

“Praying when praying is hard”

“在难以祷告的时候祷告”

Jonah 约拿书 2:5–10

July 19, 2026

Last week, Pastor Lee began our reflection on Jonah's prayer. As he reminded us, Jonah was a successful prophet, yet God still had much to teach him. In my experience, prayer, more than any other spiritual discipline, shapes our inner life and conforms us to the mind of Christ.

上个星期，李牧师带领我们开始思想约拿的祷告。他提醒我们，约拿虽然是一位有成就的先知，但神仍然有许多功课要教导他。按我的体会，在所有属灵操练中，祷告最能塑造我们的内在生命，使我们的心思越来越像基督。

God refuses to give up on Jonah. Even while Jonah is running away, God continues to pursue him. At the end of chapter 1, the LORD provides a great fish to swallow Jonah. There, unable to rescue himself and hemmed in by his circumstances, Jonah finally begins to speak honestly with God. As Pastor Lee pointed out last week, Jonah begins to turn his heart back toward the God from whom he has been running.

神不肯放弃约拿。即使约拿正在逃避，神仍然不断追寻他。第一章结束时，耶和华安排了一条大鱼把约拿吞下去。在那里，约拿无法自救，又被环境四面困住，终于开始诚实地向神说话。正如李牧师上星期所指出的，约拿开始把自己的心转回那位他一直逃避的神。

There are moments in life when prayer comes easily. We pray when the path is clear, our hearts are at peace, and we can see what God is doing.

人生有些时候，祷告很自然。道路清楚，内心平安，我们也看得见神正在做什么，这时祷告并不困难。

But there are other moments when prayer is difficult—when we are afraid, overwhelmed, or suffering because of choices we have made.

但也有一些时候，祷告非常艰难——当我们害怕、被重担压得喘不过气，或正在承受自己错误选择所带来的后果。

Jonah 2 begins in just such a moment. Jonah is not praying from a quiet room or a peaceful sanctuary. He is praying from inside the great fish, surrounded by darkness, cut off from everything familiar, and facing the consequences of his rebellion.

约拿书第二章，就是从这样的处境开始。约拿不是在安静的房间里祷告，也不是在平静的圣所里祷告。他是在大鱼腹中祷告，四周一片黑暗，与一切熟悉的事物隔绝，并且正在面对自己悖逆所带来的后果。

What is remarkable about this prayer is that it is mature in its language and deeply rooted in Scripture. It is not simply a few desperate words thrown together in a crisis.

这篇祷告最令人惊讶的地方，是它的用词相当成熟，而且深深扎根在圣经之中。它并不是人在危急时随口拼凑出来的几句求救话。

Much of Jonah's prayer comes directly from the Psalms. His circumstances have driven him to pray, but they do not dictate the shape of his prayer; Scripture does. As he prays, his mind and heart are reoriented toward God. God, not Jonah, becomes the centre. Mature prayer is God-centred rather than self-centred; it grows out of a deep awareness of God. This does not mean that Jonah is fully transformed—the rest of the book makes that clear—but prayer begins the work of reorienting his heart.

约拿祷告中的许多话，直接来自诗篇。环境迫使他祷告，但决定他怎样祷告的，不是环境，而是圣经。当他祷告时，他的心思意念重新转向神。神，而不是约拿自己，成为祷告的中心。成熟的祷告是以神为中心，不是以自我为中心；它源自人对神深刻的认识。这并不表示约拿已经完全改变——后面的经文很清楚地告诉我们，他还没有——但祷告已经开始重新调整他的心。

What is life like in the belly of a fish?

那么，住在鱼腹里究竟是什么滋味呢？

It is certainly not a place of comfort. Jonah is confined in a small, dark space—wet, cramped, and surrounded by the movement and decay of a living creature. There is nothing pleasant about it.

那当然不是一个舒适的地方。约拿被困在一个狭窄、黑暗的空间里——潮湿、拥挤，四周充满一个活物的蠕动和腐败气味。那里没有任何令人愉快的地方。

Yet it is in this uncomfortable and dangerous place that Jonah begins to recover a neglected part of his prophetic calling: he remembers to pray. That is our focus this morning.

然而，正是在这个不舒服又危险的地方，约拿重新拾回了 he 先知呼召中一个被忽略的部分：他想起要祷告。这就是我们今天早上的重点。

The belly of the fish becomes the place where prayer is formed and Jonah's life begins to be transformed. 鱼腹成了祷告被塑造的地方，也是约拿的生命开始被改变的地方。

From inside the fish, Jonah prayed to the LORD his God. He said:

约拿在鱼腹中向耶和华他的神祷告，说：

“In my distress I called to the Lord, and he answered me. From deep in the realm of the dead I called for help, and you listened to my cry.”

“我遭遇患难求告耶和华，你就应允我；我从阴间的深处呼求，你就俯听我的声音。”

On the ship bound for Tarshish, Jonah had looked out upon the limitless expanse of sea and sky: fresh air, white sails billowing in the wind, and all the apparent possibilities of a distant destination.

在前往他施的船上，约拿曾经望着无边无际的海洋和天空：清新的空气、白色的船帆在风中鼓起，远方的目的地似乎充满了无限可能。

We can be drawn to a similar kind of religious life—exciting activities, worship that makes us feel good, polished programs, charismatic leaders, attractive facilities, and eye-catching publicity. None of these things is necessarily wrong. But when they become the church's central pursuit, religious activity replaces God as the object of our devotion. The lure of Tarshish is the lure of religion without God.

我们也很容易被类似的宗教生活吸引——精彩的活动、让人感觉良好的敬拜、精心设计的节目、有魅力的领袖、漂亮的设施，以及吸引眼球的宣传。这些事情本身不一定有错。但当它们成为教会最主要的追求时，宗教活动就取代了神，成为我们敬拜的对象。他施的诱惑，就是一种没有神的宗教。

In the belly of the fish, however, Jonah's life is at stake, and God can no longer be ignored. The belly of the fish is the opposite of a comfortable voyage to Tarshish. It is cramped, damp, dark, and unattractive. It is a place where faith is tested, life is threatened, and despair is ready to swallow him. Yet it is precisely within these limits that Jonah begins to learn deep truths about life, prayer, and God.

然而在鱼腹中，约拿的性命危在旦夕，他再也不能忽视神。鱼腹和舒适的他施航程完全相反。那里狭窄、潮湿、黑暗，也毫无吸引力。那是信心受考验、生命受威胁、绝望随时可能把他吞没的地方。可是，正是在这些限制之中，约拿开始学习关于生命、祷告和神的深刻真理。

This should not surprise us. Much of what possesses lasting beauty is formed through discipline and limitation. Great artists have often created important works under pressure: Goya amid the violence of war, Picasso responding to the destruction of Guernica, Michelangelo labouring under Pope Julius II, and Van Gogh creating through illness and anguish. In a similar way, the spiritual life is shaped by boundaries, discipline, and restraint—and through them, deep beauty can emerge.

这其实不应该令我们惊讶。许多具有长久美感的事物，都是在操练和限制中形成的。伟大的艺术家往往在压力下创作出重要作品：戈雅在战争的暴力中作画；毕加索回应格尔尼卡被摧毁的惨剧；米开朗基罗在教皇犹利二世的压力下工作；梵高则在疾病和痛苦中创作。同样，属灵生命也是在界限、操练和约束中被塑造的——而深刻的美，往往正是从这些限制中产生。

Jonah is living under forced restraint, and he needs it. His confinement turns him away from the glitter of Tarshish and begins to prepare him for the real work of ministry in Nineveh. When distractions are removed, when life is reduced almost to the next breath, and when we are left alone with our thoughts, prayer can begin to take shape in our hearts and transform our lives.

约拿正处在一种被迫的约束之中，而这正是他所需要的。他的囚禁使他离开他施耀眼的诱惑，并开始预备他去承担在尼尼微真正的服事。当所有使我们分心的事物被拿走，当人生仿佛只剩下下一口气，当我们不得不独自面对自己的思想时，祷告便可能开始在心里成形，并改变我们的生命。

What, then, do we learn from Jonah's prayer? 那么，我们可以从约拿的祷告中学到什么呢？

First, Jonah's prayer is shaped by Scripture. 第一，约拿的祷告是由圣经塑造的。

Although his prayer rises out of desperation, it is more than a spontaneous cry or an emotional reaction to his circumstances. This is not a hurried prayer for a parking space at the shopping mall on a Saturday afternoon. It is structured, thoughtful, and truthful. Jonah does not minimize or disguise his situation. He describes the terror of drowning—both the physical sensations and the spiritual experience of sinking farther and farther into the deep. In verses 3–6, he prays:

他的祷告虽然出于绝望，却不只是一声自然的呼喊，也不只是对环境的情绪反应。这不是星期六下午在商场里匆忙求神给一个停车位的祷告。这个祷告有结构、有思想，也很诚实。约拿没有淡化或掩饰自己的处境。他描述了溺水的恐惧——包括身体上的感受，也包括灵里不断沉入深处的经历。在第三至第六节，他这样祷告：

“You hurled me into the depths, into the very heart of the seas, and the currents swirled about me; all your waves and breakers swept over me.

“你将我投下深渊，就是海的深处；大水环绕我，你的波浪洪涛都漫过我身。

I said, ‘I have been banished from your sight; yet I will look again toward your holy temple.’

我说：‘我从你眼前虽被驱逐，我仍要仰望你的圣殿。’

The engulfing waters threatened me, the deep surrounded me; seaweed was wrapped around my head.

诸水环绕我，几乎淹没我；深渊围住我，海草缠绕我的头。

To the roots of the mountains I sank down; the earth beneath barred me in forever.”

我下到山根，地的门将我永远关住。”

Jonah's prayer does not hide its emotional intensity, yet it also has form and purpose. It gives ordered expression to a disordered and terrifying experience.

约拿的祷告没有隐藏他强烈的情绪，但这个祷告同时也有形式和目的。它使一个混乱而恐怖的经历，能够得到有秩序的表达。

Some people believe that every prayer should be spontaneous and fresh. Some even suggest that reading a prayer from a page is somehow less spiritual. But Jonah's prayer is remarkable: not only is it carefully formed, much of its language is not original to him. Its words, structure, and movement come from the Psalms:

有些人认为，每一个祷告都应该是即兴的、全新的。有些人甚至认为，照着纸上写好的祷告来读，好像就比较不属灵。但约拿的祷告非常特别：它不但经过仔细组织，其中许多用语甚至不是约拿自己原创的。它的词句、结构和发展，都来自诗篇：

This becomes especially important when we consider the setting from which the prayer emerges.

当我们想到这个祷告是在什么处境中产生时，这一点就更加重要。

Jonah's prayer rises out of terrible suffering, after his pretences have been stripped away and the rawness of the human condition has been exposed. We might expect him to cry out only in frustration. Instead, his

prayer draws upon what he has learned and stored in his heart. It is thoughtful, structured, and ordered. In the crisis, the words of Scripture are available to him because he learned them before the crisis came.

约拿的祷告出自极深的痛苦。他所有的伪装都被剥去，人性最赤裸、最脆弱的一面完全显露出来。我们也许会以为，他只会发出沮丧的呼喊。然而，他的祷告却取用了过去所学习、并储存在心里的话。他的祷告有思想、有结构，也有秩序。在危机中，圣经的话能够立刻供他使用，因为在危机来到以前，他已经学习并把这些话存记在心。

Eugene Peterson makes this observation: “We begin life with inarticulate cries and coos, but after years of learning we become capable of crafting sonnets. Are infant sounds more honest than Shakespeare’s sonnets?”

尤金·毕德生这样说：“我们生命的开始，是一些还不会表达意思的哭声和唧呀声；但经过多年的学习，我们渐渐能够写出十四行诗。婴儿的声音是否比莎士比亚的十四行诗更诚实呢？”

They are both honest, but the sonnets have far more experience in them. Honesty is essential in prayer, but we are after more. We are after as much of life as possible—all of life, if possible—brought to expression in answering God. That means learning a form of prayer adequate to the complexity of our lives.”

两者都是真实的，但十四行诗承载了更多人生经验。祷告当然必须诚实，但我们所追求的不只是诚实。我们盼望把尽可能多的人生——若是可能，就是整个人生——都带到神面前，成为我们对神的回应。这就表示，我们必须学习一种足以承载复杂人生的祷告形式。”

Where do we find a form of prayer adequate to the complexity of our lives? We find it in the Psalms. Praying the Psalms does not mean giving up spontaneity. Rather, the Psalms help our prayers grow from the cries of a child into the sonnets of mature faith. They teach us to pray honestly and deeply, bringing the whole range of human experience into the presence of God.

我们到哪里去寻找一种足以承载复杂人生的祷告形式呢？答案就在诗篇。用诗篇祷告，并不表示我们放弃自然流露的祷告。相反，诗篇帮助我们的祷告，从孩童的呼喊成长为成熟信心的诗篇。诗篇教导我们诚实而深入地祷告，把人生各种不同的经历都带到神面前。

Jonah found this language in the Psalms, and so can we. I encourage you to make reflection on a Psalm part of your daily spiritual discipline and, where possible, to memorize some of them. It is not easy, but as we spend time in the Psalms, they refocus our hearts and teach us to pray God’s Word back to him.

约拿在诗篇中找到了这样的祷告语言，我们也同样可以。我鼓励大家，把每天默想一篇诗篇作为属灵操练的一部分；若是可以，也背诵其中一些经文。这并不容易，但当我们花时间浸润在诗篇中，诗篇会重新校正我们的心，也教导我们用神的话向神祷告。

Second, although prayer is influenced by our circumstances, it is not determined by them.

第二，祷告虽然受到环境影响，却不必被环境决定。

The Psalms contain several kinds of prayer, but two of the most prominent are lament and thanksgiving. Laments are common because trouble is common. Psalms of thanksgiving have a different structure and movement. What is striking about Jonah’s prayer is that, although he is still inside the fish, his prayer takes the form of thanksgiving and praise. It moves from despair toward hope.

诗篇包含好几种不同的祷告，其中最常见的两类，就是哀歌和感恩。哀歌很普遍，因为人生的患难也很普遍。感恩诗篇则有不同的结构和发展。约拿的祷告最令人惊讶的地方，是他虽然仍然身在鱼腹之中，他的祷告却已经成为感恩和赞美，并且从绝望逐渐走向盼望。

Psalms 42 and 43 show a similar movement. Why does this matter? Because although our circumstances influence our prayers, they do not have to control them. We do not need to react blindly to what is happening; we can pray our way through it. Prayer does more than describe our circumstances. It forms within us the faith, character, and courage to face them with grace. Jonah begins to learn this in the belly of the fish.

诗篇四十二篇和四十三篇也呈现同样的转变。为什么这一点那么重要？因为我们的环境虽然会影响祷告，却不一定要控制祷告。我们不需要盲目地对所发生的事情作出反应；我们可以借着祷告，一步一步走过困境。祷告不只是描述我们的处境，它也在我们里面塑造信心、品格和勇气，使我们能够带着恩典面对环境。约拿在鱼腹中开始学习这个功课。

7 “When my life was ebbing away, I remembered you, LORD, and my prayer rose to you, to your holy temple. 8 Those who cling to worthless idols forfeit God’s love for them. 9 But I, with shouts of grateful praise, will sacrifice to you. What I have vowed I will make good. I will say, ‘Salvation comes from the LORD.’”

第7节：“我心在我里面发昏的时候，我就想念耶和华。我的祷告进入你的圣殿，达到你的面前。第8节，那信奉虚无之神的人，离弃怜爱他们的主；第9节，但我必用感谢的声音献祭与你。我所许的愿，我必偿还。救恩出于耶和华。”

Where was Jonah when he spoke these words? He was still inside the fish—still confined, uncomfortable, and reduced almost to the next breath. Yet as he prays the Psalms against the apparent verdict of his circumstances, he refuses merely to complain that life is unfair or that God has abandoned him. He gives thanks. He declares, ‘Salvation comes from the LORD.’

约拿说这些话时身在何处？他仍然在鱼腹里——仍旧受困、仍旧不舒服，人生仿佛只剩下下一口气。然而，当他用诗篇的话来抵抗环境表面上所作出的判决时，他拒绝只是抱怨人生不公平，或抱怨神已经离弃他。他反而献上感谢，并宣告：“救恩出于耶和华。”

In that moment, Jonah’s prayer does not change the belly of the fish, but it begins to change Jonah. His circumstances have not yet changed; his orientation has. Prayer begins to change the way he sees, trusts, and responds.

就在那一刻，约拿的祷告并没有改变鱼腹，却开始改变约拿。他的环境还没有改变，但他的方向已经改变。祷告开始改变他看事情的眼光，改变他怎样信靠神，也改变他怎样回应环境。

3. Prayer orientates our minds and hearts to God 第三，祷告使我们的心思和内心重新转向神。

Prayer is the practice of paying attention to God—listening for him and allowing his Word to take root in our hearts and reshape us.

祷告，就是操练自己专心留意上帝—聆听祂的声音，让祂的话在我们心里扎根，并不断更新、塑造我们的生命。

Prayer orientates our minds and our hearts to God. God is the centre of our prayer. Mature prayers are prayers that is God centred - not me centred. Mature prayer is dominated by the sense of God.

祷告让我们的思想和心灵都转向上帝。上帝才是祷告的中心。成熟的祷告，是以上帝为中心，而不是以自己为中心。真正成熟的祷告，充满了对上帝的意识，也深深感受到祂的同在。

Jonah’s prayer sees God in the midst of his calamity. It is God who has hurled him into the deep (3); ...banished him (4) and it is God who hears him (2); delivers him from the pit (6) and saves him (9).

约拿在灾难中看见神。是神把他投进深海（第3节），是神使他仿佛从祂眼前被驱逐（第4节）；但也是神听见他的呼求（第2节），把他从坑中救拔出来（第6节），并且拯救他（第9节）。

Let’s be honest, there are times when life is just plain difficult. Some of us have burdens so heavy that we don’t know whether we will survive. There are times when the darkness so dense that you’ve even considered that it is better to die than to live. This is at times the experience of many living in a fallen world...

让我们诚实一点：人生有些时候，真的非常艰难。我们中间有些人所背负的重担如此沉重，甚至不知道自己能不能撑下去。有时黑暗浓得叫人透不过气，甚至会想到，死了也许比活着更好。生活在这个堕落世界里，许多人有时都会经历这样的痛苦。

Times like these are times of disorientation. We don't know where we are; we don't know where we are going; we don't know what the future holds. It is in times like these that prayer re-orientates us. Praying focuses on God and trust in God even though circumstances seem to say otherwise. What this does in the life of the praying person is that it allows the prayer to look at his or her circumstances from another frame of reference - transporting the prayer to look at life from God's perspective - creating room for transformation. The Psalms are full of examples of people's lives moving from despair to hope through prayer.

这样的时刻会使我们失去方向。我们不知道自己身在何处，不知道要往哪里去，也不知道未来会怎样。正是在这种时候，祷告使我们重新找回方向。祷告把我们的注意力转向神，使我们在环境似乎告诉我们相反答案的时候，仍然选择信靠神。祷告使人能够用另一个角度来看自己的处境——把我们带到神的眼光中来看人生——从而为生命的改变腾出空间。诗篇中有许多例子，都是人借着祷告，从绝望走向盼望。

In prayer, Jonah begins to change...He moves from distress (v. 2), the realm of the dead, banishment (v. 4), and the threat of death (vv. 5, 7), toward thanksgiving (v. 9) and salvation (v. 10).

在祷告中，约拿开始改变。他从患难（第 2 节）、阴间的深处、被驱逐（第 4 节）和死亡的威胁（第 5、7 节），逐渐走向感恩（第 9 节）和救恩（第 10 节）。

Prayer can become a means of resisting despair. Our circumstances may be difficult, but we do not have to surrender to them. Life may appear hopeless, but we do not need to abandon hope. Jonah's prayer reorients him—from distress toward hope, from despair toward thanksgiving, and from death toward life. He says, 'When my life was ebbing away, I remembered you, LORD, and my prayer rose to you, to your holy temple... But I, with shouts of grateful praise, will sacrifice to you' (TNIV). Prayer is paying attention to God, listening for him, and allowing his Word to form our hearts and transform our lives.

祷告可以成为抵抗绝望的一种方式。我们的环境也许很艰难，但我们不必向环境投降。人生也许看起来毫无盼望，但我们不需要放弃盼望。约拿的祷告重新调整了他的方向——从患难走向盼望，从绝望走向感恩，从死亡走向生命。他说：“我心在我里面发昏的时候，我就想念耶和华；我的祷告进入你的圣殿……但我必用感谢的声音献祭与你。”祷告就是留心神，聆听祂，并让祂的话塑造我们的心，改变我们的生命。

What, then, can we learn about life in the belly of the fish?那么，我们可以从鱼腹中的生活学到什么呢？

Life in the belly of the fish—restricted, confined, and limited—is a disciplined life in which prayer becomes Jonah's only option and God his only hope. Strangely, the place that looks like his grave becomes the instrument God uses to preserve his life.

鱼腹中的生活——受限制、被困住、处处受约束——是一种受操练的生活。在那里，祷告成为约拿唯一的选择，神成为他唯一的盼望。奇妙的是，那个看起来像坟墓的地方，竟然成为神用来保存他性命的工具。

Mike Mason expresses this paradox in deliberately strong language: "The fact is, a storm can be the safest place of all. For when you are feeling strong and good and happy and are accomplishing great things for God, then Satan can still get at you, and this may even be the time you are most vulnerable to temptation. 迈克·梅森用非常强烈的语言表达这个看似矛盾的真理：“事实上，风暴可能是最安全的地方。当你感觉刚强、良好、快乐，并且正在为神成就大事时，撒但仍然能够攻击你；甚至就在这个时候，你可能最容易受到试探。

But when you are hedged in, when your arms and legs are pinned and you bear your cross with Christ, then Satan cannot touch you... so the Christian who is in the grip of great suffering is entirely hidden from his eyes...

但当你被四面围困，手脚仿佛都被捆住，并且与基督一同背负十字架时，撒但反而不能碰你……他不能碰你的原因，是因为他根本不在乎你。。因此，一个正被巨大痛苦抓住的基督徒，反而完全隐藏在他的眼前……

That is why, in the last analysis, the only way to escape Satan is to die—to die to oneself by being crucified with Christ and so to be ‘hidden with Christ in God’ (Col. 3:3). Hidden from what? From the world, from our own sinful flesh, and from the Devil.”

所以归根结底，要逃离撒但，唯一的道路就是死——向自己死，与基督同钉十字架，从而“与基督一同藏在神里面”（西 3:3）。藏起来，不被谁看见呢？不被世界看见，不被我们罪性的肉体看见，也不被魔鬼看见。”

Perhaps you feel like your life is in the belly of a fish this morning. Like Jonah your life feels like it is ebbing away, crushed and broken... If it feels like God has abandoned you - you are in good company. There was a time when even the son of God felt like God had abandon him ...suffering on the cross he cried out “my God, my God, why have you forsaken me?” - I know it feels that at times, in our most difficult moments God is not there, but I assure you He is...Just as He had not abandoned Jonah or Jesus, He has not abandoned you... But for reasons known only to Him, you are exactly where you need to be - will you trust Him as Jonah learned to do. Working through the most challenging time in his life - when all hope seems to have vanish - he recalls almost word for word words from Psalm 18:6 and 118:5 -

也许今天早上，你觉得自己的生命就像困在鱼腹里。你像约拿一样，觉得生命正在一点一点消逝，整个人被压碎、被击垮。若你觉得神已经离弃你，你并不孤单。甚至神的儿子也曾有一刻仿佛感到父神离弃了祂。祂在十字架上受苦时呼喊：“我的神，我的神，为什么离弃我？”我知道，在人生最艰难的时刻，我们会觉得神不在那里；但我要向你保证，祂仍然在那里。神没有离弃约拿，也没有离弃耶稣；祂同样没有离弃你。也许只有神知道其中的原因，但此刻你正处在祂容许你所在的地方。你愿不愿意像约拿后来所学习的那样信靠祂？在约拿一生最艰难、所有盼望似乎都消失的时候，他几乎逐字想起诗篇十八篇六节和一百一十八篇五节的话：

“I called out to the Lord, out of my distress, and he answered me;

“我在急难中求告耶和华，祂就应允我；

out of the belly of Sheol I cried, and you heard my voice. Jon 2:2

我从阴间的深处呼求，你就俯听我的声音。”——约拿书 2:2

There are lessons that only hard times and failure can teach us... - Jonah emerges from the belly of a fish and ministers to his enemies - the Ninevites...And to his surprise they listened and repented. Yes, patriotic Jonah was not happy about the result but in the belly of a fish, restricted; confined and limited - where prayer was his only option and God his only hope. - he remembered who he was - a prophet... When times are tough and prayer becomes our only option, may we rediscover who we really are - a child of God - chosen by the Almighty to participate in His mission to a broken world...It's daunting, I know...even impossible and yet the one who spun the universe into being believes in you/me enough to entrust us with His message. May we rise to the occasion for a time such as this. Amen

有些功课，只有艰难和失败才能教会我们。约拿从鱼腹中出来，后来竟去服事自己的仇敌——尼尼微人。令他惊讶的是，他们听见了，也悔改了。是的，爱国者约拿对这个结果并不满意；但正是在鱼腹里——在受限制、被困住、处处受约束，祷告成为他唯一选择、神成为他唯一盼望的地方——他重新记起自己是谁：他是一位先知。当日子艰难、祷告仿佛成为我们唯一选择时，愿我们也重新发现自己真正的身份：我们是神的儿女，是全能者所拣选的，要参与祂对这个破碎世界的使命。我知道，这个呼召令人畏惧，甚至看起来不可能；然而，那位创造宇宙的神，竟然愿意信任你和我，把祂的信息托付给我们。愿我们在这样的时刻勇敢承担使命。阿们