

The Consequences of a Disobedient Life

悖逆人生的后果

Jonah 1:4-12 | Hope for the Wayward

约拿书 1:4-12 | 迷失者仍有盼望

Good morning, friends. We are continuing our series from the book of Jonah, which I have entitled, “Hope for the Wayward.” Last week we met Jonah, the wayward prophet. God called him to go to Nineveh because the wickedness of that city had risen before Him. God saw where the people of Nineveh were heading, and in mercy He sent His prophet to warn them.

各位弟兄姐妹，早安。今天我们继续《约拿书》的讲道系列，我给这个系列起的题目是“迷失者仍有盼望”。上个星期，我们认识了约拿——这位偏离了神道路的先知。神呼召他去尼尼微，因为那座城的罪恶已经达到神面前。神看见尼尼微人正走向灭亡，所以祂出于怜悯，差遣先知去警告他们。

But Jonah did not want Nineveh to receive mercy. Nineveh was the capital of the Assyrian Empire, a nation notorious for cruelty and violence. Jonah knew what the Assyrians had done, and he feared what they might yet do to his own people. So when God told him to go east to Nineveh, Jonah went west to Joppa, boarded a ship, and headed toward Tarshish—the opposite direction.

可是，约拿并不希望尼尼微得到怜悯。尼尼微是亚述帝国的首都，而亚述以残暴和暴力闻名。约拿知道亚述人过去做过什么，也担心他们将来会怎样伤害自己的同胞。所以，当神吩咐他往东去尼尼微时，约拿却往西去了约帕，上了船，向他施出发——完全相反的方向。

Jonah’s disobedience was not impulsive. It was deliberate. He believed that if he refused to preach, Nineveh might never repent; and if Nineveh did not repent, perhaps God would judge them. Jonah was not simply running from a difficult assignment. He was resisting the mercy of God.

约拿的悖逆不是一时冲动，而是经过考虑的选择。他心里想：只要我不去传讲，尼尼微人也许就不会悔改；他们若不悔改，神或许就会审判他们。约拿不只是在逃避一项艰难的任务，他其实是在抗拒神的怜悯。

Yet although Jonah ran from God, God did not give up on Jonah. Verse 4 tells us, “But the LORD hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up.” Jonah had chosen a ship to escape the presence of God, but God met him on the sea.

可是，约拿虽然逃避神，神却没有放弃约拿。第四节告诉我们：“然而耶和华使海中起大风，海就狂风大作，甚至船几乎破坏。”约拿选择坐船，想逃离神的面；但神就在海上找到了他。

C. S. Lewis once wrote, “We may ignore, but we can nowhere evade, the presence of God.” Jonah could change his location, but he could not leave God behind. And now his private rebellion had become a public storm.

鲁益师曾经写道：“我们可以忽略神，却无论到哪里都逃不过神的同在。”约拿可以改变地点，却不能把神留在身后。如今，他个人里面的悖逆，已经变成了一场众人都要面对的风暴。

The sailors were experienced men. They understood the sea, but this storm was beyond their skill. They threw their cargo overboard, and each man cried out to his own god. Their livelihood was disappearing into the waves, but in that moment they discovered that life was more precious than cargo.

这些水手都是有经验的人，他们熟悉大海；可是这场风暴已经超出了他们的能力。他们把货物一件一件丢进海里，又各自向自己的神呼求。赖以维生的货物正在浪中消失，但在那一刻，他们终于明白：生命比货物更宝贵。

Tim Keller makes an important observation in *The Prodigal Prophet*: “Human beings were not created to stand alone. We must get our significance and security from something of ultimate value outside of us.” That is why, when human ability fails, people instinctively reach beyond themselves. The sailors prayed because they knew they could not save themselves.

提摩太·凯勒在《浪子的先知》中有一个很重要的观察：“人并不是被造来孤立生活的。我们的价值感和安全感，必须建立在我们以外、一个具有终极价值的对象上。”所以，当人的能力到了尽头，人自然会向自己以外寻求帮助。水手们祷告，是因为他们知道自己救不了自己。

Everyone on the ship was awake. Everyone was afraid. Everyone was praying—except Jonah. The prophet of the living God was asleep below deck. His disobedience had affected not only his direction; it had affected his heart.

船上的人全都醒着，全都害怕，也全都在祷告——只有约拿例外。那位认识永生神的先知，却在船舱下面沉睡。约拿的悖逆不只改变了他前进的方向，也改变了他的内心。

From this passage, I want us to consider three consequences of a disobedient life: indifference to the suffering of others, prayerlessness, and self-deception.

从这段经文里，我想和大家思想悖逆人生所带来的三个后果：第一，对别人的痛苦变得冷漠；第二，不再祷告；第三，陷入自我欺骗。

1. Disobedience Can Make Us Indifferent to the Suffering of Others

一、悖逆会使我们对别人的痛苦变得冷漠

1:4 But the LORD hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up. 5 Then the mariners were afraid, and each cried out to his god. And they hurled the cargo that was in the ship into the sea to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down and was fast asleep

然而耶和華使海中起大风，海就狂风大作，甚至船几乎破坏。水手便惧怕，各人哀求自己的神。他们将船上的货物抛在海中，为要使船轻些。约拿已下到底舱，躺卧沉睡

Jonah was the one running from God, but the sailors were the ones fighting the storm. Jonah disobeyed, but everyone on the ship was placed in danger. He was out of the will of God, and innocent people were being drawn into the consequences of his rebellion.

逃避神的是约拿，可是在风暴中拼命挣扎的却是水手。悖逆的是约拿，可是整艘船上的人都陷入危险。他偏离了神的旨意，无辜的人却被卷进了他悖逆所带来的后果。

This is one of the clearest lessons in the passage: our sin is never entirely private. We may tell ourselves, “This is my life. I am not hurting anyone.” But that is rarely true. We live in families, churches, workplaces, friendships, and communities. Our choices create ripples, and sometimes those ripples become waves that strike people who had no part in our original decision.

这是这段经文最清楚的功课之一：我们的罪从来不只是个人的事。我们也许对自己说：“这是我的人生，我又没有伤害任何人。”可是，这种说法很少是真的。我们活在家庭、教会、职场、友谊和群体之中。我们的选择会激起涟漪，而这些涟漪有时会变成巨浪，冲击那些根本没有参与我们决定的人。

A rebellious child can break a parent’s heart. An unfaithful spouse can wound an entire family. An angry person can fill a home with fear. A selfish leader can divide a church. A bitter person can poison relationships for years. Disobedience is like an explosion: the person who lights the fuse is not the only one harmed.

一个悖逆的孩子，会伤透父母的心；一个对婚姻不忠的人，会伤害整个家庭；一个常常发怒的人，会让家里充满恐惧；一个自私的领袖，会使教会分裂；一个心怀苦毒的人，甚至可以多年破坏人与人之间的关系。

不顺服就像一场爆炸——点燃导火线的人，绝不是唯一受到伤害的人。

The sailors were simply doing their work. They had accepted a passenger and were taking him to his destination. Yet because Jonah entered their ship in rebellion, they were caught in a storm they did not create. They lost their cargo, their security, and nearly their lives.

这些水手本来只是在做自己的工作。他们接了一位乘客，要把他送到目的地。可是，因为约拿带着悖逆上了他们的船，他们就被卷进一场不是自己造成的风暴。他们失去了货物，失去了安全感，也几乎失去了性命。

Meanwhile, Jonah slept. 可是与此同时，约拿却在睡觉。

That detail is not incidental. Jonah’s anger toward Nineveh had hardened his heart toward the Ninevites. Now that same hardness appeared toward the sailors. When we train our hearts to withhold compassion from one group of people, that hardness rarely remains contained. Eventually it shapes how we may respond to others as well.

这个细节绝不是偶然的。约拿对尼尼微的愤怒，使他的心对尼尼微人变得刚硬。如今，同样的刚硬也出现在他对水手的态度上。当我们习惯不向某一群人施怜悯时，这种刚硬很少会只停留在那里。慢慢地，它会影响我们怎样对待其他人。

The danger of cherished anger is that we think we can control it. We tell ourselves that our resentment is directed only toward the people who deserve it. But resentment does not stay in one room of the heart. It spreads. It makes us less tender, less attentive, and less able to see the pain around us.

紧抓着怒气不放的危险，就在于我们以为自己能够控制它。我们告诉自己：“我的怨恨只是针对那些该受的人。”可是，怨恨不会只停留在心里的一个房间。它会不断蔓延，使我们越来越不温柔，越来越不留心，也越来越看不见身边人的痛苦。

So this passage asks us a difficult question: Who is carrying the cost of my disobedience? Who is being forced to fight a storm that my choices helped create? Who is losing peace, trust, security, or joy because I refuse to listen to God?

所以，这段经文向我们提出一个很难回答的问题：谁正在替我的悖逆付代价？谁被迫面对一场由我的选择引起的风暴？因为我不肯听从神，谁正在失去平安、信任、安全感，甚至喜乐？

God does not expose our sin merely to shame us. He exposes it to awaken us and to prevent further harm. His conviction is an act of mercy. He wants us to see what our disobedience is doing before the damage becomes greater.

神揭露我们的罪，不只是为了羞辱我们。祂这样做，是要唤醒我们，也要阻止更大的伤害发生。神的责备本身就是怜悯。祂要我们在损害变得更严重以前，看清楚自己的悖逆正在造成什么后果。

2. Disobedience Can Lead to Prayerlessness

二、悖逆会使我们停止祷告

Verse 5 says, “But Jonah had gone down into the inner part of the ship and had lain down and was fast asleep.”

第五节说：“约拿却下到底舱，躺卧沉睡。”

Years ago, a man I knew, who described himself as an atheist, phoned me and asked me to pray. His wife was giving birth, and it appeared that the baby might not survive. Human resources had reached their limit, and prayer was the only thing left. When we come to the end of ourselves, we begin to look beyond ourselves for help.

很多年前，我认识一个自称是无神论者的人。有一天，他打电话给我，请我为他祷告。他的太太正在生产，婴儿看来可能保不住。人的方法已经走到尽头，剩下的似乎只有祷告。当我们来到自己的尽头，往往才开始抬头，向自己以外寻求帮助。

Prayer is deeply human. Sailors pray. Prisoners pray. Soldiers pray. People who have ignored God for years sometimes pray when the doctor gives them bad news. Even those who claim not to believe may cry out when every other door has closed.

祷告其实是很深的人性反应。水手会祷告，囚犯会祷告，士兵也会祷告。一个多年不理睬神的人，当医生告诉他坏消息时，也可能开始祷告。甚至那些口里说自己不相信神的人，当所有的门都关上时，也可能呼求。

That is what makes this passage so surprising. The pagan sailors were praying, but Jonah, the prophet, was not. The people who did not know the true God were crying out for mercy, while the man who knew God was silent. 这正是这段经文令人惊讶的地方。外邦水手在祷告，先知约拿却没有祷告。不认识真神的人正在呼求怜悯，真正认识神的人反而一言不发。

The Hebrew word used for Jonah’s sleep describes a deep, heavy sleep. It is related to the word used in Genesis 2:21, when God caused Adam to fall into a deep sleep. It describes someone who is completely unaware of what is happening around him—almost like a patient under anaesthetic.

原文用来形容约拿睡眠的希伯来字，是指一种很深、很沉的睡眠。它和创世记二章二十一节所用的字有关；在那里，神使亚当沉沉地睡了。这个字描写一个人完全不知道周围发生了什么，就像病人在麻醉之下一样。

Prayerlessness can become a kind of spiritual anaesthetic. It is more than forgetting to say our prayers. It is a gradual loss of sensitivity to the presence of God, the needs of others, the consequences of our choices, and the true condition of our hearts. We become spiritually numb.

不祷告，有时会变成一种属灵的麻醉。它不只是我们偶尔忘了祷告，而是我们渐渐失去感觉：感觉不到神的同在，看不见别人的需要，不在意自己选择的后果，也认不清自己内心真实的光景。我们的灵性会慢慢麻木。

Prayer is essential because it moves us out of our small, self-centred world and brings us into the presence of God. Prayer reminds us that we are not the centre of the universe. It reminds us that we are not in control. Prayer is not merely asking God to bless our plans; it is allowing God to search our hearts and redirect our lives.

祷告之所以不可缺少，是因为祷告把我们从小、以自我为中心的世界里带出来，把我们带到神面前。祷告提醒我们：我们不是宇宙的中心，也不是一切都在我们的掌握之中。祷告不只是求神祝福我们的计划，而是容许神监察我们的心，重新调整我们人生的方向。

Now picture the scene. The captain goes below deck, finds Jonah sleeping, and says, “What do you mean, you sleeper? Arise, call out to your god!”

请大家想象当时的画面。船长走到船舱下面，看见约拿正在睡觉，就对他说：“你这沉睡的人哪，为什么这样呢？起来，求告你的神！”

Do you hear the irony? A pagan captain had to awaken a prophet and tell him to pray. The man who should have been spiritually leading others had to be corrected by someone who did not even know the Lord.

你听见这里的讽刺了吗？一个不认识真神的船长，竟然要去叫醒一位先知，提醒他祷告。本来应该在属灵上带领别人的人，反而要被一个不认识主的人纠正。

The captain's words also echo God's original command. God had said to Jonah, "Arise, go to Nineveh." Now the captain says, "Arise, call out to your god." Jonah refused to arise in obedience, so God used a storm and an unbelieving sailor to repeat the command.

船长的话,也让人想起神起初给约拿的命令。神曾对约拿说：“起来，往尼尼微去。”如今船长对他说：“起来，求告你的神。”约拿拒绝起来顺服,所以神就借着一场风暴和一位不信的水手，再一次向他发出同样的呼唤。God sometimes uses unexpected voices to wake us. He may speak through a spouse, a child, a friend, a doctor, a crisis, or even someone who does not share our faith. Pride makes us examine the messenger so that we can avoid the message. Wisdom asks whether God may be speaking truth through that person.

神有时会用我们意想不到的声音来唤醒我们。祂可能借着配偶、孩子、朋友、医生、危机，甚至一个和我们信仰不同的人向我们说话。骄傲会让我们挑剔传话的人，好叫我们可以逃避那句话；智慧却会问：神会不会正在借着这个人对我说真话？

Where have we fallen asleep spiritually? What suffering have we stopped seeing? What truth have we stopped hearing? What prayer have we avoided because we already suspect what obedience will require—and we do not like it?

我们在哪些地方已经属灵沉睡了？我们不再看见谁的痛苦？我们不再听见什么真理？我们逃避了哪一个祷告，只因为我们心里已经隐约知道顺服将会要求什么，而我们并不喜欢？

3. Disobedience Can Produce Spiritual Self-Deception

三、悖逆会带来属灵的自我欺骗

When the sailors cast lots, the lot fell on Jonah. They questioned him, and Jonah replied, "I am a Hebrew, and I fear the LORD, the God of heaven, who made the sea and the dry land."... 12a. Pick me up and hurl me into the sea; then the sea will quiet down for you...

水手掣签，结果掣出约拿来。他们追问约拿，约拿回答说：“我是希伯来人。我敬畏耶和华，那创造沧海旱地之天上的神。…12 他对他们说：“你们将我抬起来，抛在海中，海就平静了…”

Jonah's theology was correct. God is the Lord of heaven. He made the sea and the dry land. Jonah knew the right words. Yet his behaviour contradicted everything he confessed. He claimed to fear the God who made the sea while using the sea to flee from Him.

约拿的神学完全正确。神是天的主，海和旱地都是祂所创造的。约拿知道正确的说法，可是他的行为却和他的信仰宣告完全相反。他口里说敬畏那位创造大海的神，行动上却利用大海逃避祂。

Jonah was right about God, but he was not right with God. 约拿对神的认识是对的,可是他和神的关系却不对。That is the danger of spiritual self-deception. It does not always cause us to deny the truth. Sometimes it allows us to affirm the truth while avoiding its demands. We can know Scripture, attend worship, defend sound doctrine, and use the language of faith while our hearts remain unsundered.

这就是属灵自我欺骗的危险。它不一定叫我们否认真理；有时候，它让我们口里承认真理，心里却逃避真理对我们的要求。我们可以熟悉圣经、参加敬拜、维护纯正教义，也会说一整套属灵的话，可是我们的心仍然没有降服。

Knowledge can make us look spiritually healthy even while we are moving away from God. Religious language can become camouflage. We learn how to describe faith without actually living by faith.

知识可以让我们看起来很属灵，即使我们实际上正在离神越来越远。宗教语言也可能变成一种伪装。我们学会怎样谈论信心，却没有真正凭信心生活。

Jonah began by saying, "I am a Hebrew." That statement was true, but it also reveals where his deepest loyalty may have rested. His national identity had become more important to him than his calling as a servant of God. He loved his own people, but that love had become distorted into hatred for their enemies.

约拿一开口就说：“我是希伯来人。”这句话没有错，却也显露出他最深的忠诚可能放在哪里。他对民族的认同，已经比他作神仆人的呼召更重要。他爱自己的同胞，可是这种爱已经扭曲成对仇敌的仇恨。

There is nothing wrong with loving our family, our culture, or our country. The problem begins when any loyalty outranks obedience to God. At that point, religion can be used to defend the very attitudes God is confronting.

爱自己的家庭、文化和国家，本身并没有错。问题是，当任何一种忠诚被放在顺服神之上时，宗教就可能被我们利用，来维护那些神正在责备和拆毁的态度。

The sailors asked Jonah, "What shall we do to you, that the sea may quiet down for us?" Jonah answered, "Pick me up and hurl me into the sea; then the sea will quiet down for you, for I know it is because of me that this great tempest has come upon you."

水手问约拿：“我们当向你怎样行，使海浪平静呢？”约拿回答：“你们将我抬起来，抛在海中，海就平静了；我知道你们遭这大风，是因我的缘故。” - 约拿的壮举，不是吗？

At first, Jonah's answer sounds noble. He seems willing to sacrifice himself to save the crew. But look more carefully. Jonah admits that the storm is his fault, yet his solution is incorrect - he still does not repent. He was willing to sacrifice his own life rather than be part of God's mercy toward a people he despised. He does not ask the sailors to turn the ship around. He does not pray for mercy. He does not say, "Take me back so I can obey God and go to Nineveh." He would rather be thrown into the sea than surrender to the call of God. Hiding behind the heroic facade of saving the ship and its crew was a rebellious heart. For Jonah, death has become more acceptable than surrender.

乍听之下，约拿的回答似乎很高尚。他好像愿意牺牲自己，来拯救船上的人。但如果我们仔细一点看，就会发现事情并不是这么简单。约拿虽然承认这场风暴是因他而起，但他所提出的解决办法却是错的——因为他仍然不肯悔改。他宁愿牺牲自己的生命，也不愿参与上帝向他所憎恨的尼尼微人施怜悯的工作。

他没有请水手把船掉头，也没有向上帝祈求怜悯。他更没有说：“请把我送回去，让我顺服上帝，前往尼尼微。”他宁愿被扔进大海，也不愿降服在上帝的呼召之下。

表面上，他好像很勇敢，愿意牺牲自己来拯救这艘船和船上的人；但隐藏在这副英雄般的外表之下，却是一颗顽固、悖逆、不肯顺服的心。

对约拿来说，死亡竟然比向上帝降服更容易接受。

Recognition is not the same as repentance. We can admit that we are wrong and still refuse to change. We can feel guilty without becoming obedient. We can even punish ourselves and mistake that punishment for repentance.

承认错误，并不等于悔改。我们可以承认自己错了，却仍然拒绝改变；我们可以感到内疚，却仍然不肯顺服；我们甚至可能惩罚自己，然后误以为这种自我惩罚就是悔改。

Jonah's willingness to die looked sacrificial, but underneath it was still rebellion. For Jonah, death had become more acceptable than surrender. He was prepared to lose his life rather than become an instrument of mercy to people he despised.

约拿愿意死，看起来像是一种牺牲；可是在这牺牲之下，仍然隐藏着悖逆。对约拿来说，死亡竟然比降服更容易接受。他宁愿失去性命，也不愿成为神怜悯的器皿，把恩典带给那些他所憎恨的人。

This is how religion can subvert genuine faith. We may offer God sacrifice while withholding obedience. We may do something difficult, impressive, or painful so that we do not have to do the one thing God has actually asked of us.

宗教就是这样破坏真实的信心。我们可以向神献上牺牲，却扣留顺服。我们也可能故意去做一件困难、令人佩服，甚至让自己痛苦的事，只为了逃避神真正要求我们去做的每一件事。

Dietrich Bonhoeffer wrote, "When Christ calls a man, he bids him come and die." But the death Christ calls for is not self-destruction. It is the death of pride, resentment, prejudice, and self-will. Jonah was willing to die physically, but he was unwilling to die to his hatred.

潘霍华写道：“当基督呼召一个人，祂是呼召他来舍命。”但基督所要求的死，并不是自我毁灭，而是让我们的骄傲、怨恨、偏见和自我意志死去。约拿愿意在肉身上死，却不愿意让自己心里的仇恨死去。

Before We Judge Jonah

在我们批评约拿以前

The story leaves Jonah exposed. He is indifferent to suffering, prayerless, spiritually numb, and deceived about his own condition. He knows the truth about God, but his life is moving in the opposite direction.

这个故事把约拿真实的光景完全显露出来。他对别人的痛苦冷漠，他不祷告，他的灵性已经麻木，而且他看不清自己真正的状况。他知道关于神的真理，可是他的人生却朝着完全相反的方向走。

Yet before we judge Jonah too harshly, we should admit that we are often more like him than we want to believe. God's commands can be difficult. It is hard to release anger, surrender prejudice, forgive those who have wounded us, welcome the stranger, love our enemies, and extend dignity to people who are different from us.

可是，在我们太严厉地批评约拿以前，也应当承认：我们常常比自己愿意相信的更像约拿。神的命令有时真的很难。放下怒气很难，舍弃偏见很难，饶恕伤害我们的人很难，接纳陌生人很难，爱我们的仇敌很难，尊重那些和我们不同的人也很难。

It is easier to run than to die to what we want. It is easier to defend ourselves than to let God search us. It is easier to maintain religious language than to practise genuine surrender.

逃跑，往往比放下自己的欲望容易；为自己辩护，往往比让神监察我们容易；维持一套宗教语言，也往往比真正降服容易。

But the easier road of disobedience carries a cost. People we love may be caught in storms they did not create. Our hearts may become less sensitive to God's presence. Prayer may disappear. We may continue saying the right things while becoming blind to the direction in which our lives are moving.

可是，悖逆这条看似容易的路，是有代价的。我们所爱的人，可能被卷入一场不是他们造成的风暴；我们的心可能越来越感觉不到神的同在；祷告可能从生活中消失；我们口里仍然说着正确的话，却渐渐看不见自己的人生正走向哪里。

Obedience Is Better Than Sacrifice

顺服胜于献祭

How, then, should we respond? The words of Samuel to another disobedient servant of God point us in the right direction. King Saul had ignored God's command and then tried to cover his disobedience with religious sacrifice. Samuel said, "What is more pleasing to the LORD: your burnt offerings and sacrifices or your obedience to his voice? Listen! Obedience is better than sacrifice, and submission is better than offering the fat of rams" (1 Samuel 15:22).

那么，我们应该怎样回应呢？撒母耳对另一位悖逆神的仆人所说的话，为我们指明了方向。扫罗王忽略了神的命令，后来又想用宗教献祭来掩饰自己的悖逆。撒母耳对他说：“耶和华喜悦燔祭和平安祭，岂如喜悦人听从他的话呢？听命胜于献祭；顺从胜于公羊的脂油。”（撒母耳记上 15:22）

God is not impressed by religious gestures that are used to avoid surrender. He does not merely want our words, our gifts, or our outward appearance of devotion. He wants our hearts and our lives.

神不会因为我们用宗教行动来逃避降服，就因此感到满意。祂所要的，不只是我们的言语、奉献，或外表敬虔的样子。祂要的是我们的心，也要我们整个人生。

Sometimes God's word is difficult. Obedience may require us to forgive, confess, change direction, release a prejudice, or love someone we would rather avoid. But obedience also brings us back into fellowship with God. It awakens us from spiritual sleep and restores our sensitivity to His voice.

神的话有时并不容易顺服。顺服可能要求我们饶恕、认罪、改变方向、放下偏见，或去爱一个我们宁愿避开的人。可是，顺服也会把我们带回与神相交的关系中，叫我们从属灵的沉睡里醒来，重新听见祂的声音。

Jonah said no and went down into the ship. Jesus faced a far greater and more painful calling, yet in Gethsemane He prayed, "Not my will, but yours, be done." Jonah shows us the consequences of resisting God. Jesus shows us the freedom and faithfulness of surrender.

约拿对神说“不”，然后下到船舱。耶稣面对一个远比约拿更沉重、更痛苦的呼召，却在客西马尼园祷告说：“不要成就我的意思，只要成就你的意思。”约拿让我们看见抗拒神的后果；耶稣却让我们看见，降服所带来的自由和忠诚。

Friends, perhaps the question is not whether we know the truth. Jonah knew the truth. The question is whether the truth we know has brought us to surrender.

弟兄姐妹，也许真正的问题不是我们知不知道真理。约拿知道真理。真正的问题是：我们所知道的真理，有没有把我们带到降服神的地步？

May the Lord search our hearts, awaken us wherever we have become numb, show us who may be carrying the cost of our disobedience, and give us grace to obey His voice. Amen.

愿主监察我们的心，在我们已经麻木的地方唤醒我们；让我们看见，谁正在替我们的悖逆付代价；也求主赐恩典给我们，使我们能够听从祂的声音。阿们。