

# The Training of a Disciple - Jonah - Iii

by Alan Redpath

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*The sermon emphasizes the importance of obedience and submission to God's will, and how it leads to freedom and a life of purpose.*

**Duration:** 46:51

**Scripture:** Matthew 6:33, John 3:1-8, Hebrews 5:8

**Topics:** "Jonah"

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## Description

In this sermon, the preacher focuses on the story of Jonah from the Bible. He discusses the different stages of Jonah's journey as a disciple, starting with his rebellion and ending with his recommissioning by God. The preacher uses the analogy of a plane taking off to illustrate how Jonah's recommissioning represents the power of the gospel to overcome obstacles. He emphasizes the importance of Christians being signs from heaven, living lives that demand an explanation and reflect God's grace.

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## Transcript

Book of Jonah, The Training of a Disciple. Thursday morning, Jonah chapter 3. Jonah chapter 3. Somewhere about the middle of the Old Testament, if you're having problems. Start at the end and work back.

If you get the start of Amos, you've gone too far. Book of Jonah. Then the word of the Lord came to Jonah the second time, saying, Arise, go to Nineveh, that great city, and proclaim to it the message that I tell you.

So Jonah arose and went to Nineveh according to the word of the Lord. Now Nineveh was an exceedingly great city, three days journey in breadth. Jonah began to go into the city, going a day's journey.

And he cried, Yet forty days, and Nineveh shall be overthrown. And the people of Nineveh believed God. They proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.

Then tidings reached the king of Nineveh. And he arose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes. And he made proclamation, and published through Nineveh, by the decree of the king and his nobles, Let neither man nor beast, herd nor flock, taste anything.

Let them not feed or drink water. But let man and beast be covered with sackcloth, and let them cry mightily to God. Yea, let everyone turn from his evil way, and from the violence which is in his hand.

Who knows? God may yet repent, and turn from his fierce anger, so that we perish not. When God saw that they did what they did, how they turned from their evil way, God repented of the evil which he had said he would do to them. And he did not do it.

This is the word of the Lord. Let's bow in prayer, and sing quietly with our heads bowed and hearts open to the Lord. Father, I adore you.

Father, I adore you. Lay my life before you. How I love you.

Jesus, I adore you. Lay my life before you. How I love you.

Spirit, I adore you. Lay my life before you. How I love you.

Dear Lord Jesus, we bow in your presence this morning. O thou who camest from above, the pure celestial fire to impart, Kindle a flame of sacred love on the mean altar of my heart. There let it for thy glory burn with inextinguishable flame.

Lord Jesus, how we need you today. How helpless and hopeless and empty we are. Without you we can do nothing.

So Lord, we crave the sense of your nearness, that Satan is rebuked and driven away from this gathering of your people. And the blood of Christ shelters us from all his attacks. And we open the book and the word of God, and say to you, speak Lord, for thy servant hears.

Speak just now. Some message to meet my need, which thou only dost know. Speak now through thy holy word and make me see some wonderful truth thou hast to show to me.

For Jesus' sake. Amen. John chapter 3. The general title given to this series, The Training of a Preacher or a Disciple.

You should have six words written over the first two chapters. All of them beginning with the same letter. The first chapter, The Disciples' Rebellion.

The Disciples' Redundance. Which in Britain means, put on the shelf. Finished.

No use. Unemployed. You can put the American Revised Word for that.

Whatever you think fits in. The Disciples' Rebellion. The Disciples' Redundance.

The Disciples' Repentance. And then over chapter 2, The Disciples' Reward as a result of his repentance. The Disciples' Reaction.

The Disciples' Resurrection. And now, chapter 3. And the first word this morning, Oh, we're moving to the happier side of Jonah. But not altogether, as you shall see in a minute.

The first word this morning is, The Disciples' Recommissioned. Recommissioned. Chapter 3 and verse 1. And the word of the Lord came to Jonah the second time, saying, There are some tremendous things in this book, Some great things in this book of Jonah.

For instance, chapter 1, verse 2, A great city. And that little phrase occurs again in chapter 3, verse 2 and verse 3. And chapter 4, verse 8. A great city. And chapter 1, verse 4, a great wind.

And chapter 1, verse 12, a great tempest. And chapter 1 and verse 17, a great fish. But all these great words about all those things are absolutely insignificant compared with the greatness of the grace of God when he spoke to Jonah a second time.

That surely is the greatest thing in the book. Indeed, it is the greatest thing in all the world. The matchless grace of God.

After all Jonah's failure, and all his rebellion, and all his stubbornness, and his short-sightedness, yet God called him again, still prepared to use him, gave him a second chance. But you know that's our God, isn't it? And you see it over and over again in the Bible, as well as over and over again in human experience. Do you remember his dealings with Elijah? Don't trouble to look it up now, but you jot down 1 Kings chapter 19 in your notes.

By the way, I saw some of your notebooks yesterday. You didn't know I did, but I did, because you left them lying around. And my, you've written some notes.

You know, better than any students in Caponry, I can assure you. You've wrote it all down. It's wonderful.

And that gives you time afterwards to think it through. So don't look at this chapter necessarily now, but just jot down 1 Kings chapter 19. And there is Elijah after a battle on Mount Carmel, in a cave on Mount Horeb, exhausted, absolutely worn out after that swimming conflict and victory on Mount Carmel.

Any preacher knows what that experience is. On Mount Carmel he'd experienced the hundreds of prophets of Baal, and resisted them and overcame them in the name of the Lord Jesus. And after that thrilling battle, he was absolutely exhausted.

And the result of that was that he had an underestimate of God, an overestimate of Jezebel. And that's what happens, isn't it? When you're under spiritual pressure, you underestimate God, you overestimate the enemy. And so he ran away from Jezebel.

Ran away from it. And then he got a bit grumpy and depressed, and said, you know, I'm the only one left around here. I'm the only fundamentalist around this area.

And he got angry and resentful, because other people seemed to have deserted him. Nobody left but me now. And so God came to him with a wind, an earthquake, a fire, and eventually a still, small voice.

And said to him, Elijah, what are you doing here, hidden away in a cave? Elijah was much more concerned about what other people were doing. God was concerned about what he was doing. What are you doing here, Elijah? And when God said that to him, you'll find, you know what he did? He wrapped his face in a mantle.

That's a very good thing when you're about to blow your top. Wrap your face in a mantle and shut up. That's a very, very good thing to do.

I love that bit. I go heavily underlined in 1 Kings 19. In fact, so heavily underlined that I've gone through to 1 Kings 17.

But just, I've got to learn that. Learn that when I'm about to be angry with other people, because they're not doing anything. Not backing me up as I think they ought to.

Not taking their full load, etc., etc., etc., etc. You know, they're just playing around. Lord, Lord, just before I blow my top, I wrap my face in the mantle.

And God speaks, not in the wind, not in the fire, not in the earthquake, but in a still, small voice. And he gave, and he said to him, Elijah, what are you doing here? But he didn't cast him off. He spoke to him and recommissioned him.

And he was given another chance. Of course, we find it again in Simon Peter. And I think, I'm not sure, but I think, well, that is a word about him tomorrow night.

But that's tomorrow, and my bed is just for today. But I have a feeling that he's coming very near. In John 21, where Jesus said to him, Simon, do you love me? That must have been terrific.

Simon thought he was finished, through, had it. Never, never would he be any use again, after his awful denial of Jesus. Yet, who did God choose to preach the most vital sermon in history? Simon.

The wonderful grace of God. I think God's mercy with the sinner is absolutely marvelous. But I think his patience with his people is even more wonderful.

And then his scriptural authority for that. So don't ask me what text have I got to support that, because I have no one. I've only got experience.

Yes, his mercy is from everlasting to everlasting. And you can't get outside it. But oh my, his patience with his people, who ought to know how to behave better, is marvelous, absolutely marvelous.

So Jesus said to him, feed my sheep. And he went about it, and had another chance. Wonderful grace of our Lord Jesus.

Not merely preserved, Jonah is not merely preserved, but he's sent back to work. And none of us is cast off. Listen friend, it's never too late to start again.

I don't matter how many times you've blown it, and think you ought to get out of missionary work, and out of Christian service, and into secular work, God will give you another chance. He's never finished with you. Never.

Paul, of course, was afraid of that. In a sense, it's a very healthy fear. Paul was afraid of it.

Not the loss of his soul, salvation, but the loss of his service. I, 1 Corinthians 9, 27, I buffet my body, I deal it blow upon blow, lest, having proclaimed the rules to other people, I myself should be disqualified. Lose my sphere of service, and put on the shelf.

That was his fear. Not that he should loathe his salvation. I don't believe in a second chance after death, but I believe in a million before it.

Yes, a million. Because how many of us would be in the ministry today if that wasn't true? No wonder. There's no need for the rest of your life to be wasted.

Of course, that's what the devil tells you. He just says, Look what a mess you've made it. You know, you wake up every morning and he puts that thought in your mind.

Do you find that? Look what a mess you've made it. You'd better leave the mission field. Go and do secular work.

Get out of it. You can't be any use anymore. But, but, our God restores the year.

How wonderful. He spoke to Jonah a second time. Oh, but hold it a moment.

What did he say? Arise, go to Nineveh. Oh, Lord, no, not again. Nineveh.

Go to Nineveh, that great city, and preach to it the preaching that I tell you. Oh, Lord, please, not again. Come in, because you see, God was telling Jonah to do the thing that he'd refused to do before.

And you give a man a second chance, but he will insist on obedience to original orders. Speaks again, but says the same thing, Nineveh. Not another scrap of light, of guidance on the way until I am prepared to obey the thing that I was afraid of, the cross that I refused to take up, the enmity against sin that I would not agree with God about, the love of people I don't like that I would not show, the love of Jesus to difficult people.

Go to Nineveh and preach against it. Grace, listen, grace means government. And you can't have one without the other.

Now, if you disagree with me, hold it. Let me give you scriptural authority for saying to you that a full salvation demands a total control. You can't have one without the other.

Romans 5, 21, As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. One or the other must reign, whereas before sin reigned, now grace must reign. Romans 6, 16, Know you not that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether of sin unto death, of obedience unto righteousness.

If any man would come after me, let him deny himself, take up his cross and follow me. Matthew 16, 24. No man can serve two masters, either he will hate the one and love the other, or else he will hold to the one and despise the other.

Matthew 16, 24. How amazing it is that somehow, somehow, people have persuaded themselves today that you can have Jesus as a sort of constitutional monarchy and still live the way you like. You cannot! You cannot! He must be in total control of every part of our being.

And that's the only way I can have freedom. I intend to just for a moment unfold it, to illustrate it. I did so last time I was here so you can scratch it from the tape.

I was traveling two years ago from Johannesburg to London by plane. British Airways, of course, if you pardon the commotion. And I got into this plane at Jo'burg about 10 o'clock at night and sat down.

It was packed! And I thought to myself, my, this thing weighs one and a half million pounds when it's fully loaded. What an awful load to get off the ground! I sat down. I'm not exactly, exactly fearful when I fly, but I'm very prayerful.

I've had too many incidents not to be. And the fellow who came to sit next to me was the steward on the crew. So I thought I'd be chatty with him.

That's unusual for an Englishman. And so I said, well, do you like flying these Boeing jets? Not much, then. Oh, really? Why not? Too often going wrong.

Oh? Yes, and he said to me, yes, this one has been taken out of service three times in the last two weeks because of engine failure. Oh, Lord, help him tonight to not let that happen. And so we went to the end of the runway, went through the usual formalities, and then we began to move.

And when we began to move, I did what I always do whenever I go on a plane. I have a stopwatch, you see? I used to use it for timing sermons, but you probably realize I don't use it very much. But I pressed the stopwatch because I know that a Boeing Jet 747 fully loaded with passengers and gas takes 46 seconds to get off the ground.

Maybe a few seconds more or less because of the wind speed. And so we stopped. My stopwatch went round, and suddenly at 35 seconds, it slowed down.

The engine slowed down. And I held my breath, and then they started again. Harder than ever, and roared and roared and roared.

What a noise they made. 46 seconds, 48, 50, 52, 55. Lord, how long is this runway? 58, 60, 62, 62, and whoop! Just when the lights marking the end of the runway came under the plane, I said, thank you.

We're all right. And we went up and up and up and up and up. And not a word from the cockpit, but I noticed that the no-smoking sign was still on.

Not that it mattered to me, but it was still there. And also, perhaps my seatbelts were still there, so I thought, well now, is that all right? I waited for half an hour, still on, both signs, and then suddenly he came on the intercom, the captain, with a terrific English accent, much worse than mine. And he said, good evening, ladies and gentlemen.

I am very sorry that I have had no time to talk to you. I have been very busy. And I'm sorry to tell you that I have bad news for you.

I have lost an engine. Now, when you hear somebody say that from the cockpit, you have extraordinary reactions. My reaction was, don't worry about that, old chap.

I'll jump out and get it for you. I don't mind at all. But of course, I knew that would be hopeless, so I knew what he meant.

He'd lost the power of the thing. And he said, with a full load of passengers and guests and only three engines, our next stop is Nairobi. And I don't think we'll make it.

So with your permission, how ridiculous would I refuse him, with your permission, I will turn round and land you at Jo'burg and you'll be back there in 40 minutes and we'll put you on another plane. Well, we were. Of course, I wouldn't be here to tell you.

But we were. Do you know that story thrills me? It really, it really gets my heckles really right up. Do you know why? That's the gospel.

There's that plane going along that runway, bound down to the ground by an irrevocable law of gravity. Nothing good after that. At 35 seconds an engine cut.

Immediately three others are put on emergency power. 46 seconds, a long way short of the speed of take-off, about 150 knots. And it goes on and on and on and at 62 seconds he makes it.

Pulls the stick, turns the nose of that plane up and rear and immediately it's grabbed by the law of aerodynamics that takes over from the law of gravity and it's lifted up and up and up and up until it gets to the right height of 30,000 feet through the power of three Boeing engines inside that plane which are sufficient to overcome the law of gravity. Mind you, if one more engine had gone we'd have known about it. The law of gravity hadn't ceased to exist but it was laid up about it by the power of three engines inside it.

The law of the spirit of life in Christ has set me free from the law of sin and death. That's it, you see. The overcoming power of the law of the Holy Spirit in my life in response to total obedience to his will lifts me up above all the law of degeneration which is replaced by the law of regeneration.

Say friends, do you know anything about the upward pull of Jesus in your life? Do you? Well, if you do, you oughtn't to be sitting there looking so... looking so solemn. You should be hitting the ceiling and shouting, Amen, Hallelujah! That's what I know. Blues.

That's the gospel. And you see, that's what Jonah is recommissioned for. Recommissioned by grace for submission to government.

Not to live a busy life. To live under the control of the Lordship of Christ and therefore free. Absolutely free.

But notice something else. His terms of recommissioning are just the same. And Jonah had learned something in the meantime.

The costliness of disobedience. Or to put it positively, as was said of the Lord Jesus in Hebrews 5 verse 8. He had learned obedience through the things he suffered. Learned obedience through the things that he suffered.

And God gave Jonah not only the place, but gave him his message. The preaching that I bid you. And no preacher has any right at all to preach anything else than that.

The preaching that I bid you. What I have received from God and been taught in my life, in my walk with him, I may pass on to other people. Nothing else.

That which I have received of the Lord I deliver unto you. Listen. Nothing gets through to someone else unless first of all it gets through me and gets through you.

It's one thing to read your Bible through and through. It's another thing for the Bible to go through you through and through. And when it does, my, it comes out with the power of God in every word.

And that's what God said to Jeremiah. Speak the word that I command you. And it was supremely true of the Lord Jesus himself, John 8, 26.

I speak those things which I have heard of my father. I do nothing of myself, but as my father has taught me, I speak these things, John 8, 26 through 28. We commission to preach that and only that.

As John 3, 34 says, For he whom God has sent speaks the word of God for God gives not the Spirit by measure unto him. The mark of a prophet, the mark of a man of God, is that he speaks what God has sent

him. And before it goes through anybody else, it's gone through him.

Burned its way through him. We are commissioned by grace for submission to damnation. That's script in the ring.

I want to tell you the little I know of it. It's costly. Verse 3, So Jonah rose and went to Nineveh.

Very good. The disciples recommissioning. Now one of the sad words, my second one, the disciples' reluctance.

Reluctance? If I'm wrong about Jonah at this point, I'll have to tell him so when I get to heaven and apologize. But I don't think I am. It was right for Jonah to obey, but I don't think his heart was in it.

Did you notice something about Jonah's prayer in chapter 2? Something missing? An element missing in it? Did you? There was nothing in it at all about sharing the compassion of God for Nineveh. There wasn't a single reference to Nineveh in his prayer. And I have a feeling that Jonah's obedience as he went to Nineveh was solemn, reluctant obedience, not out of love for God, nor any compassion for Nineveh, but simply because he was scared stiff as to what would happen if he didn't obey.

To justify that, you notice the language of verse 4. Jonah began to go to Nineveh, to the city, going a day's journey, and he cried, Get forty days, and Nineveh shall be overthrown. That's pretty steep preaching. But notice what Jonah really knew in chapter 4, verse 2. He prayed to the Lord and said, I pray thee, Lord, is not this what I said when I was yet in thy country? That's why I made haste to flee to Darshish, for I knew that thou art a gracious God, a merciful, slow to anger, an abounding and steadfast love, and repentest, you repentest of evil.

That's what he knew of the Lord. What he told Nineveh was, Get right with God, or you've had it. You know, the word, John 1, 14, was made flesh, and dwelt among us.

And we beheld his glory, the glory of the only begotten Father, full of grace and truth. How often in my lifetime I've been full of truth, but empty of grace. Full of truth, doctrine, but empty of grace.

Not unorthodox, but unattractive. Isn't it true? Do you know anything about it? God has spoken about you in Nineveh, about being against sin, about loving the unlovely person, about compassion for the lost, and you rebelled, and then you repented because of the suffering he put you through. Oh, but my friend, in spite of all his mercy and his second chance, be honest now, your heart isn't in it.

It's a real effort for you to stay with the call, to stay with his work. There's no joy in it. Somehow you've turned sour.

Are you serving the Lord with a chip on your shoulder? Right now? I wonder. Hmm. I find it takes a lifelong experience to learn the depths of the sinfulness of my heart.

Every revelation of the grace of God and the patience of God is accompanied by a revelation of the rottenness of myself. Never look for any goodness from yourself. For every look you take at yourself, take 10 in Jesus.

Philippians 2.13, Work out your own salvation with fear and trembling, because it is God who works in you both to will and to do his good pleasure. It's only he who can take the chip out of your shoulder. It's only he who can restore the joy of it all.

It's only he who can stop making you be sour. It's only he who can do that. It's God who works in you to will and to do his good pleasure.

The flesh just won't cooperate. It won't. Hmm.

Got it? The disciples reluctant. Boy. Boy, if that doesn't get to you, it gets to me.

Thirty. Phew. The last one.

We're almost on schedule. The last one, not something of the disciples. The first was the disciples' recommissioning.

The second, the disciples' reluctance. And the third, amazing to say, revival in Nineveh. Hmm.

So, verse 5, the people of Nineveh believed God and proclaimed a fast and put on sackcloth from the greatest of them even to the least of them. How so suddenly? What an amazing thing. Well, Jonah's message was certainly straight from the shoulder.

Forty days, Nineveh shall be overthrown. Very great city. Sixty miles in circumference, actually.

It took Jonah three days to walk through it. Verse 3. He must have felt very small, insignificant, but he held a message from God. And even though it was sudden about it, and he had a ship on his shoulder, he was sure of it.

And those people had been prepared by God. And the Lord Jesus said about Jonah in Luke 11, verse 29, And when the people were gathered together, he began to say, This is an evil generation that seek for a sign. There shall no sign be given it, but the sign of Jonah the prophet.

For as Jonah, oh, listen to this, as Jonah was a sign to Nineveh, so also shall the Son of Man be to this generation. How could Jonah be a sign to Nineveh? How? Well, look back over the story. Read between the lines and see how he could be a sign.

You remember it, don't you? The tempest, the storm, what happened? They threw the cargo overboard, clung into the sea, and the sea eventually became calm, and Jonah had committed suicide, apparently. And the sailors take stock. The trouble was, they hadn't got any.

Now what do we do? Well, no use going on to Tarshish now. I haven't got any stock left. We've thrown it all aboard.

We'd better go back to Joppa and get some more. And if that's right and reasonable, as I think it is, if so, news, news, of Jonah's suicide and fall into the sea had reached them before Jonah did. And Jonah came to them as a man alive from the dead.

A resurrection man. A sign of God's judgment, but a sign also of God's grace. And you know, every Christian should be that.

A sign. A sign from heaven. Not because of what he does or what he can do.

Not because he can do a miracle, but because he is one. Something about his life that demands an explanation. How? What I am is much more important than what I do.

O Lord, that you and I might bear a stamp of Holy Spirit authority about our lives, that our very life and lips and look speak of heaven. How desperately men like that are needed these days. Men like Wesley and Whitefield and Carey and Mueller and Finney and Spurgeon and Moody and F.B. Meyer and C.G. Studd and Hudson Taylor.

And if I may take one from the current evangelical scene, men like Barry Graham. Oh, they're eccentric, of course. They're off balance, sure.

They're fanatics, sure. Absolute fanatics. There's only one thing in life they consider one.

Naturally, of course. But the resurrection men have been brought out from the grave, from the dead. Men who failed God and sinned against Him and shirked everything, but men to whom God spoke again and gave another chance and had moved the world for Jesus.

I was told in verse 5 that the men of Nineveh believed God. It didn't matter about Jonah. It reminds me of John the Baptist, of whom it said in John 1.37, his disciples heard him speak and they followed Jesus.

I've written against John 1.37 in my Bible, Lord Jesus, please make that true of my ministry. They heard him speak and they followed Jesus. A resurrection man that believed God.

It's absolutely amazing, for not at all. The Lord has spoken thousands of times to Israel and this has never happened. But here was one message of authority given by a grumpy man with a chip in his shoulder and the whole city turns to God.

Mark it well, that belief in Nineveh meant sackcloth. And genuine faith always brings a man on his face before God and leads to a broken-hearted repentance. From the greatest uninterestedness unto you, I, you should underline this in your Bible.

Go through to Obadiah if you like and wreck it, but underline this, the greatest to the least put on sackcloth. Why doesn't it happen now? Is it because God has so few resurrection people? Or is it because we're afraid to face it? From the greatest to the least. That repentance and that revival began at the top.

Verse 6, The king roamed from his throne, laid aside his robe, covered himself with sackcloth. And what a chapter of repentance this is. Jonah repented, Nineveh repented, and, and God repented.

Poof! God saw their works, verse 10, that they turned from the evil way, and God repented of the evil, that he had said that he would do unto them, and he did it not. Changed his mind. Does God repent? Yes, he does.

God's character is unchangeable. In him there's no shadow of turning. He's always against sin, always ready to bless the man who turns from sin to trust him.

Therefore, his attitude to us changes according to our attitude to him. Isn't that one great lesson from this book? Our repentance often causes him to show the other side of his face. Got me? Our repentance often causes him to show the other side of his face.

One man's repentance shook Nineveh. Nineveh's repentance moved God to mercy. I'm always quoting it.

I wasn't always quoting it until I came here this week. But since Monday night's meeting, which moved me more than any meeting I've been at for years, and that dear lady sang, If my people, which are called by

my name, shall humble themselves and pray, and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and will heal their land. Revival is not going through St. Petersburg beating a big drum.

It's going back to Calvary with a big sob. And you know, some people did that last night. We had a great preacher in Britain years ago.

His name was F.B. Meyer. If you get any of his books, they're worth reading. You really should.

You ask anything, anybody there on the desk, they're bound to have them, or get them. Books by F.B. Meyer. M-E-Y-E-R.

All are terrific. His Bible biographies are fantastic. Tremendous.

He was a well-known speaker in Britain at Keswick. And I'm told he was before my time. Believe it or not.

But he was. And I'm told this amazing thing happened at Keswick. He was asked to speak one year.

And he gave this testimony himself when he was in action. And he received his invitation, of course, several months beforehand. And he said, Lord, I can't do that.

I can't go. Because he knew that there was something in his life that was wrong. As a matter of fact, it was jealousy of Spurgeon.

They both had a church within half a mile of each other. And Spurgeon was drawing all the people. And F.B. Meyer was being left with a few.

And he got very upset and very jealous. And because he was that well, other things went wrong in his life as well. He knew nobody was being converted, and the congregation was getting less and less, and he was really in a bad way.

And he said, I can't accept that. And he said, Lord, Lord, there's one thing I can do. So he left his church, left London, went up to Keswick, which was about 300 miles away.

And he went up, and he got a fine day for a change. And he got up there on the top of a mountain, and he spent all night like Jacob, wrestling with God and in prayer. And he said, Lord, and he was giving his testimony in the tent before a crowded congregation of about 5,000 people.

And he said, Lord, I said to the Lord, Lord, you've had every key to my life except one. Please, Lord, here's the key. Take that last key.

And when he told the story, people told me that his face just glowed with glory. He said, you know what the Lord did? He didn't take the key. He never took it.

What he did was, he took the door out. And instead of the door, he put in a window. And ever since then, the light of the knowledge of the glory of God has shone into my heart, in the face of Jesus Christ.

Jonah, recollection. You're prepared to let him have everything? And even perhaps to take Satorra, and to shine in your heart with the love of Jesus. Let's pray.

A moment of silent prayer. By God's mercy and grace, let us say to him, Lord, please, take the key. Deliver me, Lord, from having a chip on my shoulder.

Deliver me from turning sour. Lord, let your sweetness come. Let your spirit overwhelm me.

The power of God absolutely consume my life. Just a moment of prayer in quietness. Have thine own way, Lord.

Have thine own way. Thou art the potter, I am the clay. Mold me and make me after thy will.

While I am waiting, yielded and still. Thank you, Lord Jesus. You're so precious.

We love you. We can't be too grateful for you, to you, for all your mercy to us, all your patience with us. Lord, we would put our hand upon the plough if it's been withdrawn.

Then, Lord, we would put it back. Put our hand upon the plough and never look back and serve thee the rest of the days of our lives. Thank you for all you mean to us and all the grace you shower upon us day by day.

Send the great revival, Lord, into our land just because a few of us, a few people here, have put their hands back on the plough. Please, Lord, we ask it for your name's sake. Amen.

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Audio: <https://sermonindex1.b-cdn.net/29/SID29004.mp3>

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