

The Character of Compassion 憐憫的特質

Jonah 約拿書 4:4-11

USED 使用: 15th June 2025 年 6 月 15 日

We come to the end of the story of Jonah. God sent his prophet Jonah to Nineveh, the capital of the nation of Assyria. Assyria was the greatest imperial power in the world at that time. They were known for their merciless brutality.

我們來到了約拿故事的結尾。上帝差遣先知約拿前往亞述的首都尼尼微。亞述是當時世界上最強大的帝國，以其殘酷無情而聞名。

The creator God told Jonah to go and preach them and call them to repent of their evil and violence because God was holding them responsible for their brutality, violence, and oppression of others.

造物主上帝告訴約拿去向他們宣告，呼籲他們悔改他們的邪惡和暴力，因為上帝要他們為自己的殘暴、暴力和壓迫他人負責。

Jonah was to tell them that God was going to send a calamity on them if they didn't turn away from their evil. Nineveh responded to Jonah's message, said sorry, stopped being brutal, in the hope they would be spared. In the meantime, 4:5 tells us that Jonah had left the city and took up a vantage point to see what would happen to Nineveh.

約拿要告訴他們，如果他們不轉離自己的邪惡，上帝就會降災禍於他們。尼尼微人回應了約拿的訊息，表示歉意，停止了殘暴的行徑，希望能夠倖免於難。同時，4:5 告訴我們，約拿離開了尼尼微城，坐在一個有利位置，想看看尼尼微會發生什麼事。

He has his popcorn and choc-top and waiting for the curtain to be drawn and the blockbuster of God's judgement to descend on his enemies, but God withheld his wrath and justice. Jonah is furious with God. Today, we discover why Jonah was sent to Nineveh.

他吃著爆米花和包著巧克力的雪糕，等待著帷幕拉開，等待上帝的審判降臨到他的敵人身上，但上帝卻沒有降下他的憤怒和公義。約拿對上帝大大發怒。今天，我們來探究約拿被派往尼尼微的原因。

THE COMPASSION OF GOD 上帝的憐憫

These verses are telling us three things about God's compassion. **Firstly**, it means that God has voluntarily attached his heart to us. In v.6, Jonah is sitting and hoping for judgement to come, and we are told that God provides a shade plant to grow up to **ease** his discomfort.

這些經文告訴我們關於上帝的憐憫的三件事。**首先**，指出上帝自願將祂的心與我們連結在一起。在第 6 節中，約拿坐著等候審判的來臨，我們被告知上帝賜給他一棵遮蔭樹，讓他茁壯成長，使他免受苦難。

In the same way God 'provided' a great fish, so now he 'provides' a plant. Verse 6 says, ***Jonah was very happy about the plant.***

正如上帝「供應」了一條大魚，現在祂又「供應」了一棵植物。第 6 節說，約拿因這棵蓖麻大大歡喜。

The original wording is quite strong...he *rejoiced with great joy*. It's a statement that is contrasted with v.1 where the original language has Jonah's response to God holding back his judgement on Nineveh as *evil with a great evil*.

原文措辭相當強烈……他大大歡喜。這與第 1 節的原文形成了鮮明對比，第 1 節記載了約拿對上帝不施行審判懲罰尼尼微的回應，是惡中的惡。

God provision of the plant for his comfort brought him so much joy, but God's gracious provision for Nineveh brought him so much anger.

上帝為他提供植物免他受苦給他帶來極大的歡喜，但上帝對尼尼微提供的仁慈卻給他帶來了極大的憤怒。

Then it died. In v.10 God says to him: "***You have been concerned about this plant, though you did not tend it or make it grow. It sprang up overnight and died overnight.***"

然後它枯乾死了。在第 10 節中，上帝對他說：「**這棵蓖麻你沒有為它操勞，也不是你使它長大的；它一夜生長，一夜枯死，你尚且愛惜。**」

The word that is used for COMPASSION in vv9 & 10, is the word CONCERN. Jonah's delight, anger, disappointment, frustration, and every other emotion attached to this plant, are all aspects of concern.

在第 9 和 10 節中，用來表示「憐憫」的字是「愛惜」。約拿的喜悅、憤怒、失望、沮喪，以及與這棵植物相關的所有其他情緒，都體現了「愛惜」的一面。

The word CONCERN means to grieve. It means to mourn over the death of a loved one. It's a strong word. It means to have your heart broken.

「愛惜」這個字的意思是悲傷。它指的是為所愛之人的死而哀悼。這是一個很強烈的字。它意味著心碎。

All of us need many things, and we get emotionally attached to the things we think we need the most to give our lives a sense of worth, meaning, or joy. Jonah's joy in the plant is like the joy of a person with the comforts and possessions of this world...all of which are fleeting.

我們每個人都需要很多東西，並且會對那些我們認為最需要的東西產生情感上的依戀，因為這些東西能賦予我們生命價值、意義或快樂。約拿在植物中感受到的快樂，就像一個人擁有世間的舒適和財富時的快樂……而這一切都轉瞬即逝。

Jonah's heart was attached to the plant. He was concerned about the plant. His heart was attached to it in such a way that what happened to it, happened to him. When it died, he wanted to die. Jonah is now furious at God for sending a worm to take away what his heart was attached to.

約拿的心緊緊地依附在植物上。他愛惜這植物。他的心如此依戀它，以至於植物的遭遇，也發生在他身上。植物死了，他也想死。約拿現在對上帝感到憤怒，因為他派了一條蟲來奪走他心中所依附的東西。

Ancient philosophers use to say you could do good and helpful things for people even if you didn't like them. Love is an exercise of the will. Loving actions even if your heart isn't in it. It's similar to the statement I've heard many times before, *I might have to love them, but I don't have to like them*.

古代哲學家常說，即使你不喜歡他人，你也可以為他們做些有益的事。愛是意志的體現。即使你並非真心實意，也可有愛的行動。這和我以前聽過很多次的那句話很像：我或許必須愛他們，但我不用喜歡他們。

The ancients distinguished that with the love of attachment. This is love where your heart is bound up to theirs. The ancients thought it was impossible for a divine being to have a heart attachment to mere mortals because the gods were greater beings and didn't need lesser beings.

古人將其與執著之愛區分開來。這種愛是心與心相連的愛。古人認為神靈不可能對凡人產生心之執著，因為神靈是更高級的存在，不需要低等的存在。

The God of the Bible needs nothing. He is utterly and perfectly happy in himself, and he doesn't need us. He didn't create the world or humanity because he lacked something in himself.

聖經裡的上帝什麼都不需要。他本身就完全快樂，他不需要我們。他創造世界或人類，並非因為他自身缺少什麼。

All this makes the language of God at the end of Jonah shocking. It ends with a question that is yet another assault on Jonah's self-righteousness.

這一切都使上帝在《約拿書》結尾所說的令人震驚。它以一個問題結尾，再次攻擊了約拿的自以為是。

Versel1: *should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left—and also many animals?*

第 11 節：何況這尼尼微大城，其中不能分辨左右手的就有十二萬多人，還有許多牲畜，我豈能不愛惜呢？

The God who made everything and has everything and whose joy is not dependent on anything, has chosen to attach his heart to people. He has voluntarily attached his heart to humanity. He is **concerned** for Nineveh. He is angry at Nineveh and has compassion for Nineveh. What happens to Nineveh affects him. It moves him.

這位創造萬物、擁有一切、喜樂不依賴任何事物的上帝，選擇將祂的心與人連結。祂自願將祂的心與人類相連。祂愛惜尼尼微。祂為尼尼微感到憤怒，也憐憫尼尼微。尼尼微的遭遇觸動著祂，讓他感動。

What happens to Jonah affects him. What happens to you and me affects him. God's compassion is he voluntarily attaches his heart to ours.

約拿的遭遇影響著他。你我的遭遇也影響著他。上帝的憐憫在於祂自願將祂的心與我們的心連結在一起。

Hosea 11:7-8 records God looking at his people Israel sinking into evil and sin, and he speaks of his heart turning over within him: ***My people are determined to turn from me. Even though they call me God Most High, I will by no means exalt them. "How can I give you up, Ephraim? How can I hand you over, Israel... My heart is changed within me; all my compassion is aroused."***

《何西阿書》11:7-8 記載了上帝看著祂的子民以色列陷入邪惡和罪惡之中，祂說祂的心在裡面轉變：*我的百姓偏要背離我，他們雖向至高者呼求，他卻不抬舉他們。以法蓮哪，我怎能捨棄你？以色列啊，我怎能棄絕你？…我回心轉意，我的憐憫燃了起來。*

The **second** thing to know about God's compassion is his heart is particularly moved because of our condition. In v11, it isn't just the Ninevites in some general sense as people that bring out God's ...compassion, but a city of people *who cannot tell their right hand from their left*. 第二件事是，祂因我們的境況而特別感動。在第 11 節中，神彰顯憐憫，不只是一般意義上的尼尼微人是人，而是那座城裡的人，*不能分辨左右手*。

Here is a city full of people who have lost their way. They are spiritually blind. They don't know what they are doing, how they have gone wrong, how to live well, or how to fix it. God has compassion. He is moved and grieved by their condition.

這座城市裡滿是迷失方向的人。他們靈性盲目。他們不知道自己在做什麼，哪裡出了問題，不知道如何才能活得更好，也不知道該如何彌補。上帝充滿憐憫。他為他們的境況感到感動和悲傷。

The **third** characteristic of God's compassion is he forgives readily. This is what has got Jonah all bent out of shape. Jonah goes to Nineveh, the great enemy of his nation Israel. They are a brutal, evil city, and he has a message of judgement. He is hoping for their judgement. He wants God to bring justice.

上帝的憐憫的**第三個**特徵是祂樂意饒恕。這正是約拿憤怒的原因。約拿前往尼尼微，他的國家以色列的大敵。那是一座殘酷邪惡的城市，約拿要傳達審判的訊息。他盼望審判，盼望上帝施行公義。

What does he get? Nineveh saying sorry and promising to be good. The response of Nineveh is quite different to that of the pagan sailors in chapter 1 where they pray to God using the covenant name of God, to ask for forgiveness. They feared the Lord, offered sacrifices and vowed to follow him.

而他得到了什麼？尼尼微道歉，並承諾會改邪歸正。尼尼微的反應與第 1 章中那些異教水手的反應截然不同。他們以上帝聖約的名義向上帝祈禱，祈求寬恕。他們敬畏上帝，獻上祭物，並發誓要跟隨祂。

Nineveh doesn't enter into a covenant relationship with God. There is no circumcision or sacrifices or vows. They don't come under the Law of God. They don't convert and become Israelites.

尼尼微人沒有與上帝建立聖約關係。他們沒有割禮，沒有獻祭，也沒有許願。他們沒有遵守上帝的律法。他們沒有歸依成為以色列人。

Despite all this, God still relents from bringing calamity upon them. Jonah sees all this. Nineveh is still a threat to his people. Why doesn't God make them grovel? Why not add conditions?

儘管如此，上帝仍然改變心意，沒有降災給他們。約拿親眼目睹了這一切。尼尼微仍然威脅著他的人民。上帝為什麼不讓他們屈服？為什麼不附加條件？

Jonah could not accept that God's compassion and grace should work in favour of his enemies, but neither could he accept life without it for himself. God's compassion for

Nineveh was unacceptable, but so was the withdrawal of his compassion to Jonah in the plant unacceptable.

約拿無法接受上帝的憐憫和恩典竟然偏袒他的敵人，但他自己也無法接受沒有憐憫的生活。上帝對尼尼微的憐憫令他無法接受，但祂在那棵蓖麻上向約拿收回憐憫同樣令他無法接受。

Jonah longed for a God who was like him, who met his needs and supported his plans, not the God who made heaven and earth, the sea and land. A God who is gracious and compassionate, slow to anger and abounding in love, a God who relents from sending calamity.

約拿渴望一位像他一樣的神，滿足他的需要，支持他的計劃，而不是那位創造萬物、海洋和陸地的神。那位有恩典、有憐憫、不輕易發怒、有豐盛慈愛的神，一位改變心意不降災的神。

God's gentle and persistent questioning was an expression of God's concern and compassion for Jonah. The saving of the pagan sailors, the response of city of Nineveh to the word of God, are all God labouring to bring Jonah back to God in repentance and faith.

神溫柔而執著的質問，表達了神對約拿的愛惜和憐憫。異教水手的拯救，尼尼微城對神話語的回應，都是神為使約拿悔改歸向神所付出的努力。

THE COMPASSION OF JESUS 耶穌的憐憫

Jonah 4 ends with the question big of Jonah's mind and heart, and leaves us with a big tension, where is the justice for Nineveh? Why didn't God punish such an evil nation?

《約拿書》第四章以約拿心中的疑問結尾，給我們留下了巨大的懸念：對尼尼微的公義何在？上帝為什麼不懲罰這樣一個邪惡的國家？

The tension of Jonah finally finds its answer in the compassion of God in Jesus Christ.

約拿的懸念最終在上帝在耶穌基督裡的憐憫中找到了答案。

Jonah 4 points us forward to a greater one sent by God to a city with a message. Not to a pagan city but his own city Jerusalem. To his own people.

《約拿書》第 4 章向我們指明了一位更偉大的人物，他被上帝差遣，帶著信息來到一座城市。那不是去往異教城市，而是去他自己的城市耶路撒冷，去他自己的人哪裡。

In the last week of his life, Jesus came to Jerusalem. Luke 19 puts it like this: *As he approached Jerusalem and saw the city, he wept over it and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes."*

在他生命的最後一週，耶穌來到耶路撒冷。《路加福音》19 章記載了這一點：耶穌快到耶路撒冷，看見那城，就為它哀哭，說：「但願你在这日子知道有關你平安的事，不過這事現在是隱藏的，你的眼睛看不出來。」

Jesus, the king from heaven is coming to his city. A city full of people who are blind to the spiritual reality of who Jesus is. He knew he would suffer and die at the hands of the religious elite, the corrupt politicians and the mob, but instead of anger and absorbed with self-pity, he weeps.

耶穌，這位來自天上的君王，即將降臨他的聖城。這座城市充滿了盲人，他們不認識耶穌的屬靈本質。他知道自己將遭受苦難，甚至死在宗教精英、腐敗政客和暴徒之手，但他沒有憤怒，也沒有沉浸在自憐之中，而是哭泣。

On the cross he cries out, ***Father forgive them, for they don't know what they are doing*** (Luke 23:34). They are brutally torturing and killing and denying and betraying him, but none of them, not even the religious elite really understand what they are doing.

在十字架上，他呼喊：「父啊！赦免他們，因為他們所做的，他們不知道。」（路加福音 23:34）他們殘酷地折磨、殺害、否認、背叛他，但沒有人，甚至連宗教精英們，都不明白自己在做什麼。

He doesn't say they are innocent any more God said Nineveh is innocent. They are totally guilty, but this is why they need his forgiveness.

他沒有說他們是無辜的，如上帝沒有說尼尼微是無辜的。他們完全有罪，但這就是為什麼他們需要祂的寬恕。

How can God be merciful, patient, and gracious to evil Nineveh, and Jesus to his murderers and betrayers? There is a clue in Jonah 2:2-4 where Jonah says from inside the fish: ***From deep in the realm of the dead I called for help, and you listened to my cry. You hurled me into the depths...all your waves and breakers swept over me... I said, 'I have been banished from your sight; yet I will look again toward your holy temple.'***

上帝怎能對邪惡的尼尼微城如此憐憫、忍耐、寬容？而耶穌又怎能對殺害他和背叛他的人如此呢？《約拿書》2:2-4 提供了線索，約拿在魚腹中說：我從陰間的深處呼求，你就俯聽我的聲音。你將我投下深淵，…你的波浪洪濤漫過我身。我說：『我從你眼前被驅逐，然而我仍要仰望你的聖殿。』

The realm of the dead is a reference to the realm of divine punishment and death. Such was Jonah's anguish and despair. In Matthew 12, Jesus calls himself greater than Jonah when he refers to Jonah's three days and nights in the fish.

從陰間的深處指的是神懲罰和死亡的境界。約拿的痛苦和絕望正是如此。在《馬太福音》12 章中，當耶穌提到約拿在魚腹中度過三天三夜時，他稱自己比約拿更偉大。

When Jesus went to the cross, he repeats the suffering of Jonah, but to an infinitely greater degree. He cries out: ***My God, my God, why have you forsaken me?*** (Matt 27:46).

當耶穌走上十字架時，祂重複了約拿的苦難，但程度遠勝於約拿。祂呼喊：「我的上帝！我的上帝！為甚麼離棄我？」（馬太福音 27:46）

Jonah went into the depths of the sea to save the sailors, but Jesus went into the depths of death and separation from God, into the depths of divine judgement in order to save Jonah, and us.

約拿進入海底去拯救水手們，而耶穌進入死亡的深淵和與上帝隔絕的深淵，進入神聖審判的深淵，以拯救約拿和我們。

Jesus willingly came under the judgement of God for all our sin – all our rebellious running from God and refusal to allow him to be God in our lives, and all our self-righteous morality that looks down at the rebellion of others. He died for the bad and those who think they are good.

耶穌甘願為我們一切的罪接受神的審判——我們悖逆地逃避神，拒絕讓祂在我們生命中作為神，以及我們自以為義的道德、看不起他人的悖逆。祂為惡人死，也為自以為是好人的人死。

As 2 Corinthians 5:21 puts it: ***God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.***

正如《哥林多後書》5:21 所說：上帝使那無罪的，替我們成為罪，好使我們在他裏面成為上帝的義。

Salvation completely belongs to Jesus. The wonder of the heart of God in Jesus Christ. 救恩完全屬於耶穌。耶穌基督彰顯了上帝奇妙的心意。

Theologian B.B Warfield wrote an article called *The Emotional Life of Our Lord* over 100 years ago. He made the point that by far the most typical statement in the New Testament to describe Jesus' emotional life was the phrase "he was moved with compassion."

一百多年前，神學家沃菲爾德寫了一篇名為《我們主的情感生活》的文章。他指出，迄今為止，《新約》中描述耶穌情感生活最典型的語句是「他動了慈心」。

It's a phrase that means he was moved from the centre of his being. The New Testament records Jesus weeping twenty times for every time he laughs.

這句話的意思是，他從內心深處被驅動了。《新約》記載，耶穌每笑一次，就哀哭二十次。

He was a man of sorrows. Not because he was depressive but because his compassion connects him with us. Our sadness makes him sad. Our pain brings him pain.

他是一個充滿憂傷的人。不是因為他抑鬱，而是因為他的憐憫將他與我們連結在一起。我們的悲傷讓他悲傷。我們的痛苦也帶給他痛苦。

Jonah went outside the Nineveh, climbed a hill to wait and hope for its destruction, but Jesus went outside the city, climbed a hill, and died to bring it, and us, salvation.

約拿走出尼尼微，爬上一座山，等待並希望它被毀滅，但耶穌走出城外，爬上一座山，並死去，為那城和我們帶來了救贖。

THE COMPASSION OF GOD, JONAH & US 上帝的憐憫、約拿和我們

Jonah has so many great themes running through it, but the whole point of Jonah comes into focus in the final chapter. Jonah reveals that anyone, from pagan nations like Nineveh through to one of God's successful prophets and preachers like Jonah, can miss the gracious and compassionate God.

《約拿書》貫穿著許多偉大的主題，但《約拿書》的重點在最後一章得以集中體現。

《約拿書》揭示，任何人，無論是像尼尼微這樣的異教國家，或是像約拿這樣神所差遣的先知和傳道者，都可能錯過這位仁慈憐憫的神。

All of Jonah's fears, disobedience, prejudices, inordinate loves and tantrums all stem from his blindness to the compassionate heart of the true God. The main purpose of this book is to get Jonah to understand God and his compassionate.

約拿的所有恐懼、不順服、偏見、過度的愛和脾氣都源自於他對真神的憐憫之心視而不見。這本書的主要目的是讓約拿了解上帝和祂的憐憫。

God doesn't allow Jonah to remain undisturbed in his foolishness. God keeps coming after him with a storm, a fish, a plant, all of it to reveal who God is.

上帝不准約拿沉溺於祂的愚昧之中不受干擾。上帝不斷地用風暴、魚、植物來追趕他，這一切都是為了揭示上帝是誰。

God is too holy and too compassionate just to leave him alone and give him what he wants. And because Jonah ends with an unanswered question for its readers, the main purpose of this book is to get US to understand God and his compassionate heart.

上帝聖潔憐憫，絕不會放過他，滿足他的願望給他想要的。由於《約拿書》的結尾給讀者留下了一個未解之謎，本書的主要目的就是讓我們認識上帝和祂憐憫的心。

Firstly, how much of Jonah's self-righteous heart lingers in ours? Jonah's self-righteousness condemnation of Nineveh is like the Pharisee in Luke 18 who looks down at the tax-collector and prays confidently, *God, I thank you that I am not like other people, especially this tax collector. Look at all the things I do for you.*

首先，在我們心中殘留著多少約拿自以為義的心？約拿自以為義地譴責尼尼微，就像《路加福音》18章裡那個法利賽人，他俯視著稅吏，滿懷信心地禱告說：「神啊，我感謝你，我不像別人，尤其不像這個稅吏。看看我為你所做的一切。」

As Jonah looks over Nineveh, he could have prayed that exact same prayer. As we finish up Jonah, and all his dirty laundry is out there, is there anything in your heart that whispers: *God, I thank you that I am not like other people, especially that prophet Jonah.*

當約拿俯瞰尼尼微時，他本可以做出同樣的禱告。當我們結束對約拿的敘述，他所有的醜事都暴露無遺時，你的內心是否在低語：上帝啊，我感謝你，因為我不像別人，尤其是那位先知約拿。

Self-righteousness will never lead to compassion, grace, or forgiveness. It is inconsistent to have contempt for others, are bitter towards others, refuse to forgive others while claiming God's grace for oneself.

自以為義永遠不會帶來憐憫、恩典或寬恕。輕視他人、懷恨在心、拒絕寬恕他人，卻同時向上帝索取恩典，自相矛盾不一致的。

In Matthew 18 we can read a parable Jesus told of the unmerciful servant. A servant who had been forgiven a debt that they had no chance of ever paying back. They said thanks and immediately went away and treated with contempt someone who owed them a comparably small debt.

在《馬太福音》第18章，我們讀到耶穌講述的關於一個不憐憫人的僕人的比喻。僕人被免了一筆他永遠也還不清債。他們謝過之後就走出來，並且輕蔑地對待一個同樣欠他但相當小的債的人。

The gospel of Jesus Christ should drive the Christians to deeper levels of humility and grace and compassion and forgiveness towards others, even others who have wronged us.

耶穌基督的福音應該促使基督徒對他人，甚至對那些冤枉我們的人，抱持更深層的謙卑、恩典、憐憫和寬恕。

Secondly, Jonah confronted Nineveh without compassion, without weeping. He preached to the city without loving the city. When we are captivated by the compassionate heart of God in Jesus Christ we abandon a comfortable world of self-protection. God's compassion didn't result in him staying in the heavens feeling so sorry for us.

其次，約拿面對尼尼微時，既無憐憫，也無哭泣。他向這座城市宣告，卻不愛這座城市。當我們被上帝在耶穌基督裡憐憫的心所俘虜時，我們就會拋棄一個舒適的、自我保護的世界。上帝的憐憫並沒有讓祂留在天上為我們感到非常遺憾。

He came down. He took on our nature. He stepped into our shoes, and into our condition and problems and walked with us. Dwelt with us. If you have a friend going through a hard time, don't be so busy that you can't sit with them, walk with them, weep with them through the suffering. Compassion hurts, but that is what God has done for us in Jesus.

祂降臨，成為了我們的樣式。祂設身處地，體會我們的處境和困境，與我們同行，與我們同住。如果你的朋友正經歷困境，不要太忙以致無法陪伴他們與他們同行，與他們共同承受苦難一同哭泣。憐憫是痛苦的，但這正是上帝在耶穌裡為我們所做的。

Thirdly, God did not try to expose the self-righteousness and lack of compassion in Jonah's heart only with a speech. In his grace and compassion, God sent Jonah difficulties and disappointments and troubles.

第三，上帝並沒有僅僅用言語來揭露約拿內心的自以為是和缺乏憐憫。上帝出於祂的恩典和憐憫，為約拿帶來了困難、失望和煩惱。

God keeps coming after him with a storm, a fish, a plant. God is too holy and too compassionate just to leave him alone and give him what he wants.

上帝不斷地用風暴、魚、植物追趕祂。上帝太聖潔，太憐憫，不會放過他，也不會滿足他的願望。

God is mercifully doing spiritual surgery on the idols of Jonah's heart. God is trying to liberate Jonah from the things that enslave him, drive him and control him. He is trying to show Jonah that he is better. That to dwell in his presence in the midst of the storm of life is better than the absence of the storm.

上帝憐憫地為約拿心中的偶像施行屬靈手術。上帝試圖將約拿從那些奴役他、驅使他、控制他的事物中解放出來。他試圖向約拿表明，他是更好的。在人生的風暴中，住在他面前，總比沒有風暴更好。

He will do the same to us. It is a painful process to find our all in Jesus, but it is the only path to real and enduring joy. As Hebrews 12 tells us, Jesus walked an infinitely more painful path for the joy set before him.

祂也會對我們做同樣的事。在耶穌裡找到我們的一切是一個痛苦的過程，但這是通往真實持久喜樂的唯一途徑。正如《希伯來書》12章告訴我們的，耶穌為了擺在祂面前的喜樂，走了一條極其痛苦的道路。

Out of compassion for us, because his heart is bound to ours, God will provide some storms in our life to drive us away from fleeting comforts and hopes. He won't leave us in the foolishness of our shallow loves.

出於對我們的憐憫，因為祂的心與我們心心相印，上帝會在我們的生命中安排一些風暴，使我們遠離轉瞬即逝的舒適和希望。祂不會讓我們沉溺於膚淺的愛的愚昧之中。

In his mercy he will drive us to more solid and enduring joy...HIM. To learn and grow and flourish in those seasons we must walk with him every day. The only way to be ready is to walk with him every day now. I commend to you our **7 rhythms of grace** and suggest you take your next step into the compassionate heart of God. Joy awaits.

祂的憐憫會引領我們走向更堅固、更持久的喜樂...「祂」。為了在這些時刻學習、成長、蓬勃發展，我們必須每天與祂同行。做好準備的唯一方法就是現在就每天與祂同行。我向你們推薦我們**七種恩典節奏**，並建議你們踏出下一步，進入上帝憐憫的內心。喜樂在等待著你們。

Jonah finishes with an unanswered question. How did it end with Jonah? Did he stay in his foolishness and condemning self-righteousness, or did he see God and himself differently from what God brought into his life?

《約拿書》以一個懸而未決的問題作結尾。約拿的結局如何？他是否繼續活在愚昧，得以譴責的自以為是之中？還是他藉著上帝帶給他生命中的東西對上帝和自己的看法有所不同？

We can only speculate, but I will anyway. How do we know that Jonah was clueless, self-righteous, angry, and clueless...or about his 'I hate God's grace' speech...or his prayer inside the fish?

我們只能猜測，而我會試試。我們怎麼知道約拿是愚昧、自以為是、憤怒又無知的……或者他那些「我恨上帝的恩典」的言論……或者他在魚腹中的禱告？

Only if he told others. So, what kind of self-righteous, angry, judgemental prophet would tell Israel how much of a fool he had been? How sinful he was?

除非他告訴別人。那麼，什麼樣的自以為是、憤怒、愛論斷的先知會告訴以色列人他有多愚蠢？他有多罪孽深重？

Only someone who had become joyfully secure in the God of compassion. Only someone who knew he was as sinful as Nineveh but accepted by God. Only someone who has found in God forgiveness, grace, mercy, abounding love.

只有在憐憫的上帝裡得著喜樂和安穩的人，唯有明知自己和尼尼微一樣罪孽深重卻被上帝接納的人，唯有在上帝裡找到寬恕、恩典、憐憫和豐盛慈愛的人，才能如此。

If God's compassion can change Jonah, it can change anyone.

如果上帝的憐憫可以改變約拿，那麼它也可以改變任何人。