

Five Means of Grace in the Storm

Pastor Hoon Kim, 2026-09-27, Jonah 1:4-17

Pastor Hoon Kim examines Jonah 1:4–17 to reveal five sovereign means of grace God deploys in the storms of life to empty our self-reliance and draw us to genuine repentance. Moving from the tossing of cargo to the provision of the great fish, this message shows that God's relentless pursuit leads ultimately to the saving mercy of the cross.

Teaching by Pastor Hoon Kim, N.E.W. Church. Translated from Korean with the help of AI, and reviewed by Rafi on 2026-10-13.

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Visuals

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At a glance

- **Korean Title:** 하나님의 은혜
- **English Title:** Five Means of Grace in the Storm
- **Date Preached:** September 27, 2026
- **Preacher:** Pastor Hoon Kim

- **Church:** N.E.W. Church (New Exodus in Wilderness)
- **Main Passage:** Jonah 1:4–17

Core Truth

In the severe storms of our lives, God relentlessly pursues us not to destroy us, but to empty us of our self-reliance and draw us to repentance through diverse, sovereign means of grace.

Summary

When Jonah fled from the presence of the Lord toward Tarshish, God hurled a violent tempest upon the sea to arrest His runaway prophet. Pastor Hoon Kim reveals that God does not merely send suffering as arbitrary hardship, but deploys five specific means of grace within the crisis: the emptying storm itself, the indirect rebukes of an unbelieving captain, the sovereign providence of casting lots, the identity-testing questions of pagan sailors, and the miraculous provision of a great fish. Rather than demanding our own quick solutions through childish tantrums, genuine faith humbly recognizes God's hand in life's disruptions. Ultimately, God's relentless pursuit in the storm points beyond Jonah to the sign of the cross, where divine mercy rescues broken sinners and calls them to surrender their religious ego.

Main Movements

1. **The Grace of Suffering and Storms That Empties Us (Jonah 1:4–5):** The storm is not an accident but God's sovereign instrument to strip away our worldly cargo, human pride, and religious ego so that we may depend on Him alone.
2. **Childlike Faith Versus Childish Demands (Hebrews 5; Jonah 1:4–5):** Childish faith demands immediate, self-determined solutions, whereas true childlike faith rests in the character and sovereignty of God amid unfinished trials.
3. **The Grace of God Speaking Indirectly Through Gentiles (Jonah 1:6; Jonah 1:2; Jonah 3:9; Acts 2:37; Acts 7:54–60):** When we harden our hearts against God's direct Word, He graciously confronts our spiritual sleep and calls us to repentance through unexpected voices, including unbelievers.
4. **The Providence of Casting Lots Turning Chance into Certainty (Jonah 1:7):** What the world dismisses as random coincidence or blind fate is God's relentless necessity, sovereignly tracking down His fleeing servants like the Hound of Heaven.
5. **The Grace of the Question That Reveals Our Identity (Jonah 1:8–12; Psalm 119:71):** The interrogation by the pagan crew strips away superficial titles and forces

Jonah to confront the gaping chasm between his orthodox theological confession and his rebellious heart.

6. The Grace of the Prepared Fish and the Cross (Jonah 1:13–17; 1 Corinthians

10:13; Matthew 12:39): Even when Jonah chooses drowning over obedience, God prepares a great fish to preserve him, pointing forward to the ultimate sign of Jonah and the pursuing mercy of the cross.

Teaching notes

Historical and Cultural Background

- **Jonah as Prophetic Satire and National Self-Critique** : Jonah is not merely an allegorical fable or a simplistic children's story, but an inspired prophetic book of the Old Testament canon that holds a mirror up to the nation of Israel. Jonah embodies the stubborn, ethnocentric, and self-righteous spirit of eighth-century BC Israel, who enjoyed divine favor while despising the nations and resisting God's universal redemptive heart.
- **The "Grandmother Bone Soup" Principle (Literalism vs. Literary Hermeneutics):** Pastor Kim introduced a humorous Korean cultural metaphor: a foreigner learning Korean might read a sign for *halmeoni ppye-haejanguk* ("Grandmother Bone Hangover Soup") and recoil in horror, thinking the soup is brewed from an actual grandmother's bones. In the same way, reading biblical literature strictly through wooden, flat literalism without understanding literary devices, historical context, idioms, and original languages leads to grotesque misinterpretations, legalism, and cultic heresies.
- **The Modern Analogy of the Tarshish Merchant Vessel:** The ship sailing from Joppa to Tarshish was an elite Mediterranean merchant vessel carrying high-value commercial cargo, the ancient equivalent of an international commercial cargo flight or luxury liner. Jettisoning this freight into the sea was an act of extreme economic catastrophe for the crew and merchants, underscoring the absolute desperation of the storm.

Archaeology, Places, and Geography

- **Tarshish** : Mentioned as Jonah's intended destination across the Mediterranean (often associated with Tartessos in modern southern Spain). It represented the

furthest known western boundary of the ancient maritime world, the complete geographical and spiritual opposite of Nineveh (in modern Iraq), which lay to the east.

- **The Mediterranean Sea:** Portrayed as the arena where God actively asserts His sovereign cosmic authority. While ancient Near Eastern peoples viewed the open sea as a realm of chaotic, terrifying deities or untamable natural powers, the biblical text presents Yahweh as the sole Master who hurls and calms the waves.

Original-Language Insights

- **The Repetition of "Hurl / Throw" (*tul* / *hiphil* form *hitil*)** : While Jonah 1:1–3 emphasizes the adjective "great" (*gadol*), verses 4–17 center structurally on the Hebrew root *tul* (투하하다, 던지다):
 - Yahweh *hurled* (*hitil*) a great wind upon the sea (Jonah 1:4).
 - The frightened sailors *hurled* (*vayyatilu*) the cargo into the sea to lighten the vessel (Jonah 1:5).
 - Jonah instructed the sailors to *hurl* him (*hatiluni*) into the sea (Jonah 1:12).
 - The crew finally *hurled* Jonah (*vayyatiluhu*) into the raging deep (Jonah 1:15). Pastor Kim explained that this recurring verb is an intentional literary device demonstrating God's sovereign orchestration: God hurls the storm to compel the shedding and emptying of worldly security and human self-will.
- **The Verbal Parallel of the Call (*qum, qara*)** : In Jonah 1:6, the pagan captain commands Jonah: "Arise, call out!" (*qum qara*). This uses the exact same pair of Hebrew imperatives that Yahweh spoke directly to Jonah in Jonah 1:2 ("Arise, go to Nineveh... and call out against it"). Jonah had fled to escape that very mandate, yet God placed His own direct words into the mouth of a pagan mariner.
- **The Threat to the Ship (Personification in Jonah 1:4)**: In the Hebrew text of Jonah 1:4, the ship is personified: *vəha'oniyyah xiššəvah ləhiššaver*, literally, "the ship calculated / thought it would break into pieces." Pastor Kim noted that God shook Jonah's chosen sanctuary to the brink of destruction, yet mercifully prevented it from sinking completely.
- **Urim and Thummim** : The sacred instruments of lot-casting worn in the breastplate of the high priest of Israel (Exodus 28:30). Transliterated from Hebrew roots denoting "lights" (*urim*) and "perfections / integrity" (*tummim*), used to determine the divine verdict in national crises.

Spiritual Truths and Applications

1. Suffering as an Instrument to Empty Us (Jonah 1:4-5)

- God-sent crises do not strike randomly; they have a deliberate redemptive purpose.
- When trials hit, believers instinctively obsess over finding an immediate solution (*해결책*) rather than seeking the God who controls the storm.
- God allows our artificial refuges to shake violently, bringing us to the brink where we feel we should be bankrupt, ruined, or physically broken, yet preserves our lives so that we are forced to let go of our worldly assets, self-reliance, and religious pride.

2. Childish Faith vs. Childlike Faith (Hebrews 5; Jonah 1:4-5)

- **Childish Faith (유치한 신앙)**: Marked by self-centered tantrums (*땡깡 부리는 신앙*). It presumes to know the right answer, treats God like a vending machine or pagan deity, and demands immediate gratification, regardless of spiritual maturity or danger.
- **Childlike Faith (어린이와 같은 믿음)**: The mature, trusting posture commended by Jesus. It does not dictate solutions or cling to its own understanding, but rests securely in the character, goodness, and sovereign fatherhood of God Himself.

3. The Grace of God Speaking Indirectly (Jonah 1:6)

- When a believer stubbornly resists God's direct revealed Word, God graciously sends indirect messengers, unbelievers, secular colleagues, family members, or life crises, to confront them.
- Just as Nathan used a parable about a stolen lamb to penetrate David's hardened conscience (2 Samuel 12), God uses secular voices to shatter our spiritual sleep.
- Hearing the truth through an indirect channel often provokes defensive anger in our sinful nature (illustrated by marital conflict, where a spouse rejects a correct rebuke out of bruised pride). Humble believers recognize the Holy Spirit's conviction, while the hardened react with wrath (contrasting the crowd in Acts 2:37 with Stephen's stoners in Acts 7:54-60).

4. The Grace of Providence Over "Coincidence" (Jonah 1:7)

- What the pagan world calls "fate" or "coincidence," the eyes of faith recognize as God's sovereign necessity.
- God even co-opted the sailors' casting of lots to pinpoint Jonah, demonstrating that no human lottery or circumstance escapes His sovereign design.

- Like Francis Thompson's *The Hound of Heaven*, God relentlessly trails the fleeing soul, systematically closing every escape hatch until the person surrenders.

5. Confronting True Identity (Jonah 1:8–12)

- The sailors' rapid-fire questions ("Who are you? What is your occupation? Where do you come from?") strip away functional labels.
- Human identity cannot be defined purely from within oneself (by name, profession, nationality, or biology); it can only be truly defined in relation to a personal, transcendent Creator (Latin *religare*, the root of religion, signifying relationship/connection).
- Jonah possessed flawless orthodox doctrine ("I am a Hebrew; I worship Yahweh, the God of heaven, who made the sea and the dry land"), but his life was running in radical opposition to his confession. Flawless doctrine without humble obedience produces shameless, empty religion.

6. The Prepared Fish and the Shadow of the Cross (Jonah 1:13–17; Matthew 12:39)

- Jonah preferred drowning to repentance, telling the crew to hurl him into the sea. Yet God's sovereign grace outlasts human stubbornness.
- God appointed a great fish to swallow Jonah, preserving his life in the depths of judgment.
- Pastor Kim shared a personal testimony from his late forties: stranded in Germany for three months after resigning from ministry with no income, facing mounting credit card debts of millions of won in Korea, wrestling with anxiety and resentment, only to discover upon returning to Korea that a faithful deacon had secretly gathered several months of tithes, completely erasing the debt in a single day and confirming his call to pastoral ministry.
- The sign of Jonah ultimately finds its fulfillment in Jesus Christ (Matthew 12:39), who spent three days and three nights in the heart of the earth to secure eternal redemption for rebellious humanity.

Scripture guide

Scripture Table

Reference	How used	Where	What Pastor Kim drew from it	Confidence
Jonah 1:4–17	Read in full, expounded	Throughout the sermon	The primary narrative of the storm, the pagan sailors' reaction, Jonah's exposure, his casting into the sea, and God's provision of the fish, illustrating five means of grace.	High
Jonah 1:2	Quoted, compared in Hebrew	The Grace of God Speaking Indirectly Through Gentiles	The captain's command "Arise, call out!" uses the exact Hebrew imperative verbs (<i>qum</i> , <i>qara</i>) that God originally spoke to Jonah, showing God echoing His ignored command through an unbeliever.	High
Jonah 3:9	Alluded to, quoted	The Grace of God Speaking Indirectly Through Gentiles	The captain's words ("Perhaps God will take notice of us, and we will not perish") parallel the king of Nineveh's decree in chapter 3, demonstrating how Gentiles model the plea for mercy that Jonah resisted.	High
Jonah 2	Alluded to	The Grace of the Question That Reveals Our Identity	Jonah's prayer inside the fish, though filled with elevated poetic language from the Psalms, reflects religious pride and a self-righteous attitude rather than broken repentance.	High
Jonah 4:6–8	Alluded to	The Grace of the Prepared Fish and the Cross	God prepares not only the fish, but later a plant, a worm, and a scorching east wind to continually pursue and	High

Reference	How used	Where	What Pastor Kim drew from it	Confidence
			discipline Jonah until his heart aligns with God's mercy.	
Hebrews 5	Alluded to	Childlike Faith Versus Childish Demands	Distinguishes between childish faith (which demands its own answers and throws tantrums) and mature/childlike faith (which trusts the person of God without demanding instant solutions).	High
Acts 2:37	Quoted	The Grace of God Speaking Indirectly Through Gentiles	When Peter preached, the hearers were cut to the heart and asked, "Brothers, what shall we do?", illustrating the humble, repentant response to God's piercing Word.	High
Acts 7:54–60	Alluded to	The Grace of God Speaking Indirectly Through Gentiles	In contrast to Acts 2, when Stephen preached, the religious leaders gnashed their teeth, covered their ears, and stoned him, warning against the hardening of heart when confronted by God's truth.	High
Psalms 119:71	Quoted	The Grace of the Question That Reveals Our Identity	Affirms that affliction is purposeful and beneficial ("It was good for me to be afflicted") because it shatters spiritual complacency and forces self-examination before God.	High
1 Corinthians 10:13	Quoted	The Grace of the Prepared	God is faithful and will not let His people be tested beyond what they can bear, but	High

Reference	How used	Where	What Pastor Kim drew from it	Confidence
		Fish and the Cross	provides a way out (the prepared fish) so they can endure.	
Matthew 12:39	Quoted	The Grace of the Prepared Fish and the Cross	Jesus identified the "sign of Jonah" (three days and nights in the fish) as the preeminent sign of His death and resurrection, connecting God's mercy in Jonah to the cross.	High

Elsewhere in the Service

Reference	How used	Where	What was drawn from it
Job 23:10	Sung, displayed on screen	Unison Praise (~0:21:53–~0:23:18)	Used during congregational worship to profess trust that God knows the way we take, and when He has tested us, we will come forth as gold.
1 Corinthians 11:24 (alluding to Matthew 26:26)	Spoken aloud	Holy Communion (~0:44:00)	Words of institution over the bread, remembering Christ's body given for believers.
1 Corinthians 11:25 (alluding to Matthew 26:27–28)	Spoken aloud	Holy Communion (~0:47:40)	Words of institution over the cup, proclaiming the new covenant in Christ's shed blood.

Biblical and Historical Setting

The book of Jonah is set during the eighth century BC, in the reign of Jeroboam II of the Northern Kingdom of Israel (2 Kings 14:25). Under Jeroboam II, Israel enjoyed significant military expansion and economic prosperity, but suffered profound spiritual decadence, social injustice, and nationalist arrogance, as denounced by contemporary prophets such as Amos and Hosea. The Neo-Assyrian Empire, centered in Nineveh, was Israel's brutal, expansionist arch-enemy.

Jonah's flight to Tarshish (in the opposite direction, across the Mediterranean Sea) was not merely a failure of courage, but a calculated nationalist refusal to deliver a divine warning that might lead pagan Nineveh to repentance and spare them from judgment. When God intervened with a supernatural storm on the Mediterranean, the narrative contrasted the spiritual blindness and hardened nationalism of the Hebrew prophet with the open-hearted reverence, humility, and moral integrity of the pagan mariners.

How Pastor Kim Applied the Key Passages

Pastor Kim presented Jonah 1:4–17 not as a simplistic children's morality tale, but as a masterwork of Hebrew prophetic literature that mirrors Israel's spiritual pride and stubbornness. He organized the passage around five distinct "means of grace" (은혜의 방편 / 은혜의 수단):

1. **The Storm (Jonah 1:4–5):** Suffering is God's severe mercy designed to empty us of self-sufficiency, false security, and idolatrous attachments.
2. **The Captain's Rebuking Voice (Jonah 1:6):** When believers ignore God's explicit voice (Jonah 1:2), God employs outside voices, even unbelievers or secular circumstances, to echo His Word and awaken them from spiritual slumber.
3. **The Lot (Jonah 1:7):** God's sovereign providence guides what appears to worldly eyes as random chance, transforming coincidence into inescapable divine confrontation.
4. **The Crew's Questions (Jonah 1:8–12):** Suffering forces existential inquiry ("Who are you?"), exposing the catastrophic gap between high orthodox doctrine ("I fear the Creator of heaven and earth") and disobedient practice.
5. **The Fish (Jonah 1:17):** Even when man's rebellion reaches suicidal limits ("Throw me into the sea"), God prepares sovereign containment and rescue, prefiguring the redemptive triumph of the cross (Matthew 12:39).

Slips and Clarifications

- In Section 2 of the sermon, Pastor Kim mentioned that Hebrews 5 warns us to move beyond "childish faith." Hebrews 5:11–14 specifically exhorts believers to mature beyond the diet of spiritual milk to solid food and discernment. Pastor Kim contrasted this "childish faith" (유치한 신앙, which throws self-centered tantrums) with Christ's teaching on "childlike faith" (어린아이와 같은 믿음, which unreservedly trusts the Father's character).
- In Section 3, Pastor Kim used Nathan's confrontation of David (2 Samuel 12) as a primary biblical illustration of God using indirect storytelling to awaken a hardened

conscience, pairing it alongside the pagan captain's indirect rebuke of Jonah.

- In Section 5, Pastor Kim alluded to Francis Thompson's poem *The Hound of Heaven* to describe God's relentless, pursuing love through the five means of grace.
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Word studies

1. *Gadol* (גָּדוֹל)

- **Term as taught:** 가돌 (*gadol*)
- **Original Script:** גָּדוֹל
- **Meaning given by Pastor Kim:** "Great" or "mighty." Pastor Kim noted that in the opening verses of Jonah 1, this term repeats frequently to underscore the magnitude of the setting and events (great city, great wind, great storm, great fear, great fish).
- **Passage:** Jonah 1:2, 1:4, 1:17
- **Section Heading:** The Grace of Suffering and Storms That Empties Us

2. *Hitil* / *Tul* (הִטִּיל / טוּל)

- **Term as taught:** 던지다 (*deonjida*), 내던지다 (*naedeonjida*)
- **Original Script:** טוּל (Hiphil: הִטִּיל)
- **Meaning given by Pastor Kim:** "To throw," "to hurl," or "to cast down." While modern Korean translations often render verse 4 as God "sending" or "letting down" a wind, the literal Hebrew verb is "hurled." Pastor Kim emphasized that this term serves as the central literary and theological motif in Jonah 1:4–17: Yahweh hurls the storm, the sailors hurl the cargo, Jonah tells them to hurl him into the sea, and the sailors finally hurl Jonah overboard. It represents God orchestrating circumstances that compel people to empty themselves of worldly goods and pride.
- **Passage:** Jonah 1:4, 1:5, 1:12, 1:15
- **Section Heading:** The Grace of Suffering and Storms That Empties Us

3. *Qum* and *Qara* (קָרָא / קוּם)

- **Term as taught:** 일어나라 (*ireonara*) / 외치라 (*oechira*), 부르짖으라 (*bureujijeura*)
- **Original Script:** קוּם (*qum*) / קָרָא (*qara*)

- **Meaning given by Pastor Kim:** "Arise!" and "Call out / cry aloud!" Pastor Kim revealed that the pagan ship captain's rebuke to the sleeping prophet in Jonah 1:6 ("Get up and call out to your god!") uses the exact same two Hebrew imperative verbs that Yahweh spoke directly to Jonah in Jonah 1:2 ("Arise, go to Nineveh... and call out against it"). God placed His own unheeded divine commission into the mouth of an unbelieving Gentile to shock Jonah awake.
- **Passage:** Jonah 1:2, 1:6
- **Section Heading:** The Grace of God Speaking Indirectly Through Gentiles

4. *Urim and Thummim* (אֲזִיזִים וְתֻמִּימִים)

- **Term as taught:** 우림과 둠뭇 (*Urim-gwa Dummim*)
- **Original Script:** אֲזִיזִים וְתֻמִּימִים
- **Meaning given by Pastor Kim:** "Lights and perfections" (온전함과 빛). Sacred casting lots kept in the breastplate of the high priest of Israel to determine divine guidance and necessity in times of national crisis, illustrating that casting lots in Scripture was an instrument of discerning God's sovereign will rather than blind gambling.
- **Passage:** Jonah 1:7 (alluded to in the context of Old Testament lot-casting)
- **Section Heading:** The Providence of Casting Lots Turning Chance into Certainty

5. *Religare* (Latin)

- **Term as taught:** 렐리가레 (*religare*)
 - **Original Script:** *religare* (Latin)
 - **Meaning given by Pastor Kim:** "To bind together," "to connect," or "to enter into relationship" (관계하다, 연결을 맺다). Pastor Kim contrasted the Western Christian understanding of religion (derived from Latin *religare*, knowing one's true identity through personal relationship with God) with the East Asian Buddhist concept of *jonggyo* (종교, 宗教, meaning the highest, ultimate philosophical doctrine), emphasizing that a person can only know who they truly are in relation to the personal Creator.
 - **Passage:** Jonah 1:8–9
 - **Section Heading:** “너는 누구인가?” 정체성을 묻는 네 번째 은혜 (The Grace of the Question That Reveals Our Identity)
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Places and timeline

Places Table

Place Name	What happened there, as taught	Modern location	Biblical reference
Tarshish	The distant western commercial port to which Jonah attempted to flee from Yahweh's presence aboard a merchant cargo ship.	Commonly identified with Tartessos, in southern Spain (coastal Andalusia)	Jonah 1:3
Joppa	The ancient Mediterranean port city where Jonah boarded the merchant ship bound for Tarshish.	Modern Jaffa (southern port district of Tel Aviv-Yafo, Israel)	Jonah 1:3
The Mediterranean Sea	The sea upon which Yahweh hurled a violent tempest, where pagan mariners cast out their precious cargo, where lots were cast, where Jonah was thrown into the water, and where the great fish swallowed him.	The Mediterranean Sea	Jonah 1:4–15
Nineveh	The capital city of the Neo-Assyrian Empire to which Jonah was commanded to go and preach repentance, but which he attempted to evade because he resisted God extending mercy to Gentile enemies.	Modern Mosul, northern Iraq	Jonah 1:2; Jonah 3:1–3
Sea of Galilee	The inland freshwater lake where Jesus rebuked the storm with a single word, leaving the disciples in overwhelming awe of His divine identity, mirroring the sailors' awe in Jonah 1.	Sea of Galilee (Lake Kinneret), northern Israel	Matthew 8:23–27; Mark 4:35–41 (alluded to in Section 5)

Place Name	What happened there, as taught	Modern location	Biblical reference
Germany	The country where Pastor Hoon Kim stayed for three months in his late forties after resigning from ministry with no income and mounting credit card debt, experiencing God's miraculous provision through an unexpected gift of tithes upon returning to Korea.	Germany, Western Europe	Personal testimony in Section 6

Timeline Table

Date	Event	Biblical or Historical Reference
c. 782–753 BC	Ministry of the prophet Jonah during the prosperous reign of King Jeroboam II of Northern Israel.	2 Kings 14:25; Jonah 1:1
c. 760 BC	Jonah flees toward Tarshish; God hurls the Mediterranean storm; Jonah is cast into the sea and swallowed by the great fish.	Jonah 1:1–17
c. AD 30 / 33	Jesus Christ invokes the "sign of Jonah" (three days and nights in the heart of the earth) to foreshadow His death, burial, and resurrection.	Matthew 12:39–40; Luke 11:29–30
c. AD 33	Peter preaches at Pentecost, and 3,000 hearers are cut to the heart and repent (contrasted with the stoners of Stephen).	Acts 2:37–41
c. AD 34–35	Stephen preaches before the Sanhedrin; the hearers gnash their teeth, cover their ears, and stone him to death.	Acts 7:54–60
c. 2010s	Pastor Hoon Kim resides in Germany for three months in his late forties, struggling with debt and anxiety before God provides the resources to begin his pastoral ministry.	Personal testimony in Section 6

Teaching outline

- **Main Scripture:** Jonah 1:4–17
 - **Big Idea:** In the storms of life, God sovereignly pursues us not to destroy us, but to empty our self-reliance and draw us back to Himself through diverse means of grace.
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Movement 1: The Storm That Empties Us

- **Key Scripture:** Jonah 1:4–5
 - **Insight:** The recurring Hebrew verb *hitil* ("to hurl") shows that God hurled the storm so that the sailors would hurl their cargo and Jonah would be hurled into the sea. God shakes our false securities to empty our hands.
 - **Illustration:** The commercial ship bound for Tarshish was like an international cargo flight loaded with precious merchandise. Everything had to be jettisoned to survive.
 - **Childlike vs. Childish Faith:** Childish faith throws self-centered tantrums demanding immediate solutions, while childlike faith rests securely in God's character (Hebrews 5).
 - **Supporting Visuals:** Visual 1 (Title Card), Visual 2 (Word Study: *Hiti!*), Visual 3 (Childlike vs. Childish Faith).
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Movement 2: God Speaking Through Unexpected Voices

- **Key Scripture:** Jonah 1:6 (cf. Jonah 1:2; Jonah 3:9)
 - **Insight:** When Jonah ignored God's direct command, God echoed His exact words through a pagan captain: "Arise, call out!" (*qum, qara*). The unbeliever asked for the very mercy Jonah refused to proclaim.
 - **Illustration:** Nathan confronting David with a story about a stolen lamb (2 Samuel 12), bypassing David's defenses to expose his hidden sin.
 - **Response:** We must not harden our hearts when confronted by unexpected messengers, but humble ourselves and repent (Acts 2:37 vs. Acts 7:54–60).
 - **Supporting Visuals:** Visual 4 (God's Voice Through Unexpected Messengers).
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Movement 3: Providence Turning Chance into Certainty

- **Key Scripture:** Jonah 1:7

- **Insight:** What pagans attributed to luck or fate was actually God's sovereign necessity. God directed the superstitious casting of lots to point directly at Jonah.
 - **Illustration:** Francis Thompson's poem *The Hound of Heaven*: God relentlessly trails the running soul, closing every door until we surrender.
 - **Application:** A believer who sought out a fortune teller was told, "Go believe in Jesus properly!" Faith recognizes that repeated trials are God's divine appointments, not random accidents.
 - **Supporting Visuals:** Visual 5 (From Chance to Divine Necessity).
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Movement 4: The Question That Reveals Our Identity

- **Key Scripture:** Jonah 1:8–12; Psalm 119:71
 - **Insight:** The sailors' rapid questions ("Who are you?") exposed the chasm between Jonah's orthodox theological confession ("I worship the Lord, the God of heaven, who made the sea") and his rebellious, runaway life.
 - **Insight on Religion:** The word *religion* comes from Latin *religare* ("to bind or relate"). We cannot define ourselves by name, job, or nationality, but only in relationship to the personal Creator.
 - **Application:** Affliction shatters our busy, automatic routines and forces us to confront who we are before God.
 - **Supporting Visuals:** Visual 6 (Who Are You?).
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Movement 5: The Prepared Fish and the Shadow of the Cross

- **Key Scripture:** Jonah 1:13–17; 1 Corinthians 10:13; Matthew 12:39
 - **Insight:** Jonah preferred drowning to repentance, but God prepared a great fish to preserve him. God provides a way of escape in every trial.
 - **Pastor Kim's Story:** Stranded in Germany for three months in his late forties with crushing debts and no income, God provided an unexpected gift of accumulated tithes upon his return, clearing the debt in a single day and confirming his pastoral call.
 - **Climax:** The sign of Jonah finds its fulfillment in Jesus Christ, who died and rose after three days to deliver rebellious humanity.
 - **Supporting Visuals:** Visual 7 (The Cross: Ultimate Means of Grace).
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Response and Prayer

- Stop running from God's sovereign storm.
 - Surrender the pride, self-reliance, and religious masks you have been clinging to.
 - Trust that the God who sent the storm has already prepared the cross to rescue and restore you.
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Study guide

Core Truth

In the severe storms of our lives, God relentlessly pursues us not to destroy us, but to empty us of our self-reliance and draw us to repentance through diverse, sovereign means of grace.

Key Verse

"Then the Lord sent a great wind on the sea, and such a violent tempest arose that the ship threatened to break up."

Jonah 1:4 · NIV

Background Notes

1. **The Literary Design of Jonah:** Far from being a simple children's morality tale, the book of Jonah is a masterpiece of Hebrew prophetic satire. Jonah embodies the stubbornness, spiritual blindness, and nationalistic pride of eighth-century BC Israel, while the pagan mariners demonstrate humility, moral sensitivity, and reverence before Yahweh.
2. **The Key Verb *Hitil* (To Hurl):** The Hebrew verb *hitil* appears four times in Jonah 1: Yahweh hurls the storm (v. 4), the sailors hurl the cargo (v. 5), Jonah tells them to hurl him overboard (v. 12), and the crew hurls Jonah into the sea (v. 15). The repetition highlights that God is the supreme orchestrator using circumstances to empty human pride.
3. **The Mirror of the Captain's Command:** When the pagan captain tells the sleeping Jonah, "Get up and call out to your god!" (v. 6), he uses the exact two Hebrew verbs (*qum, qara*) that God originally commanded Jonah in verse 2 ("Arise, go... and call

out"). When we ignore God's direct voice, He often speaks His Word back to us through secular, unexpected channels.

4. **Identity and *Religare*:** The Latin root of *religion* (*religare*) means "to bind together" or "to connect." True identity cannot be derived from earthly achievements, job titles, or cultural background, but only through a living, humble relationship with the Creator.

Discussion Questions

1. **Understanding the Text:** Read Jonah 1:4–6. Why do you think Jonah was able to sleep deeply in the lower deck while the experienced pagan sailors were terrified for their lives? What does this reveal about the nature of spiritual denial?
2. **Examining the Rebukes:** In verse 6, God uses an unbelieving ship captain to deliver His message to Jonah. Can you think of a time when God used an unexpected person, perhaps an unbeliever, a coworker, or a family member, to point out a blind spot or speak truth into your life? How did you respond?
3. **Childlike vs. Childish Faith:** Pastor Kim contrasted "childish faith" (throwing tantrums and demanding our own solutions) with "childlike faith" (trusting God's character without demanding instant answers). In your current prayers and struggles, which of these postures best describes your attitude?
4. **Confession vs. Reality:** In verses 8–9, Jonah gives a doctrinally perfect answer: "I worship the Lord, the God of heaven, who made the sea and the dry land." Yet his feet were running in the opposite direction. Where in your life is there a gap between your theological knowledge and your daily obedience?
5. **Personal Application:** Read Jonah 1:17 and 1 Corinthians 10:13. God prepared a great fish to catch Jonah when he was sinking into the deep. Where do you need to stop clinging to your own solutions and trust that God has already prepared His way of grace and rescue for you?

Phone Summary (for WhatsApp / SMS)

When life's storms hit, God is not abandoning you; He is relentlessly pursuing you to empty your pride and draw you back to His grace. Do not throw childish tantrums demanding your own way out, but trust His sovereign mercy. Even in the deepest waters, God prepares His rescue.

"Then the Lord sent a great wind on the sea, and such a violent tempest arose that the ship threatened to break up.", Jonah 1:4 (NIV)

Review quiz

Test your understanding of the biblical teaching and theological principles presented in this lesson.

Questions

1. What humorous Korean cultural illustration did Pastor Hoon Kim use to warn against reading the Bible with flat, wooden literalism?
 2. A) Kimchi fermented in clay jars
 3. B) Grandmother Bone Hangover Soup (*halmeoni ppye-haejanguk*)
 4. C) Flying fish cakes
 5. D) Red pepper paste hot pots
1. What recurring Hebrew verb serves as the primary literary and theological motif in Jonah 1:4–17?
 2. A) *Shub* (to return)
 3. B) *Gadol* (great)
 4. C) *Hitil / Tul* (to hurl or throw)
 5. D) *Barak* (to bless)
1. According to Pastor Kim, what is the fundamental difference between "childish faith" and "childlike faith"? (Short answer)
1. In Jonah 1:6, the ship captain orders Jonah to "Get up and call out!" What makes this command spiritually chilling for Jonah?
 2. A) The captain spoke in fluent Hebrew.
 3. B) It used the exact same Hebrew imperative verbs (*qum, qara*) that God spoke to Jonah in Jonah 1:2.
 4. C) The captain threatened to execute Jonah immediately if he refused.
 5. D) The captain was an undercover prophet from Jerusalem.
1. What Old Testament story did Pastor Kim use to illustrate God using an indirect story to expose a hardened sinner's guilt?
 2. A) Elijah confronting Ahab on Mount Carmel

3. B) Nathan telling David the parable of the poor man's lamb
4. C) Moses confronting Pharaoh with the ten plagues
5. D) Samuel confronting Saul over the Amalekite livestock

1. How does Scripture view the casting of lots in contrast to pagan views of blind chance or fate?

2. A) As a demonic sin that was always forbidden in Israel.
3. B) As an instrument of divine providence by which God reveals His sovereign necessity.
4. C) As a purely human game with no spiritual significance.
5. D) As an obsolete Egyptian custom.

1. What Latin word did Pastor Kim connect to the Western concept of "religion," and what does it mean?

2. A) *Regere* (to rule)
3. B) *Religare* (to bind together, connect, or enter relationship)
4. C) *Relevare* (to relieve or lighten)
5. D) *Renovare* (to renew)

1. What was the glaring contradiction in Jonah's confession to the sailors in Jonah 1:9? (Short answer)

1. In Pastor Kim's personal testimony, how did God demonstrate the grace of the "prepared fish" when he faced crushing financial debt after staying in Germany?

2. A) He won a government grant for church planting.
3. B) A publishing house bought the rights to his book.
4. C) A church deacon secretly accumulated months of tithes and gave them to him, wiping out the debt in one day.
5. D) His friend in Germany forgave all his living expenses.

1. According to Matthew 12:39, how does the "sign of Jonah" find its ultimate redemptive fulfillment?

2. A) In the destruction of pagan world empires
3. B) In the three-day burial and resurrection of Jesus Christ on the cross
4. C) In the return of the Jewish exiles from Babylon
5. D) In the miraculous provision of food in the wilderness

Answer Key

1. **B**, Grandmother Bone Hangover Soup (Section 1). Pastor Kim used this sign to show that reading words literally without understanding context and idiom leads to absurd and destructive errors.
2. **C**, *Hitil / Tul* (to hurl or throw) (Section 1). Yahweh hurled the wind, the sailors hurled the cargo, Jonah told them to hurl him, and the crew hurled him into the sea.
3. **Childish faith** throws self-centered tantrums demanding its own pre-determined solutions, whereas **childlike faith** trusts the character, fatherhood, and goodness of God Himself without demanding immediate answers (Section 2).
4. **B**, It used the exact same Hebrew imperative verbs (*qum, qara*) that God spoke to Jonah in Jonah 1:2 (Section 3). God placed His unheeded Word into the mouth of a pagan captain.
5. **B**, Nathan telling David the parable of the poor man's lamb in 2 Samuel 12 (Section 3).
6. **B**, As an instrument of divine providence by which God reveals His sovereign necessity (Section 4). What the world calls coincidence is God's sovereign appointment.
7. **B**, *Religare* (to bind together, connect, or enter relationship) (Section 5). True human identity is found only in relationship to the Creator.
8. Jonah claimed to revere Yahweh, the Creator of the sea and the dry land, yet he was actively using the sea to flee from Yahweh's presence; his orthodox doctrine contradicted his disobedient life (Section 5).
9. **C**, A church deacon secretly accumulated months of tithes and gave them to him upon his return to Korea, clearing several million won of credit card debt in a single day (Section 6).
10. **B**, In the three-day burial and resurrection of Jesus Christ on the cross (Section 6).

In three minutes

Welcome to today's message titled Five Means of Grace in the Storm, based on Jonah chapter one, verses four through seventeen, taught by Pastor Hoon Kim of N.E.W. Church. When storms shake our lives, we often look only for quick solutions, but suffering is never

an accident. God hurled a violent tempest at Jonah not to destroy him, but as an act of relentless mercy. The ship threatened to break apart, yet it did not sink. In that tempest, the sailors threw out the cargo to lighten the ship. In the same way, God uses hardships to empty us of our self-reliance, our possessions, and our religious pride so that we finally look to Him. God gives us five means of grace in the storm. First, He empties us through suffering so we learn childlike faith that trusts in His character. Second, He speaks indirectly. When Jonah was asleep below deck, a pagan captain woke him with the exact words God had given him, telling him to arise and call upon his God. God can use anyone, even an unbeliever, to prick our hearts and call us to repent. Third, God reveals His providence through casting lots. What the world calls random luck is actually God turning chance into divine certainty to show us His hand. Fourth, God confronts our true identity through the sailors' questions. When they asked Jonah who he was, he gave an orthodox theological answer, yet his life was running in the opposite direction. God asks us who we are so our lives will genuinely match our confession. Finally, God provides salvation. Even when Jonah preferred drowning over surrendering, God provided a huge fish. Pastor Kim shared how he once stayed in Germany for three months in his late forties, having resigned with no money, no home, and mounting credit card debt. He wondered if he would have to drive a delivery truck to survive. Yet when he returned to Korea, a deacon had set aside tithes for months, providing the exact amount needed to clear the debt all at once. That was the fish God provided, confirming his call into ministry. The God who sends the storm also prepares the fish. He pursues us persistently with grace, pointing us all the way to the cross.

A week of WhatsApp messages

Day 1

Jonah 1:4-5

Suffering in our lives does not happen by accident. God hurled the great storm so that the ship would be emptied of its cargo. He shakes our false refuges to strip away what we cling to, showing mercy so that we will finally look to Him.

Question: What security is God asking you to empty out today?

Day 2

Jonah 1:6

While Jonah slept in spiritual apathy, a pagan captain woke him using the exact command God had given earlier. God often speaks indirectly through unexpected people or circumstances to expose what we try to hide. When the truth pricks your conscience, treat it as grace rather than getting angry.

Question: Is God speaking an uncomfortable truth to you through someone?

Day 3

Jonah 1:7

The sailors cast lots to discover who brought the calamity, and God caused the lot to fall on Jonah. What people view as coincidence or luck is often God's sovereign necessity. He arranges circumstances to help us recognize His hand so we stop running.

Question: Where can you see God's providence directing your circumstances?

Day 4

Jonah 1:8-9

The sailors asked Jonah who he was and where he came from. Jonah gave an orthodox theological confession, yet his life was moving in the opposite direction. In times of crisis, God asks who you are so that your daily walk matches what you profess.

Question: Does the way you live each day match who you say God is?

Day 5

Jonah 1:17

Even when Jonah chose to be thrown into the sea, God provided a huge fish to swallow him. The same God who sends the storm also prepares the fish for our deliverance. His relentless grace never gives up on us, leading us all the way to the cross.

Question: How does God's promise of mercy give you peace in your storm?

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