key

1. **b) Botox, Wegovy, and Mounjaro.** (Section: The Paradox of the Gospel and the Salvation of the Gentiles)
2. **c) *Eobujiri* (어부지리).** (Section: The Paradox of the Gospel and the Salvation of the Gentiles)
3. **Short Answer:** Israel's stubborn disobedience caused the gospel of grace to spill over to Gentile outsiders first. When the fullness of the Gentiles comes in, Israel will be provoked to jealousy and turn to God in the end times. (Section: The Paradox of the Gospel and the Salvation of the Gentiles)
4. **c) The storm was sent by God with a divine purpose, and the true problem was Jonah in the hold.** (Section: Moving from Common-Sense Reactions to Faith)
5. **Short Answer:** In both cases, experienced seafarers (commercial sailors in Jonah, lifelong fishermen like Peter, James, and John in Mark 4) exhausted all their human knowledge and strength trying to manage the storm before finally realizing they were helpless and turning to the Lord. (Section: Moving from Common-Sense Reactions to Faith)
6. **b) They cast lots to find out who brought the calamity.** (Section: Moving Beyond Religious Reactions to Know the True God)
7. **b) To dig through the ground or shovel dirt.** (Section: Breaking the Conscience to Pray in True Repentance and Obedience)
8. **Short Answer:** They pleaded with God not to hold them guilty of shedding innocent blood, showing they were not treating Jonah's removal as a pagan ritual to appease a bloodthirsty deity, but were bowing before Yahweh's sovereign decree. (Section: Calling on the Sovereign God in Genuine Surrender)
9. **c) *Gadol*.** (Section: The Birth of True Worshipers and the Gospel of Christ)

10. **Short Answer:** Jonah was cast into the raging sea because of his own guilt, rebellion, and self-righteous despair; Jesus Christ willingly went to the cross in perfect, sinless obedience to absorb and calm the eternal wrath of God on behalf of sinners. (Section: The Birth of True Worshipers and the Gospel of Christ)

In three minutes

In this sermon titled The Hound of Heaven and the Salvation of the Outsiders, from Jonah chapter one, verses four through seventeen, Pastor Hoon Kim of N.E.W. Church explores the surprising mystery of God's saving grace. Pastor Kim begins by pointing out that in the history of medicine, unintended side effects often turn out to be extraordinary gifts. For example, the botulinum toxin was originally used to treat eye spasms, but doctors soon noticed that it smoothed facial wrinkles, creating the blockbuster treatment known as Botox. Likewise, medications designed for diabetes turned out to produce remarkable weight loss. In a similar way, our salvation carries an unexpected windfall. Jonah stubbornly ran from God, yet that clash between a pursuing God and a disobedient prophet resulted in pagan Gentile sailors hearing the truth and being saved. As the apostle Paul explains in Romans chapters nine through eleven, Israel's disobedience opened the door for Gentiles to receive mercy first. Throughout the storm, God relentlessly pursued Jonah like a hound of heaven, but it was the Gentile sailors who truly responded. At first, they reacted with human common sense, dumping cargo overboard while Jonah slept below deck. When our usual experience and strength cannot calm the tempest, God is showing us that the root problem is spiritual and that we cannot solve it on our own. Next, the sailors moved past superstitious religion. When Jonah introduced the Lord as the God of heaven who made the sea and dry land, their fear shifted from the natural storm to the awesome Creator who governs it. Still, they tried to row frantically back to land, letting their own conscience and human reasoning resist God's revelation. Only when their strength was entirely exhausted did they surrender. They cried out directly to the Lord, confessing that He alone does whatever pleases Him. By obediently casting Jonah into the sea, they let go of their own control, the sea grew calm, and they became true worshipers who feared the Lord greatly, offering sacrifices and vows. Pastor Kim reminds us that true faith requires throwing out the stubborn Jonah of pride and self-reliance hidden in our hearts. Because of the obedience of Jesus Christ, we have received an even greater grace than those sailors. Let us lay down our own ideas, surrender to God's sovereign will, and live our whole lives as an offering of grateful praise.

A week of WhatsApp messages

Day 1

Jonah 1:4-5

God sent a storm that could not be resolved by common sense or human skill. The sailors dumped cargo, but the storm raged on because the root problem was sleeping below deck. When our usual solutions fail, God is inviting us to stop relying on ourselves and look for His purpose.

Question: What self-reliant methods do you need to stop leaning on today?

Day 2

Jonah 1:7-9

When the sailors realized human skill could not save them, they cast lots and learned about the Lord who made the sea and dry land. Their dread shifted from the tempest to the transcendent God who rules over it. Knowing the living God personally is far greater than simply looking for a way out of our problems.

Question: Are you more focused on escaping your storm or knowing God through it?

Day 3

Jonah 1:13

Even after Jonah revealed the solution, the sailors rowed frantically toward land because their conscience told them not to throw a man into the sea. An untrained conscience can place human standards above God's word and fight against His will. Relying on our own sense of righteousness keeps us from true faith.

Question: Where are you resisting God's word because it clashes with your own ideas?

Day 4

Jonah 1:14

Exhausted and unable to reach land, the sailors finally cried out directly to the Lord in authentic prayer. They surrendered their own ways and confessed that God alone does whatever pleases Him. Genuine prayer begins when our own plans are completely blocked and we yield entirely to God's sovereign will.

Question: How can you surrender your own agenda to God's will in prayer this week?

Day 5

Jonah 1:15-16

The sailors put aside their human reasoning, obeyed God's word by casting Jonah into the sea, and the storm ceased. Witnessing this divine work, they feared the Lord greatly, offering sacrifices and making solemn vows. When we cast out our self-will and submit to God, our lives become true worship.

Question: What inner pride or self-will do you need to throw out to honor God?

Scripture quotations: The Holy Bible, Berean Standard Bible (BSB), in the public domain, from eBible.org.