

**Rescue and Remorse from a Watery Grave  
Jonah 1:17-2:6a**

- I. **Introduction**
- II. **The Father's love for Jonah is shown by a subterranean rescue! v. 17**
  - A. **God appointed a great fish to swallow Jonah. v. 17 (Acts 13:48)**
  - B. **Jonah is in the stomach for three days and three nights. v. 17b (1 Sam. 30:12, 2 Kings 20:5, 8, Jn. 11:39, Matt. 12:40)**
- III. **Jonah cries out to the Lord from the belly of the great fish. v. 1-2**
  - A. **Jonah prays earnestly to the Lord out of conviction. v. 1 (Ps. 50:15, James 5:13, Jer. 10:2, 5, 6, 10, Ps. 84:1)**
  - B. **Jonah calls out in distress and out of contrition. v. 2 (Ps. 88:7, Ps. 18:4-6)**
- IV. **Jonah's prayer acknowledges his helpless state. v. 3-6a**
  - A. **Jonah admits his sin and folly. v. 3-4 (Ps. 46:3, Ps. 93:3, Ps. 6:6, Is. 38:18, Ezra 9:4, Ps. 86:13)**
  - B. **Jonah had descended deep to the bottom of the mountains in the sea. vv. 5-6a (1 Sam. 2:6, Ps. 42:7, Ps. 30:3, Job 17:16, Ps. 9:13, 2 Cor. 1:8-10)**
- V. **Conclusion / Application (Matt. 1:21, 12:40, Jn. 6:37)**

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## Hugh Martin on Prayer of Jonah

The prayer of Jonah is an illustrious instance of the conflict between sense and faith. And it will give unity to our meditations on it, if we keep *this* in view, and use *this* as the key to its interpretation; namely, that it discloses the action and reaction in the prophet's soul, of sense and faith; - sense prompting to despair; faith pleading for hope, and procuring victory.

To the unawakened soul, that knows nothing of the anxieties and anguish of the spiritual mind, this whole contemplation may be altogether uninviting. At best, it will be to such an one merely a very curious theme; but one in which he can discover nothing in common with his own heart-history or feelings.

The poor and contrite, on the other hand, who know something of the terrors of the Lord, the trials of an awakened spirit, the haunting anxieties of their own disobedience, and the great power of their own sins, will look on this wonderful prayer with lively interest, and find in it much to encourage, to rebuke, and to instruct them. The essential feature of the prayer - as a prayer of faith in circumstances that, save for faith, were altogether desperate - will commend it to every exercised believer, as a prayer to the proper understanding of which he will derive some light from his own experience, and which, when properly understood, will in its turn reflect light on his own experience back again, and tend to purify and strengthen that experience too.

For this prayer of faith, though in unparalleled circumstances, and spiritually nobles in a marvelous degree, contains in it nothing but the ordinary principles of all believing prayer; and though we may not equal it in degree, if our prayers are not the same in kind, they are false.

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