

# Christian Expectation of Grace

Jonah 3:1-5; 4:6-11  
SS Lesson for 05/03/2026

**Devotional Scriptures:** Matt 18:21-35

## OUTLINE

### LESSON BACKGROUND AND KEY VERSE

*Background from the NIV Standard Lesson Commentary*  
*Key Verse: Jonah 4:10-11*

### MAJOR THEME ANALYSIS

#### PROCLAMATION FOR REPENTANCE (JONAH 3:1-5)

##### *A second chance (1-2)*

- A second chance to do good to people (Gal 6:10)
- A second chance to live wisely (Eph 5:15-16)
- A second chance to make the most of (Col 4:5)
- A second chance to act with wisdom (Ps 90:12)
- A second chance to work (John 9:4)

##### *Plea for urgency (3-4)*

- Urgent because the end of all things is near (1 Peter 4:7)
- Urgent because Jesus' coming is nearer than we think (Rom 13:11-12)
- Urgent because no one knows when Jesus will return (Matt 24:36)

##### *Repentant belief (5)*

- Belief overcomes condemnation (Mark 16:16)
- Belief because it is the way of salvation (Rom 10:9-10)
- Belief because it is commanded (1 John 3:23)
- Belief without doubt (Mark 11:22-23)
- Belief in the living God (1 Tim 4:10)

#### OBJECT LESSON ON GOD'S LOVING MERCY (JONAH 4:6-11)

##### *God's Mercy is always initiated by God Himself (6-8)*

- God initiates mercy because He loves us (Rom 5:8)
- God initiates mercy because Jesus took the initiative and bore all of our transgressions (Isa 53:5-6)
- God initiates mercy because God is faithful and righteous (Rom 3:3-5)
- God initiates mercy because of grace (Eph 2:8-9)
- God initiates mercy because it is mercy that prompted God's salvation (Rom 9:16)
- God initiates mercy because God started it before the beginning of time (2 Tim 1:9)

##### *God's Mercy is all about helping people (9-11)*

- God's mercy to people should prompt us to be merciful to others (Matt 18:28-33)
- God's mercy to other people doesn't mean that He doesn't love us (Luke 15:28-31)
- God's mercy to people teaches us how to be merciful (Luke 6:35-36)
- God's mercy to people teaches us about forgiveness (Eph 4:32)
- God is merciful to us so that we can be merciful to others (2 Cor 1:3-4)

### CONCLUSION AND OTHER THOUGHTS

#### COMMENTARY THOUGHTS FROM BOB DEFFINBAUGH

##### *Jonah's Preaching and Nineveh's Repentance (3:1-9)*

- Jonah's Anger With God
- The Plant and the Prodigal

#### CONCLUDING THOUGHTS FROM THE NIV STANDARD LESSON COMMENTARY

# Lesson Background and Key Verse

## Background from the NIV Standard Lesson Commentary

### Lesson Context: Historical

Jonah's ministry is difficult to date. The closest approximation we may make is that he prophesied about events that occurred during the reign of Jeroboam II, the king of Israel from 793 to 753 BC (2 Kings 14:23-29). The designation "Israel" in this context refers to the northern kingdom that formed following the division of the original nation of Israel. This division occurred after King Solomon's death, around 930 BC (1 Kings 12:20). In the eighth century BC, before the reign of Jeroboam, military conflicts existed between Israel and Assyria. The Assyrians were known for their brutal violence. Assyrian kings boasted about their power and commissioned visual displays of their cruelty as propaganda, reminding enemies of the futility of resistance. Nineveh was a major city in the Assyrian Empire. It became the empire's capital in about 700 BC during the reign of Sennacherib. Jonah prophesied more than 50 years before Nineveh became the seat of government. The city is first mentioned in the Bible when a descendant of Noah's son Ham built it (Genesis 10:11). During Jeroboam's reign, Israel experienced prosperity, though it was short-lived. Their fortune was due in part to internal turmoil in Assyria. However, people remembered past conflicts, and soldiers involved in those wars may have been alive during Jonah's lifetime. Jonah's hometown of Gath Hepher was in northern Israel (2 Kings 14:25), and this region likely experienced direct conflict with the Assyrians. Eventually, the Assyrian Empire regained strength and, in 722 BC, attacked the northern kingdom of Israel.

### Lesson Context: Literary

The book of Jonah opens with the Lord commanding Jonah to go to Nineveh and preach against it (Jonah 1:1-2). The Lord observed the city's wickedness. Jonah, however, disobeyed the Lord's command. He traveled to Joppa and boarded a west-bound ship to Tarshish (1:3). The Lord sent a storm to intercept Jonah and the ship. To save the vessel, the sailors lightened its load (Jonah 1:5; compare Acts 27:18). Their efforts failed, leading the crew to cast lots to determine the responsible party for the sudden storm (Jonah 1:6-7). Their process pointed to Jonah (1:7). Jonah revealed that he fled the presence of "the Lord, the God of heaven" (1:9-10). He directed the ship's crew to throw him overboard as a last-ditch effort to calm the storm. They agreed to do so only after requesting that Jonah's God not hold them guilty of murder (1:14). Rather than let Jonah drown in the sea, the Lord prepared "a huge fish" to swallow him (Jonah 1:17). For three days and three nights, Jonah remained in the fish. He acknowledged his situation and prayed to the Lord (2:1). Jonah promised to make good on his vow to preach the Lord's salvation to Nineveh (2:2-9). After three days, God directed the fish to vomit Jonah onto dry land (2:10). The prophet followed the Lord's command to go to Nineveh.

### Key Verse: Jonah 4:10-11

*10 But the Lord said, "You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night. 11 And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left, and much livestock?"*

## Major Theme Analysis

*(Scriptural Text from the New King James Version; cross-references from the NIV)*

### Proclamation for Repentance (Jonah 3:1-5)

- 1 Now the word of the Lord came to Jonah the second time, saying,
- 2 "Arise, go to Nineveh, that great city, and preach to it the message that I tell you."
- 3 So Jonah arose and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, a three-day journey in extent.
- 4 And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!"
- 5 So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

## **A second chance (1-2)**

*A second chance to do good to people (Gal 6:10)*

10 Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

*A second chance to live wisely (Eph 5:15-16)*

15 Be very careful, then, how you live — not as unwise but as wise, 16 making the most of every opportunity, because the days are evil.

*A second chance to make the most of (Col 4:5)*

5 Be wise in the way you act toward outsiders; make the most of every opportunity.

*A second chance to act with wisdom (Ps 90:12)*

12 Teach us to number our days aright, that we may gain a heart of wisdom.

*A second chance to work (John 9:4)*

4 As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.

## **Plea for urgency (3-4)**

*Urgent because the end of all things is near (1 Peter 4:7)*

7 The end of all things is near. Therefore be clear minded and self-controlled so that you can pray.

*Urgent because Jesus' coming is nearer than we think (Rom 13:11-12)*

11 And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. 12 The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light.

*Urgent because no one knows when Jesus will return (Matt 24:36)*

36 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

## **Repentant belief (5)**

*Belief overcomes condemnation (Mark 16:16)*

16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

*Belief because it is the way of salvation (Rom 10:9-10)*

9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. 10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

*Belief because it is commanded (1 John 3:23)*

23 And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

*Belief without doubt (Mark 11:22-23)*

22 "Have faith in God," Jesus answered. 23 "I tell you the truth, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in his heart but believes that what he says will happen, it will be done for him.

*Belief in the living God (1 Tim 4:10)*

10 (and for this we labor and strive), that we have put our hope in the living God, who is the Savior of all men, and especially of those who believe.

## **Object Lesson on God's Loving Mercy (Jonah 4:6-11)**

6 And the Lord God prepared a plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant.

7 But as morning dawned the next day God prepared a worm, and it so damaged the plant that it withered.

8 And it happened, when the sun arose, that God prepared a vehement east wind; and the sun beat on Jonah's head, so that he grew faint. Then he wished death for himself, and said, "It is better for me to die than to live."

9 Then God said to Jonah, "Is it right for you to be angry about the plant?" And he said, "It is right for me to be angry, even to death!"

10 But the Lord said, "You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night.

11 And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left, and much livestock?"

### **God's Mercy is always initiated by God Himself (6-8)**

*God initiates mercy because He loves us (Rom 5:8)*

8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

*God initiates mercy because Jesus took the initiative and bore all of our transgressions (Isa 53:5-6)*

5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. 6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

*God initiates mercy because God is faithful and righteous (Rom 3:3-5)*

3 What if some did not have faith? Will their lack of faith nullify God's faithfulness? 4 Not at all! Let God be true, and every man a liar. As it is written: "So that you may be proved right when you speak and prevail when you judge." 5 But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.)

*God initiates mercy because of grace (Eph 2:8-9)*

8 For it is by grace you have been saved, through faith-- and this not from yourselves, it is the gift of God-- 9 not by works, so that no one can boast.

*God initiates mercy because it is mercy that prompted God's salvation (Rom 9:16)*

16 It does not, therefore, depend on man's desire or effort, but on God's mercy.

*God initiates mercy because God started it before the beginning of time (2 Tim 1:9)*

9 who has saved us and called us to a holy life-- not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

### **God's Mercy is all about helping people (9-11)**

*God's mercy to people should prompt us to be merciful to others (Matt 18:28-33)*

28 "But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded. 29 "His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay you back.' 30 "But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. 31 When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had happened. 32 "Then the master called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to. 33 Shouldn't you have had mercy on your fellow servant just as I had on you?'

*God's mercy to other people doesn't mean that He doesn't love us (Luke 15:28-31)*

28 "The older brother became angry and refused to go in. So his father went out and pleaded with him. 29 But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. 30 But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!' 31 "My son,' the father said, 'you are always with me, and everything I have is yours.

*God's mercy to people teaches us how to be merciful (Luke 6:35-36)*

35 But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. 36 Be merciful, just as your Father is merciful.

*God's mercy to people teaches us about forgiveness (Eph 4:32)*

32 Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

*God is merciful to us so that we can be merciful to others (2 Cor 1:3-4)*

3 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, 4 who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.

## Conclusion and Other Thoughts

### **Commentary Thoughts from Bob Deffinbaugh**

#### **Jonah's Preaching and Nineveh's Repentance (3:1-9)**

For the second time, the "word of the Lord" came to Jonah: "Arise, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you" (vs. 2). It is not a new command that Jonah is given, but almost a repetition of the command given to him in chapter 1. This time Jonah obeyed, not joyfully or with a proper attitude, as we shall soon see, but at least Jonah went to Nineveh.

The population of the city of Nineveh, perhaps including its "suburbs," was exceedingly large (cf. 1:2; 3:2; 4:11). We also know that the city was great in size. The city was described as being a "three days' walk" (3:3). Secular history has a great deal more background information concerning this city of Nineveh, the capital of Assyria.

Jonah's message was simple, to the point, and frightening: "Yet forty days and Nineveh will be overthrown" (3:4).

Just like the seamen of chapter 1, the people of Nineveh took these words of imminent divine judgment seriously. We are told, "They believed in God" (3:5), which focuses on the faith of these Gentiles in the God of Israel, and not just their fear of judgment. It suggests to me that there was a real revival resulting from Jonah's proclamation. This revival seems to have begun from "the bottom up," rather than being imposed from "the top down." The people, we are told, believed in God. They called a fast and put on sackcloth (3:5). The response was unanimous, from the lower to the upper classes.

By the time word reached the king, the city's repentance was already well under way, but because the king also believed Jonah's warning, he made every effort to assure total compliance to the city-wide repentance. He began by personally repenting (3:6). The king then made a proclamation which required all of Nineveh to fast, and to abstain from drinking water (3:7). Both men and animals were to be covered with sackcloth, and all the people were to call upon God and to abstain from their wicked ways and their violence (3:8).

It is particularly interesting to note that there was apparently no need for the people to be told what their wicked ways were. Of course, Jonah could have filled in the details for the people, but it seems as though no one needed any such clarification. The issue, then, was not one of having inadequate knowledge of what God considered sin, but lacking the desire to abstain from it.

The issue was not that of **information**, but that of **motivation**. I have the distinct impression that if our nation received word of God's impending judgment, we would have little difficulty determining what it is we are doing which is offensive to God, which is, in short, sin.

If the Ninevites had but 40 days left, why would they cease sinning? One would think that they might be inclined to act in accordance with the expression, "Eat, drink, and make merry, for tomorrow (or 40 days) we may die." Nineveh's motivation for putting off the wickedness of the city is described in verse 9: "Who knows, God may turn and relent, and withdraw His burning anger so that we shall not perish?" (3:9).

Some people find it very troubling that God would "relent," that is, change His mind, regarding the destruction of Nineveh. Let me simply point out that Jonah expected God to do so (4:2), and the Ninevites at least hoped He would do so (3:9). If God intended to destroy Nineveh, why would He announce to them that He was going to do so? The proclamation against Nineveh which God instructed Jonah to deliver was not simply a promise of things to come, but a warning. The Ninevites were absolutely correct in understanding Jonah's words as they did, as the occasion for repentance. This is entirely in keeping with what God has said in the book of Jeremiah:

Then the word of the LORD came to me saying, "Can I not, O house of Israel, deal with you as this potter does?" declares the LORD. "Behold, like the clay in the potter's hand, so are you in My hand, O house of Israel. At one moment I might speak concerning a nation or concerning a kingdom to uproot, to pull down, or to destroy it, **if that nation against which I have spoken turns from its evil, I will relent concerning the calamity I planned to bring on it.** Or at another moment I might speak concerning a nation or concerning a kingdom to build up or to plant it, if it does evil in My sight by not obeying My voice, then I will think better of the good with which I had promised to bless it. So now then, speak to the men of Judah and against the inhabitants of Jerusalem saying, 'Thus says the LORD, "Behold, I am fashioning calamity against you and devising a plan against you. Oh turn back, each of you from his evil way, and reform your ways and your deeds"' (Jeremiah 18:5-11, emphasis mine).

God's promises of blessing are contingent upon man's obedience, and God's judgment may be averted by repentance. The Ninevites hoped for and Jonah expected God's "relenting," based on the principle expressed above.

#### *Jonah's Anger With God*

Had Jonah been any other prophet in the history of Israel, he would have been overjoyed with the results of his ministry, the repentance of the great city of Nineveh. Throughout Israel's history, her prophets had failed to turn the nation to God, and were rejected and even killed by the people. As Stephen put the matter, "Which one of the prophets did your fathers not persecute?" (Acts 7:52a).

In spite of joy at the repentance and salvation of so many, something for which his colleagues would have been overjoyed, Jonah was angry with God: "But it greatly displeased Jonah, and he became angry" (4:1). Why would Jonah have been so angry with God? Jonah is not hesitant to explain, and so he prays this prayer of protest:

"Please LORD, was not this what I said while I was still in my own country? Therefore, in order to forestall this I fled to Tarshish, for I knew that Thou art a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity. Therefore now, O LORD, please take my life from me, for death is better to me than life" (Jon. 4:2-3).

Jonah's anger is incredible. Let us take note of what his anger was all about.

**(1) Jonah was angry with God.** In the final analysis Jonah was not angry with himself, or with men, but with the holy, righteous, perfect God. Jonah's anger was so intense that he would rather die than live. Having prayed in chapter two that he might live, Jonah prays now that he might die (4:3).

**(2) Jonah was angry with God because He acted consistently with His character, and for doing exactly what Jonah expected Him to do.**

**(3) Jonah was angry with God, protesting those very attributes of God for which the psalmists praised Him.** The psalmists of the book of Psalms praise Him for His lovingkindness, His grace, and His mercy (cf. Ps. 86:5, 15), but for Jonah this is grounds for protest rather than praise.

**(4) Jonah was angry with God because He showed grace toward the Ninevites.** God's question to Jonah should have served to instruct this prodigal prophet. It should have called Jonah's attention to the utter sinfulness of being angry with God in the first place. Who can sustain a holy anger against a holy and perfect God? Furthermore, the gentleness of God's rebuke should have reminded Jonah that He was not only gracious to the Ninevites, but also to Jonah. Indeed, more so, for while the Ninevites had repented, Jonah had not. Jonah persisted in his rebellion.

### *The Plant and the Prodigal*

Because of Jonah's persistence in maintaining his anger toward God, God presses on with yet another experience for Jonah which will serve to expose the root problem of the prodigal prophet. This is accomplished by means of the giving and the taking away of a plant, which gave Jonah pleasure.

It would seem that the forty days have passed, yet the judgment of God does not fall upon the city of Nineveh. This is no surprise to the reader, but it was a great disappointment to Jonah. Jonah went outside the city, where he made himself a mini-grandstand, a shady booth from which he could enjoy the spectacle of the destruction of Nineveh, perhaps in a hail of fire and brimstone like that which overthrew Sodom and Gomorrah. Here was Jonah, a spectator waiting for disaster to strike, so that he could watch, like the Romans who later would gather at the coliseum to watch the Christians eaten by the lions.

God caused a plant to grow, the shade of which gave Jonah great comfort (4:6). For the first time, **Jonah is described as being happy**, extremely happy in fact, over the presence of this plant. His happiness was short-lived, however, for on the following day a divinely appointed worm came to do its work, which resulted in the destruction of the plant. When you stop to think about it, **Jonah should have found it easier to identify with the worm than with the plant.** He, like the worm, seemed to find greater fulfillment in the destruction of God's creations than in bringing pleasure, as the plant brought shade and enjoyment to Jonah.

Along with the worm, which brought the demise of the plant, God sent a scorching wind, which caused Jonah great discomfort. **While Jonah wanted the Ninevites to be "torched," he himself was "scorched" by the heat of the wind** (4:8). Jonah did not need to be here, and thus did not need to suffer, but he was determined to stay put. He once again begged God to die.

**Jonah is angry with God again**, now in regard to the plant and the worm. For the second time, God challenged Jonah to consider his anger: "Do you have good reason to be angry about the plant?" (4:9). In no uncertain terms, Jonah reiterated his right to be angry with his God: "I have good reason to be angry, even to death" (4:9).

God has the final word in the book of Jonah. His last words press to the heart of the matter:

"You had compassion on the plant for which you did not work, and which you did not cause to grow, which came up overnight and perished overnight. And should I not have compassion on Nineveh, the great city in which there are more than 120,000 persons who do not know the difference between their right and left hand, as well as many animals?" (4:10-11).

By means of the provision of the plant there is at last some common ground between Jonah and God. Jonah had compassion on the plant; God had compassion on the people. Jonah's "compassion," like his "psalm," are inferior. God now presses His point, to show the self-centered nature of Jonah's "compassion," especially when contrasted with His compassion of the people of Nineveh. **Consider the following points of contrast between the "compassion" of Jonah for the plant and the compassion of God for people.**

**(1) Jonah had compassion on a plant; God had compassion on people.** Jonah was willing for the entire city to perish in great pain, even though there would be many innocent victims, including 120,000 people and many cattle. Cattle and people suffer pain. There is no evidence that plants do. Jonah had compassion on the plant, but not on people or their cattle.

**(2) Jonah had compassion on a plant, in which he had no investment; God had compassion in people, whom He had created, and for whom He had prepared and promised blessing.** Jonah had no real relationship with the plant. He had not made it, nor had he contributed to its growth. God created man, and He is the Creator of every creature. God cared for that which He had made, so much so that He purposed to bless men through the offspring of Abraham, so much so that He would send His Son to die for men. Jonah cared for something that cost him nothing.

**(3) Jonah had compassion with respect to the demise of a plant; God had compassion with respect to the eternal damnation of people.** Jonah had compassion for a plant which existed for a day. Granted, the plant might have lived for a year, perhaps longer. But the judgment of men is for eternity. The “passing” of a plant has no real significance; the death of the people of Nineveh was the outpouring of divine wrath. The eternal judgment and damnation of people is vastly more important than the withering of a plant.

**(4) God had compassion on the innocent; Jonah did not.** He would have enjoyed watching the destruction of the innocent, along with the guilty. (Remember, it would be the descendants of this generation of Ninevites which would take Israel captive.) It was one thing to want the wicked to suffer for their sins, but totally another to want the innocent to suffer along with the wicked.

**(5) Jonah had compassion on himself; God had compassion for others.** Jonah’s “compassion” is not really centered on the plant, but rather on what that plant did for him. The plant made him very happy. Had the plant not pleased Jonah, he would have had no compassion toward it at all. Jonah’s compassion was really self-centered. He cared for himself, but not for others. On the other hand, God cared for people, people who had greatly sinned and who had offended Him.

*(Adapted from URL:<https://bible.org/seriespage/3-nineveh-s-repentance-and-jonah-s-wrath-jonah-3-4>)*

### ***Concluding Thoughts from the NIV Standard Lesson Commentary***

The story of Jonah reveals God’s expansive grace and mercy without partiality. God does not ignore Nineveh’s wickedness; he is, of course, the just judge. However, when the people of Nineveh received the warning of destruction, they responded appropriately. In an act of compassion, God extended mercy and grace, relenting from the promised punishment. Such manifestations of grace and mercy can surprise us. Like Jonah, we may quickly question God’s willingness to extend forgiveness to our enemies, people we feel do not deserve salvation. However, God is the ultimate judge. His treatment of Nineveh exemplifies that his grace and forgiveness are available to all who will accept them. God’s grace is massive, and his patience endures. Jonah’s example reveals how God pursues his people and wants to conform our desires to his. God did not immediately punish Jonah for his disobedience and rebellion. Instead, God remained in conversation with Jonah and taught him the comprehensive nature of divine grace. The Lord God is “slow to anger and abounding in love” (Jonah 4:2) to all people who respond to his grace and mercy. How do you remain in conversation with God? Are you leaning into the divine questions Scripture and the Holy Spirit continually ask? Are you willing to let your perception and understanding shift, change, and grow as you mature in faith?