

The Wayward Prophet

迷途的先知

Jonah 约拿书 1:1-3

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Good morning friends, it is good to be with you again his morning.

各位朋友，早安！今天早上能够再次和大家在一起，我感到非常高兴。

This morning I want to start an 8 sermon series from the book of Jonah - I'm entitled "Hope for the Wayward"

今天早上，我想从约拿书开始一个八讲的讲道系列，题目是《迷途者的盼望》。

Most of us know Jonah as the story of a man swallowed by a great fish. But if we read the book carefully, the fish is not the main point. The fish only appears briefly. The real subject of the book is God.

我们大多数人一想到约拿，就会想到一个被大鱼吞下去的人。但如果我们仔细读这卷书，就会发现大鱼并不是故事的重点。大鱼只短暂地出现了一下；这卷书真正的主角，是上帝。

Jonah is about the God whose grace is wider than we expect. It is about a God who pursues a runaway prophet, hears desperate sailors, shows mercy to a violent city, and patiently questions an angry servant. - So Jonah is also about us.

约拿书让我们看见一位恩典远比我们想象更宽广的上帝。祂追赶一个逃跑的先知，垂听绝望水手的呼求，怜悯一座残暴的城市，也耐心地向一个愤怒的仆人发问。所以，约拿书说的不只是约拿，也是我们。

So as we walk through Jonah, we are not simply reflecting on Jonah's disobedience but also examine our own hearts and ask ourselves, in what ways does the Jonah story similar to our own? In what ways, might we be like Jonah in our view of others? In what ways are we running from loving those who seem to us unlovable? In what ways are we running from God?

因此，当我们一起走过约拿书时，我们不只是思想约拿的悖逆，也要察看自己的内心，问一问：约拿的故事在哪些地方也像我们的故事？我们看待别人时，有哪些地方也像约拿？面对那些在我们眼中不可爱的人，我们是否也在逃避去爱他们？我们又在哪些地方，正在逃避上帝？

The good news of Jonah is this: even when we run from God, God does not stop pursuing us. His grace follows us into the storm, into the deep, into our anger, and into the small places of our hearts — until we begin to see others with His mercy.

约拿书带给我们的好消息是：即使我们逃离上帝，上帝也不会停止寻找我们。祂的恩典追随我们进入风暴，进入深渊，进入我们的愤怒，也进入我们内心那些狭小、隐秘的角落——直到我们开始用祂怜悯的眼光看待别人。

The word "grace" has many meanings. It includes mercy, favour, blessing, kindness, elegance and beauty, charisma and forgiveness — all of them coming from the generosity of God, freely given.

“恩典”这个词有许多层面的意思，包括怜悯、恩宠、祝福、仁慈、优雅与美丽、魅力和饶恕——这一切都源于上帝慷慨的心，是祂白白赐下的。

And I hope that through this series, we will consider more deeply this concept of grace — especially God's grace. God's mercy. God's favour. God's blessing. God's forgiveness. Especially for people who do not deserve it and who have no ability to earn it.

我盼望借着这个系列，我们能够更深入地思想恩典，特别是上帝的恩典：上帝的怜悯，上帝的恩宠，上帝的祝福，上帝的饶恕。尤其是祂赐给那些不配得、也没有能力赚取这一切之人的恩典。

It's hard for us to understand grace because our world, and so much of our lives, are transactional. You do something for me, and I will do something for you. You hurt me, and I will hurt you back. You pay what you owe. You get what you deserve.

我们很难真正明白恩典，因为这个世界，以及我们生活中的许多关系，都是建立在交换之上的。你为我做一点，我也为你做一点；你伤害我，我就还击；欠债就要偿还；做了什么，就得承受什么。

We are more comfortable with the law: an eye for an eye, a tooth for a tooth. This we understand.

我们更容易接受律法的逻辑：以眼还眼，以牙还牙。这个，我们懂。

But grace — receiving something with no strings attached, being loved for no reason at all, being accepted just as I am, benefiting without cost to myself, freely, without expectation of repayment — this kind of generosity is hard for us to grasp. It was hard for Jonah as well.

但恩典却完全不同——不带任何条件地领受；没有任何理由，仍然被爱；就按着我本来的样子被接纳；自己不必付代价，却白白得着益处；也没有人要求我日后偿还。这样的慷慨，我们很难理解。约拿也一样。

The book of Jonah is set in a time in Israel's history when the nation was divided into the northern and southern kingdoms. Jonah served as a prophet in the northern kingdom during a time when Israel had successfully recovered lands that had been lost in earlier wars with their neighbouring enemies. Second Kings 14:25 records that Jonah had a large role to play in this success.

约拿书的背景，是以色列历史上国家分裂为南国和北国的时期。约拿在北国作先知；当时，以色列刚刚收复了一些在早期与邻国争战中失去的土地。列王纪下 14 章 25 节告诉我们，约拿在这次复兴中扮演了相当重要的角色。

So Jonah was not a stranger to the Word of God. He was a faithful preacher of the Word of God — at least until now.

所以，约拿对上帝的话并不陌生。他一直是忠心传讲上帝话语的先知——至少，到这一刻为止。

This verse sets the stage for what will happen throughout the book.

这一节经文，为整卷书接下来所发生的一切拉开了序幕。

The date is about 755 BC. The Assyrians were fast becoming the world superpower, threatening all their neighbours. They were a brutall and merciless people. Their cruelty is well-documented . Smith, J. E. (1994). *The Minor Prophets* (Jonah 1:1–3). Joplin, MO:College Press.

时间大约是公元前 755 年。亚述正在迅速崛起，成为世界强权，威胁周围所有的国家。他们残暴无情，历史对他们的凶残有清楚的记载。参：Smith, J. E. (1994), 《小先知书》（约拿书 1:1-3），Joplin, MO: College Press。

So the name Nineveh would have struck terror in the hearts of people living in Western Asia during Jonah's ministry... So wicked were the people of Nineveh that the stink of their sin had risen up to heaven itself.

因此，在约拿服事的年代，只要听见“尼尼微”这个名字，西亚的人心里就会充满恐惧。尼尼微人的邪恶深重到一个地步，仿佛他们罪恶的臭气已经升到天上。

And yet, YHWH sends Jonah to warn them, to give them an opportunity to change course, to change their way so to avoid the calamity and sure destruction that is heading their way. Jehovah God has had enough of their violence.

然而，耶和华却差遣约拿去警告他们，给他们一个回头的机会，让他们改变方向、离开恶道，好躲过正在迎面而来的灾祸和必然的毁灭。耶和华上帝已经无法再容忍他们的暴行。

Jonah understood God enough to know that He will be merciful to even the most wicked if they are willing to repent, to change their ways.

约拿对上帝有足够的认识。他知道，即使是最邪恶的人，只要愿意悔改、改变自己的道路，上帝仍会向他们施怜悯。

Listen again to the movement of the passage:请再听一遍这段经文的推进和节奏：

> Now the word of the Lord came to Jonah the son of Amittai, saying,

耶和华的话临到亚米太的儿子约拿，说：

> 'Arise, go to Nineveh, that great city, and call out against it,

“你起来，往尼尼微大城去，向其中的居民宣告，

> for their evil has come up before me.'

因为他们的恶已经达到我面前。”

> But Jonah rose to flee to Tarshish from the presence of the Lord.

约拿却起来，逃往他施，要躲避耶和華的面。

> He went down to Joppa

他下到约帕，

> and found a ship going to Tarshish.

在那里找到一艘开往他施的船。

> So he paid the fare

于是他付了船费，

> and went down into it,

下到船里，

> to go with them to Tarshish,

要和船上的人一同前往他施，

> away from the presence of the Lord.”**

逃离耶和華的面。

The divine imperative is issued in verse one -***“Arise, go to Nineveh.”**

第一节发出的是一道来自上帝的命令：“起来，往尼尼微去。”

The writer presents it like an order from a great king given to a messenger.

作者把这句话写得像一位大君王向祂的使者颁下命令。

But Jonah runs...Jonah does not run because he does not know God. He runs because he knows God too well.但约拿却逃跑了.....约拿逃跑，不是因为他不认识上帝；他逃跑，恰恰是因为他太了解上帝。

This is where the story begins to search us. Most of us do not think of ourselves as people who run from God. We still believe. We still worship. We still know the right words. But when God asks us to forgive someone, to love someone, to serve someone, to cross a boundary, to move toward someone we would rather avoid — suddenly we discover how much resistance is still in us.

故事从这里开始反过来审视我们。我们大多数人都不会认为自己是逃离上帝的人。我们仍然相信，仍然敬拜，也仍然会说那些正确的话。但当上帝要我们饶恕一个人、爱一个人、服事一个人、跨越一道界限，或走近一个我们宁愿躲开的人时，我们才突然发现，自己里面原来还有这么多抗拒。

Notice the construction of verse three. The writer wants to make it very clear that Jonah intentionally disobeyed God by doing exactly the opposite of what God commanded.

请留意第三节的写法。作者要我们清清楚楚地看见：约拿是有意违背上帝的，因为他所做的，正好与上帝所吩咐的完全相反。

There are 5“ he” pronouns in this verse.这一节经文里，“他”一共出现了五次。

He went down.;He found a ship.;He paid its fare.他下去了；他找到一艘船；他付了船费。

He went down into it.;He went to Tarshish.他下到船里；他前往他施。

Jonah is not confused. Jonah is not uncertain. Jonah is not asking for clarification....Jonah is running.

And the pronouns are telling. It’s all about Jonah.

约拿不是困惑，也不是不确定。他不是等在等上帝讲得更清楚一点.....约拿是在逃跑。而这一连串的“他”，已经说明了一切：整个决定，都是围绕着约拿自己。

He is going to Tarshish — a place as far away from Nineveh as possible.

他要去他施——一个离尼尼微远得不能再远的地方。

The word “presence” in the ESV comes from the Hebrew word **paneh** — פָּנֶה — meaning “face.” That is an important word because it is a metaphor illustrating God’s relationship with Jonah, and with us, as something upfront and personal.

英文 ESV 译本把这个词译作“同在”（presence）；它来自希伯来文 paneh——פָּנֶה——意思是“脸”或“面”。这是一个很重要的词，因为它用一个形象的比喻告诉我们：上帝与约拿、也与我们的关系，是面对面、直接而亲密的关系。

In infancy, as our eyes gradually focus, the face becomes one of the first things we see. By means of the parental face, we come to know ourselves as ourselves. In its expressions, we learn our place in the world. In the face, we acquire trust and affection — or, in some terrible cases, rejection and abuse. Our formative years are spent looking up into a face, and we grow up toward what we are looking up to.

婴儿的眼睛渐渐能够对焦时，人的脸往往是他们最先看清楚的事物之一。我们透过父母的脸，开始认识自己是谁；从他们脸上的表情，我们学习自己在这个世界上的位置。我们从一张脸上得到信任和爱——或者，在一些令人心碎的情形中，感受到拒绝和伤害。我们的成长岁月，是仰望着一张脸度过的；而我们最终会朝着自己长久仰望的方向成长。

So why would anyone want to run — not walk, not turn around, but run — from the warm, intimate, worshipping, attention-receiving presence of God?

那么，为什么有人会想要逃离——不是慢慢走开，不是转身离去，而是拼命逃离——上帝那温暖、亲密、配得敬拜、又专注看顾我们的同在呢？

I want to suggest two observations from our text.我想从这段经文提出两个观察。

1. When our agenda becomes more important than God's.

一、当我们的计划比上帝的心意更重要时，我们会逃离上帝。

1 Now the word of the LORD came to Jonah the son of Amittai, saying, 2 “Arise, go to Nineveh, that great city, and call out against it, for their evil has come up before me.” 3 **BUT** Jonah rose to flee to Tarshish from the presence of the LORD

1 耶和華的話臨到亞米太的儿子约拿，说：2“你起来，往尼尼微大城去，向其中的居民宣告，因为他们的恶已经达到我面前。”3 可是，约拿却起来，逃往他施，要躲避耶和華的面。

As mentioned, Jonah served the Northern Kingdom, and was a quite successful prophet for that kingdom. So Jonah was very familiar with the political climate of the day.

刚才提过，约拿在北国服事，而且是一位相当成功的先知。因此，他对当时的政治局势一定非常熟悉。

He would have known that the Ninevites — these godless, idol-worshipping, violence-prone people — were in the process of becoming the most powerful nation in the ancient world. Their emergence as a world power would threaten the very existence of Israel.

他一定知道，尼尼微人——这些不敬畏上帝、拜偶像、充满暴力的人——正在崛起，成为古代世界最强大的国家。他们成为世界强权，也会直接威胁以色列的生存。

If God did not destroy Nineveh, Nineveh could one day destroy everything Jonah had tried to rebuild under Jeroboam II. We can find his story in 2 Kings 14:23-25

如果上帝不毁灭尼尼微，有一天尼尼微就可能毁掉约拿在耶罗波安二世统治下努力重建的一切。我们可以在列王纪下 14 章 23 至 25 节读到这段历史。

Jonah could not be more pleased that evil Nineveh has caught the notice of God. He knew that if they continued in their wickedness, God would have to judge them even destroy them. In fact, he was counting on it.

当邪恶的尼尼微终于引起上帝的注意时，约拿一定非常高兴。他知道，如果他们继续作恶，上帝就必审判他们，甚至毁灭他们。事实上，约拿正盼着这件事发生。

But he also knew that God was merciful and compassionate, slow to anger and abounding in love...- in fact that was his explanation for running in chapter 4:2. And He knew that if Nineveh by some miracle would repent, God would spare them...

但约拿也知道，上帝有怜悯、有恩典，不轻易发怒，并且有丰盛的慈爱.....事实上，这正是他在第 4 章 2 节解释自己为什么逃跑的原因。他知道，只要尼尼微奇迹般地悔改，上帝就会赦免他们。

This is the sad thing about disobedience: disobedience often comes clothed in the garments of good reason.悖逆最令人悲哀的地方就在这里：悖逆往往披着“很有道理”的外衣。

The worst acts of disobedience are often premeditated. We have had time to think about it. Time to justify it. Time to convince ourselves that we are doing the right thing.

最严重的悖逆，往往不是一时冲动，而是经过深思熟虑的。我们有时间去盘算，有时间替自己辩护，也有时间不断说服自己：我做的才是对的。

And so Jonah runs — not because he does not know what God wants, but because he knows all too clearly what God wants. 所以约拿逃跑了一不是因为他不知道上帝要什么，而是因为他太清楚上帝要什么。

But for Jonah, what he wanted was more important as the 5 “he” pronouns emphasized in verse 3.

但对约拿来说，他自己想要的，比上帝想要的更重要。第三节反复出现的五个“他”，正强调了这一点。

And friends, this is not only Jonah’s story. This is often our story too.

朋友们，这不只是约拿的故事；很多时候，这也是我们的故事。

We may not say it out loud, but sometimes we too have people we do not want God to bless. We have people we do not want God to forgive. We have people we feel should be judged, exposed, humbled, or removed.

我们也许不会把它说出口，但有时候，我们心里也有一些人，是我们不希望上帝赐福的；有一些人，是我们不希望上帝饶恕的；还有一些人，我们认为他们应该受审判、被揭露、被羞辱，甚至被除掉。

Sometimes our anger is understandable. Sometimes our pain is real. Sometimes what was done to us really was wrong.

有时候，我们的愤怒是可以理解的；有时候，我们的痛苦是真实的；有时候，别人对我们所做的，的确是错的。

But pain can become dangerous when it becomes the lens through which we see God. Fear can become dangerous when it becomes more powerful than obedience. And even our love for our people, our church, our nation, our tribe, our family, or our cause can become dangerous when it becomes more important than God’s heart.

但当痛苦成为我们看上帝的唯一镜片时，痛苦就会变得危险；当恐惧的力量大过顺服时，恐惧就会变得危险。甚至我们对自己的民族、教会、国家、群体、家庭或某项事业的爱，一旦比上帝的心更重要，也会变得危险。

Jonah wanted a God who would defend Israel but God revealed Himself as the God who also had mercy for Nineveh. And so Jonah ran because he felt that his agenda for Israel was more important than God’s.

约拿想要的是一位保护以色列的上帝；但上帝显明，祂也是一位愿意怜悯尼尼微的上帝。约拿之所以逃跑，是因为他认为自己为以色列所定的计划，比上帝的心意更重要。

2. We run from God when we seek to please ourselves

二、当我们只求取悦自己时，我们会逃离上帝。

So he paid the fare and went down into it, to go with them to Tarshish, away from the presence of the LORD. 于是他付了船费，下到船里，要和他们一同前往他施，逃离耶和华的面。

Where do we run when we begin to run from God? Tarshish....What is Tarshish?

当我们开始逃离上帝时，会逃到哪里去呢？他施.....他施究竟是一个怎样的地方？

Ancient literature does not tell us exactly where Tarshish was located, but most probably it was in the coastal areas of either Italy or Spain, near Gibraltar. In any case, it was a city associated with fine products such as gold, silver, ivory, and exotic animals. First Kings 10:22 tells us that Solomon received many of his fine treasures from Tarshish.

古代文献没有明确告诉我们他施的准确位置，但它很可能位于意大利或西班牙的沿海地区，靠近直布罗陀。无论如何，他施是一座以珍贵商品闻名的城市，那里有黄金、白银、象牙和各种珍奇动物。列王纪上 10 章 22 节告诉我们，所罗门许多珍贵的宝物，都是从他施运来的。

Tarshish was alluring. It promised adventure, glamour, wealth, and an exotic lifestyle — the Club Med of the ancient world— quite a contrast from Nineveh. Nineveh was located on the plains of Mesopotamia. It was hot, dry, dirty, drab, crowded, and famous even then for its violence.

他施充满诱惑。它象征冒险、繁华、财富和异国情调的生活——简直像古代世界的豪华度假村。它与尼尼微形成鲜明对比。尼尼微位于美索不达米亚平原，炎热、干旱、肮脏、灰暗、拥挤，而且当时就已经以暴力闻名。

So understandably, Jonah got up as the Lord commanded — but he did not go where the Lord instructed. He went to Joppa to buy a ticket to the comfortable, exciting, faraway Tarshish.

所以，从人的角度看，约拿的选择似乎不难理解。他照着上帝的吩咐“起来”了——但他没有去上帝叫他去的地方。他到了约帕，买了一张前往舒适、刺激、遥远他施的船票。

After all, what better place could one run to when running away from God?

毕竟，一个人若想逃离上帝，还有什么地方比那里更适合呢？

And again, there is a bit of Jonah in all of us.再一次，我们每个人里面，其实都有一点约拿。

We are all in danger of choosing Tarshish over Nineveh.我们每个人都有选择他施、拒绝尼尼微的危险。

We are all tempted to choose things that make us feel good rather than things that help us do good.

我们都很容易选择那些让自己感觉舒服的事，而不是选择那些真正帮助我们行善的事。

Nineveh means ministry. It is not glamorous. It is often scandalous and humiliating. But it is the very place where God calls people of character to offer the world grace in the middle of life that is often hard, dry, and bitter.

尼尼微代表服事。服事并不光鲜，常常令人难堪，甚至使人受辱。但上帝正是在这种艰难、干涸、苦涩的人生处境中，呼召有品格的人，把祂的恩典带给这个世界。

Nineveh means a life of service. It does not have the glitz of Tarshish. It is not always attractive. It is not always comfortable. But it is where God wants us to work.

尼尼微代表一种服事的人生。它没有他施的光彩，不一定吸引人，也不一定舒适；但那里，正是上帝要我们工作的地方。

Tarshish promises the wandering heart a glitzy life away from the presence of God.

他施向一颗漂泊的心承诺：你可以过一种光鲜亮丽、远离上帝同在的生活。

But the problem is this: most of what we know about Tarshish is imagined rather than true. Even in ancient literature, Tarshish was viewed as a “far-off and sometimes idealized port.” The Semitic scholar Cyrus Gordon says that in the popular imagination, it became “a distant paradise.” Eugene Peterson writes that Tarshish is like the long-lost fabled paradise city of Shangri-La. In other words, Tarshish symbolizes a place or situation that exists only in one’s fantasies.

但问题是：我们对他的想象，大多并不真实。即使在古代文献中，他施也被看作“一个遥远、有时被理想化的港口”。闪族语言学者赛勒斯·戈登说，在大众的想象中，它成了“遥远的乐园”。尤金·毕德生写道，他施就像传说中早已失落的世外桃源——香格里拉。换句话说，他施象征一个只存在于我们幻想中的地方或处境。

The reality — the real stuff of life — is Nineveh.真正的现实——人生真实的内容——是在尼尼微。

But choosing Nineveh means choosing a life of service, self-sacrifice, suffering, and love. It means offering grace, forgiveness, and hope to people whom we do not agree with, to people whom we look down on - even to people we may despise.

但选择尼尼微，就是选择服事、舍己、受苦和爱；就是把恩典、饶恕和盼望，带给那些与我们意见不同的人，带给那些我们看不起的人，甚至带给那些我们心里厌恶的人。

Why do we run from the warm, intimate, worshipping, attention-receiving presence of God? We run when we seek to please ourselves rather than please God.

为什么我们会逃离上帝那温暖、亲密、配得敬拜、又专注看顾我们的同在呢？因为我们更想取悦自己，而不是讨上帝喜悦。

But in defence of Jonah, I understand why he would rather go to Tarshish than Nineveh. Nineveh is a difficult place with difficult people.

不过，替约拿说一句话，我也能理解他为什么宁愿去他施，而不愿去尼尼微。尼尼微是一个艰难的地方，那里住着一群难以相处的人。

In Nineveh, we have to participate in the hard work of redemption. We have to forgive others. We have to seek their well-being. We have to desire mercy for people who may not yet know how deeply they need mercy.

在尼尼微，我们必须投身于救赎那艰苦的工作。我们必须饶恕别人，寻求他们的益处，也必须盼望那些还不知道自己多么需要怜悯的人，能够真正得到怜悯。

It would be easier if these were nicer people.要是这些人可爱一点，事情当然会容易得多。

But what about my unfair boss?但我那个不公平的老板呢？

My selfish brother or sister?我那个自私的兄弟或姐妹呢？

My controlling mother?我那个凡事都要控制的母亲呢？

My angry father?我那个动不动就发怒的父亲呢？

My cheating husband or wife?那个对婚姻不忠的丈夫或妻子呢？

The friend who betrayed me?那个曾经出卖我的朋友呢？

What about these people? They do not deserve it. And that is exactly where grace becomes difficult.

这些人怎么办？他们不配。也正是在这里，恩典变得如此艰难。

God's call to serve in Nineveh is hard. It is hard to be gracious. It is hard to be merciful to enemies who show no mercy. It is hard to love those who hate you. It is hard to forgive those who hurt you. It is not easy to love your enemy...

上帝呼召我们到尼尼微服事，真的很难。以恩慈待人很难；怜悯那些毫无怜悯的仇敌很难；去爱恨我们的人很难；饶恕伤害我们的人也很难。爱仇敌，从来都不容易。

It is easier to run away and not face the painful process of dying to what we want and living to what God wants. It is easier to run away from God and please ourselves instead.

逃走当然比较容易，因为我们就不必面对那个痛苦的过程：向自己的欲望死，转而为上帝的的心意而活。逃离上帝、取悦自己，总是比较容易。

So before we judge Jonah too harshly, we need to take a serious look at our own hearts. My heart. Your heart. Our hearts.

所以，在我们太快定约拿的罪以前，必须认真地看看自己的心。我的心，你的心，我们共同的心。

Are there people in your life that you feel do not deserve to be forgiven?

你的生命中，有没有一些人，你觉得他们根本不配得到饶恕？

Are there people in our sphere of influence that we feel we cannot welcome?

在我们能够影响的人当中，有没有一些人，是我们觉得无法欢迎、无法接纳的？

Are there people we would rather God judge than heal?

有没有一些人，我们宁愿上帝审判他们，也不愿上帝医治他们？

Where is Tarshish in your life? Where is Nineveh?你生命中的他施在哪里？你的尼尼微又在哪里？

Where is the place God is calling you to go, but you have been quietly, politely, maybe even religiously, going in the opposite direction?

上帝正在呼召你走向哪个地方，而你却一直安安静静、客客气气，甚至带着宗教的外表，朝着相反的方向走？

Friends, the grace of God is beautiful when we receive it. But grace can at times become offensive when God asks us to offer it to others.

朋友们，当我们领受上帝的恩典时，恩典是何等美丽；但当上帝要我们把同样的恩典给别人时，恩典有时却会冒犯我们，甚至令我们反感。

And this is where Jonah confronts us.约拿的故事，就在这里迎面挑战我们。

Because Jonah did not run from God because he believed God was harsh. Jonah ran because he believed God was merciful.

因为约拿逃离上帝，不是因为他认为上帝严厉无情；约拿逃跑，是因为他相信上帝满有怜悯。

But here is the good news: Jonah may run from God, but God does not run from Jonah. Jonah flees from the presence of the Lord, but the Lord follows him into the storm. In the Jonah story we discover that God's grace is not only for Nineveh. God's grace is also for Jonah and people like Jonah

但好消息是：约拿也许逃离上帝，上帝却没有离开约拿。约拿躲避耶和华的面，耶和华却跟着他进入风暴。约拿的故事让我们看见，上帝的恩典不只是为尼尼微预备的；上帝的恩典也是为约拿，以及所有像约拿一样的人预备的。

And that may be the most uncomfortable and comforting truth in this passage.

这也许正是这段经文中，最令人不安、却也最安慰人的真理。

God has grace for wicked cities. But God also has grace for stubborn prophets. God has grace for violent people who need to repent. But God also has grace for religious people who need to repent of their lack of mercy. God has grace for rebels out there. And God has grace for the rebel still hiding in here.

上帝有恩典给邪恶的城市，也有恩典给顽固的先知；上帝有恩典给那些需要悔改的暴力之人，也有恩典给那些必须为自己缺乏怜悯而悔改的宗教人士。上帝有恩典给外面那些悖逆的人，也有恩典给那个仍然躲藏在我们里面的悖逆者。

So today, the invitation of this passage is not simply, "Do not be like Jonah."

因此，今天这段经文给我们的邀请，并不只是：“不要像约拿。”

That would be too easy. 那样的结论，太容易了。

The invitation is deeper than that. 这份邀请，比那更深。

The invitation is to let God **expose the Jonah in us** — the part of us that wants mercy for ourselves but judgment for others, the part of us that wants God's blessing but not God's command, the part of us that wants Tarshish when God is calling us to Nineveh.

上帝邀请我们，让祂揭露我们里面的约拿——那个只想自己得怜悯、却要别人受审判的部分；那个只想要上帝的祝福、却不想听从上帝命令的部分；那个当上帝呼召我们去尼尼微时，仍然一心向往他施的部分。

And then, having exposed us, God invites us not into shame, but into grace.

而当上帝把这一切显明出来以后，祂不是把我们带进羞耻，而是把我们带进恩典。

So maybe the call for us this morning is simply this: Stop running. Stop running from the God whose face is turned toward you in mercy.

所以，也许今天早上，上帝给我们的呼召很简单：不要再逃了。不要再逃离那位以怜悯转脸看着你的上帝。

Stop running from the God who knows your fear, your anger, your disappointment, your hurt, and your reluctance — and still calls you.

不要再逃离那位知道你的恐惧、愤怒、失望、伤痛和不情愿，却仍然呼召你的上帝。

Stop running from the God who is more gracious than you imagined, more merciful than you wanted, and more faithful than you deserve.

不要再逃离那位比你所想象的更有恩典、比你所希望的更有怜悯、也比你所配得的更加信实的上帝。

Turn again toward His face. 再次转向祂的面。

Because the face of God is not the face of a God who delights in crushing runaway prophets.

因为上帝的面，不是一张以击垮逃跑先知为乐的脸。

It is the face of the Father who comes after His children. 那是天父追寻祂儿女的面。

It is the face of the Saviour who loved His enemies, forgave His betrayers, prayed for those who crucified Him, and went into the deepest Nineveh of human sin and suffering so that rebels like us could come home.

那也是救主的面：祂爱自己的仇敌，饶恕出卖祂的人，为钉祂十字架的人祷告；祂走进人类罪恶与痛苦最深的“尼尼微”，好让像我们这样的悖逆者能够回家。

And when we finally stop running, we may discover that the grace we resisted is the very grace that saves us. Amen!

当我们终于停止逃跑时，也许会发现：我们曾经抗拒的那份恩典，正是拯救我们的恩典。阿们！