

provoke Israel to jealousy. This is the marvelous thing that the Gen-  
tiles, shut off from special privileges and opportunities, can re-  
pent, while God's own covenant people refuse to do this. Hence the  
heavier judgments which will fall upon such. "The men of Nineveh  
shall rise in the judgment with this generation, and shall condemn

it; for they repented at the preaching of Jonah; and behold, a greater  
~~tax~~ than Jonah is here."

The book of Jonah makes it very evident that the Lord is differ-  
ent from Man. Man has his prejudices on account of which he for  
selfish and narrow reasons would have Divine pardon apply to the ob-  
jects of his whims. But Jehovah says: "My thoughts are not your ~~the~~  
thoughts, neither are your ways My ways" (Isa. 55:8). And this is  
said with reference to the mercy of God and of His desire "abundant-  
ly to pardon" (vs. 7). This appeared clearly in the case of Jonah:  
he feared that God would show mercy to Nineveh.

This exhibition <sup>ways</sup> ~~in~~ ~~ways~~ and places looked for is typical of God  
in various ~~ways~~ connections. From darkest heathendom often come  
triumphs of the grace of God putting to shame the favored churches  
of centuries of Christian opportunity. The "Down and outs" are not  
the most hopeless cases. The proud and self-sufficient man of cul-  
ture affords a harder soil for the seed of the Word. The Jew is no<sup>w</sup>  
the outcast and Christendom has gladly enough accepted of it and has  
hastened to make it a finality. But behold, in the latter days the  
mercy of God will again be enkindled, and all Israel shall be saved,  
As Jonah was displeased on account of the repentance of Nineveh, so  
it would seem, large portions of Christendom look askance at any  
views that Israel will again come to a place of peculiar honor.

All these circumstances, then, furnish a suitable ground for  
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igning an early date to the book of Jonah. The three respects in  
which Jonah was a sign gives him the primacy among the prophets in