

Learning God's Way / 学习上帝的道路

Jonah 4:1-4 / 约拿书 4:1-4

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We are continuing our series through the book of Jonah, entitled "Hope for the Wayward." After running from God, surviving the storm, and being rescued from the sea, Jonah has finally arrived in Nineveh. At last, he appears to be moving in the right direction.

我们继续讲解约拿书，系列主题是《迷途者的盼望》。约拿逃避上帝，经历风暴，又从海中被救出来以后，终于来到了尼尼微。现在看来，他总算走上了正确的方向。

Last week, we saw that Jonah obeyed God, although reluctantly. He preached the message God gave him, the people of Nineveh turned from their violence, and God relented from the disaster he had threatened. It should have been a moment of great joy. Yet to Jonah's deep disappointment, his enemies received mercy.

上个星期我们看到，约拿虽然不太情愿，却还是顺服了上帝。他传讲上帝交给他的信息，尼尼微人也离开了强暴的行为，于是上帝没有降下他所警告的灾祸。这本来应该是一个令人欢喜的时刻；然而，约拿的仇敌竟然蒙了怜悯，这却使他非常失望。

Nineveh's response follows a familiar biblical pattern: God warns people of judgment, they turn from their sin, and God responds with mercy. We see the same pattern throughout Israel's own history. When Israel wandered from the covenant, God warned them; when they turned from their idols, God showed compassion.

尼尼微人的回应，呈现了圣经中一个我们很熟悉的模式：上帝警告人审判将要临到，人转离罪恶，上帝便以怜悯回应。以色列的历史也一再出现同样的模式。当他们背离圣约时，上帝警告他们；当他们离弃偶像、回转归向他时，上帝就向他们施怜悯。

Jonah himself reaches back to Israel's experience in Exodus 34. After the people worshipped the golden calf, Moses interceded for them, and God renewed his covenant. Israel survived because the Lord is "merciful and gracious, slow to anger, and abounding in steadfast love."

约拿自己也引用了出埃及记三十四章中以色列的经历。百姓敬拜金牛犊以后，摩西为他们代求，上帝便重新坚立他的约。以色列之所以能够存留下来，是因为耶和华“有怜悯、有恩典，不轻易发怒，并有丰盛的慈爱”。

The writer of Jonah now does something deeply unsettling. He places pagan sailors and the violent city of Nineveh inside the same pattern of warning, repentance, and mercy that Israel had experienced. The grace Israel treasured for itself is now extended to outsiders - even to Israel's enemies.

约拿书的作者接下来所做的，令人深感不安。他把异教的水手和充满强暴的尼尼微城，也放进以色列曾经经历过的同一个模式中：警告、悔改和怜悯。以色列一直珍惜、以为属于自己的恩典，如今也临到了外邦人，甚至临到了以色列的仇敌。

The word "violence" in Jonah 3 describes the brutality, oppression, exploitation, and cruelty that had filled Nineveh's life. God's wrath was not the uncontrolled rage of a bad-tempered deity. It was God's rightful opposition to a society that had built its power through the suffering of others. Jonah's message was clear: a society that lives by violence cannot continue forever.

约拿书第三章所说的“强暴”，包括残酷、压迫、剥削，以及充斥尼尼微社会的种种暴行。上帝的愤怒，并不是一位脾气暴躁的神失去控制的怒气；而是上帝对一个靠别人的痛苦来建立权势的社会，所作出的公义反对。约拿的信息很清楚：一个靠强暴生存的社会，不可能永远持续下去。

But Nineveh interrupted its normal way of life. The king called the people to turn from their evil ways and from the violence in their hands. God saw what they did, and he relented.

然而，尼尼微人打断了他们习以为常的生活方式。王呼吁百姓离开邪恶的道路，放下手中的强暴。上帝看见他们所做的，就没有降下灾祸。

That should have been the joyful ending of the story. But chapter 4 begins with a shocking word: "But." 故事到这里，本来应该有一个喜乐的结局。但第四章一开始，却出现了一个令人震惊的转折词：“但是。”

"But Jonah was greatly displeased and became angry." The Hebrew is even stronger. What God regarded as an act of mercy, Jonah regarded as a great evil. Jonah did not merely dislike God's decision; he believed God had done something wrong.

“但是，约拿大大不悦，并且发怒。”原文的语气甚至更强烈。上帝看为怜悯之举的事，约拿却看为极大的恶。约拿不只是不喜欢上帝的决定；他甚至认为上帝做错了。

Jonah's anger was a protest against the generosity of God. He was furious because God's mercy was greater than Jonah's prejudice.

约拿的愤怒，是对上帝慷慨恩典的抗议。他之所以大发怒气，是因为上帝的怜悯远远超过了约拿的偏见。

The words anger and angry appear repeatedly in this final chapter. The writer wants us to see that something is deeply wrong in Jonah's heart. He knows the truth about God, but that truth has not made him more like God. His theology is sound, but his love is not.

在这最后一章里，“怒气”和“发怒”一再出现。作者要我们看见，约拿的内心出了严重的问题。他知道关于上帝的真理，但这些真理并没有使他变得更像上帝。他的神学没有错，他的爱心却出了问题。

What, then, can we learn from these opening verses of Jonah 4?

那么，从约拿书第四章开头的这几节经文中，我们可以学到什么呢？

1. Anger Is a Window into Our Hearts

一、愤怒是照见我们内心的一扇窗

Jonah's anger is not simply a loss of temper. It opens a window into his heart. Nineveh's repentance did not merely disappoint him; it threatened the world he wanted - a world in which Israel's enemies were destroyed and Jonah's moral judgment was proven right.

约拿的愤怒不只是一次发脾气；它打开了一扇窗，让我们看见他的内心。尼尼微人的悔改，不只是令他失望，更威胁了他所期待的世界——在那个世界里，以色列的仇敌应该被毁灭，而约拿的道德判断应该被证明是正确的。

Anger itself is not always sinful. There is such a thing as righteous anger against cruelty, abuse, and injustice. God himself is angered by evil because he loves what is good. But even justified anger can become corrupted when it is mixed with hatred, self-righteousness, revenge, or contempt. That was Jonah's problem.

愤怒本身并不一定是罪。面对残酷、虐待和不公义，的确会有一种合乎公义的愤怒。上帝自己也因邪恶而发怒，因为他爱良善。然而，即使原本有正当理由的愤怒，一旦混入仇恨、自以为义、报复或轻蔑，也会变质。这正是约拿的问题。

Jonah wanted Nineveh judged, not spared. He could accept God's mercy when it rescued Israel, and he was grateful when that mercy rescued him from the sea. But he could not tolerate the same mercy being offered to Israel's enemies.

约拿盼望尼尼微受审判，而不是蒙赦免。当上帝的怜悯拯救以色列时，他可以接受；当这怜悯把他从海中救出来时，他也心存感激。但是，同样的怜悯临到以色列的仇敌时，他却无法容忍。

Jonah loved his nation, and love of country is not necessarily wrong. But his national identity had become more important to him than the heart of God. It became the controlling love that shaped his judgment, his desires, and even his interpretation of Scripture. Anything that takes the central place that belongs to God - even something good - can become an idol.

约拿爱自己的国家，而爱国本身并不一定有错。可是，他的民族身份已经变得比上帝的心更重要。民族认同成了支配他的爱，影响了他的判断、愿望，甚至影响了他如何解释圣经。任何事物，即使本来是好的，只要占据了本来属于上帝的中心位置，都可能成为我们生命中的偶像。

Jonah's anger revealed that he loved being right more than he loved people. He wanted God's grace to stop where his prejudice began.

约拿的愤怒显明，他爱证明自己正确，胜过爱别人。他希望上帝的恩典在他的偏见面前止步。

Our anger can reveal the same thing in us. Often, beneath anger is something we value that feels threatened: our reputation, our security, our comfort, our control, our political convictions, or simply our need to be proven right. Anger may be the surface emotion, but underneath it may be fear, shame, grief, disappointment, pride, or insecurity.

我们的愤怒也可能显露同样的问题。很多时候，在怒气底下，隐藏着某样我们珍惜、却觉得受到威胁的东西：我们的名声、安全感、舒适、控制权、政治立场，或只是想要证明自己是正确的。愤怒可能只是表面的情绪；在它下面，也许藏着恐惧、羞耻、悲伤、失望、骄傲或不安全感。

That is why God asks Jonah, "Is it right for you to be angry?" God is not merely telling Jonah to calm down. He is inviting Jonah to examine what his anger is protecting. The question is not intended to shame him but to uncover and heal the deeper condition of his heart.

所以，上帝问约拿：“你这样发怒合乎理吗？”上帝不只是叫约拿冷静下来；他是在邀请约拿察看，他的愤怒究竟在保护什么。这个问题不是为了羞辱他，而是要揭露并医治他内心更深的问题。

The same question comes to us: Is my anger truly shaped by love for God and concern for what is right, or has it become a way of protecting my pride? Am I angry because someone has been harmed, or because I have been challenged? Do I want restoration, or do I secretly want someone to fail?

同一个问题也临到我们：我的愤怒真的是出于爱上帝、关心正义吗？还是它已经成为保护自己骄傲的一种方式？我生气，是因为有人受到伤害，还是因为有人挑战了我？我真正盼望的是关系得以恢复，还是我暗地里希望某个人失败？

This is uncomfortable, but it is necessary. The unspoken truth is that we can disguise personal resentment as moral conviction. We can call it righteous anger when, in fact, we are defending our ego, our tribe, or our prejudice. God cares not only about whether our position is correct; he also cares about what is happening in our hearts.

这些问题让人不舒服，却非常必要。一个我们不愿承认的事实是：我们可能会把个人的怨恨包装成道德立场。我们称它为义愤，实际上却是在保护自己的面子、自己的群体，或自己的偏见。上帝关心的不只是我们的立场是否正确；他也关心我们的内心正在发生什么。

2. Knowing God's Word Does Not Always Mean Knowing God's Ways

二、熟悉上帝的话，不等于明白上帝的道路

Jonah knew the Word of God, but he did not share the heart of God. As a prophet sent to Nineveh, he should have been overjoyed when the people took his warning seriously and turned from their violence. He could have returned to the city, taught them more fully about the God of Israel, and helped them move from repentance toward a life of faith and obedience.

约拿熟悉上帝的话，却没有体会上帝的心。作为一位被差遣到尼尼微的先知，当百姓认真听从他的警告，离开强暴的行为时，他本来应该欢喜快乐。他也可以重新进入城里，更完整地教导他们认识以色列的上帝，帮助他们从悔改继续走向信心和顺服的生活。

We cannot know what might have happened had Jonah done so. The text does not tell us. Perhaps Nineveh's repentance might have deepened and produced a more lasting transformation. What we do know is that Jonah chose distance over discipleship. Rather than entering the city to help its people grow, he withdrew and waited to see whether they would be destroyed.

假如约拿这样做，后来会发生什么，我们无法确定，因为经文没有告诉我们。也许尼尼微人的悔改会更加深入，并带来更持久的改变。我们能够确定的是：约拿选择了保持距离，而不是栽培他们。他没有进城帮助百姓在信仰中成长，反而退到城外，等着看他们是否会被毁灭。

Tim Keller makes this observation:

提摩太·凯勒这样提醒我们：

"What Jonah is doing is a great danger for religious people, even the most devout Christians. It is possible to use the Bible selectively to justify oneself.... Whenever we read the Bible in order to say, 'Aha! I'm right!'; whenever we read it to feel righteous and wise in our own eyes, we are using the Bible to make ourselves into fools or worse, since the Bible says that the mark of evil fools is to be 'wise in their own eyes'" (cf. Proverbs 26:12).

“约拿正在做的事，对宗教人士，甚至对最敬虔的基督徒来说，都是一个极大的危险。我们可能选择性地使用圣经，为自己辩护……每当我们读圣经，是为了说：‘看吧！我是对的！’；每当我们读圣经，是为了让自己觉得比别人更公义、更有智慧，我们就是在利用圣经，把自己变成愚昧人，甚至比愚昧人更糟。因为圣经说，邪恶愚昧人的一个记号，就是‘自以为有智慧’。”（参箴言二十六章十二节）

That is exactly what Jonah does. He uses God's Word in an argument against God. In Jonah 4:2, he echoes God's revelation of himself in Exodus 34:6: "a gracious and compassionate God, slow to anger and abounding in love." But Jonah recites those words as a complaint. The very character of God that had preserved Israel and rescued Jonah has now become the reason for Jonah's anger.

约拿所做的正是这样。他竟然用上帝的话来与上帝争辩。在约拿书四章二节，他引用上帝在出埃及记三十四章六节对自己的启示：“有恩典、有怜悯，不轻易发怒，并有丰盛的慈爱。”可是，约拿说这些话时，不是在赞美，而是在抱怨。正是这位曾经保守以色列、拯救约拿的上帝，如今却因为同样的性情，成了约拿发怒的原因。

Jonah is not entirely wrong to care about justice. Nineveh's violence was real, and evil must not be treated lightly. God's compassion did not mean that injustice no longer mattered. Mercy is not the denial of evil; it is God's willingness to give sinners space to turn from evil before judgment falls.

约拿关心公义，并不完全错误。尼尼微的强暴是真实的，邪恶绝不能被轻描淡写。上帝怜悯他们，并不表示不公义已经无关紧要。怜悯不是否认罪恶；怜悯是上帝在审判临到以前，愿意给罪人机会离开罪恶、回转归向他。

Jonah's deeper problem was that he used Scripture to defend his prejudice rather than allowing Scripture to confront and change him. He knew the words of God, but he resisted the ways of God. He wanted the Bible to confirm where he was right rather than reveal where his own heart was wrong.

约拿更深的问题，是他利用圣经来维护自己的偏见，却不肯让圣经面对他、改变他。他熟悉上帝的话，却抗拒上帝的道路。他希望圣经证明自己在哪些地方是对的，却不愿让圣经指出自己的内心在哪里错了。

This is the danger of religious knowledge without love. We can know the right verses, defend the right doctrines, and still use truth as a wall to keep people at a distance. Correct theology does not automatically produce a gracious heart. When knowledge is not shaped by love, it can make us proud, harsh, and blind to our own prejudice.

这就是只有宗教知识、却没有爱心的危险。我们可以熟悉正确的经文，维护正确的教义，却仍然把真理筑成一道墙，使别人无法靠近。正确的神学，并不会自动产生一颗有恩慈的心。当知识没有受到爱心的塑造时，它可能使我们骄傲、苛刻，也使我们看不见自己的偏见。

Paul writes to the Corinthian church, "Knowledge puffs up, but love builds up" (1 Corinthians 8:1). Knowledge can enlarge our minds while leaving our hearts untouched. It can even make us feel superior to those who do not know what we know or interpret Scripture as we do.

保罗写信给哥林多教会说：“知识叫人自高自大，惟有爱心能造就人。”（哥林多前书八章一节）知识可以扩展我们的头脑，却不一定触动我们的心；它甚至可能使我们觉得，自己比那些没有我们懂得多，或与我们对圣经有不同解释的人更优越。

Sadly, Jonah's attitude is not unusual. It appears whenever a group becomes convinced that its understanding of Scripture is purer, more faithful, or more holy than everyone else's. Those who disagree are then treated as though they are beyond God's mercy and deserving of his judgment.

可悲的是，约拿的态度并不罕见。每当一个群体认定自己对圣经的理解，比所有人都更纯正、更忠心、更圣洁时，这种态度就会出现。于是，那些持不同看法的人便被当作不配蒙上帝怜悯、只配受他审判的人。

We can quote the right verses, defend sound doctrine, and still fail to reflect God's patience, mercy, and compassion. We can read Scripture mainly to prove others wrong while remaining blind to what God is saying to us.

我们可以引用正确的经文，捍卫纯正的教义，却仍然无法反映上帝的忍耐、怜悯和慈悲。我们可能主要用圣经来证明别人错了，却看不见上帝正在对我们说什么。

God does not give us his Word merely to increase our knowledge or strengthen our arguments. He gives it to transform our hearts. When we open the Bible, we should not ask only, "What does this say about them?" We must also ask, "Lord, what are you showing me about myself? Where are you correcting my pride, challenging my prejudice, and teaching me to love the people you love?"

上帝赐下他的话，不只是为了增加我们的知识，或加强我们的论据；他赐下圣经，是为了改变我们的心。打开圣经时，我们不应只问：“这段经文怎样谈论他们？”我们也必须问：“主啊，你正在让我看见自己的什么问题？你在哪里纠正我的骄傲，挑战我的偏见，并教导我去爱你所爱的人？”

The true evidence that we know God's Word is not simply that we can explain it correctly, but that through it we are gradually learning God's way.

真正证明我们认识上帝话语的，不只是我们能够正确地解释圣经，而是我们正借着圣经，逐渐学习上帝的道路。

At the centre of this passage is a question of love. What do we love most deeply? What occupies the centre of our hearts? Our identity, habits, and character are quietly formed by what receives our deepest attention and affection. We gradually become like what we love.

这段经文的中心，是一个关于爱的提问：我们最深所爱的究竟是什么？什么占据了我们内心的中心？我们的身份、习惯和品格，会在不知不觉中，被我们最关注、最爱慕的事物所塑造。我们渐渐会变得像我们所爱的对象。

That is why Jesus' question to Peter by the Sea of Galilee is also a question for us: "Do you love me?" Put your own name there. Do you love Christ enough to let him correct you? Do you love him enough to release your anger, surrender your prejudice, and love people you would rather avoid?

所以，耶稣在加利利海边问彼得的问题，也是对我们的提问：“你爱我吗？”把你自己的名字放在这里。你是否爱基督，爱到愿意接受他的纠正？你是否爱他，爱到愿意放下怒气、交出偏见，并去爱那些你宁愿避开的人？

Love for Christ is not proven merely by what we know about him. It is revealed in whether his love is reshaping the way we see and treat others. Grace that reaches our hearts should make us more gracious. Mercy that rescues us should make us more merciful.

我们对基督的爱，不只是借着我们知道多少关于他的知识来证明，而是显明在他的爱是否正在改变我们看待和对待别人的方式。恩典既然临到我们的心，就应该使我们更有恩慈；怜悯既然拯救了我们，就应该使我们更愿意怜悯别人。

So let me suggest three simple responses. First, pay attention to your anger. Do not merely justify it or suppress it. Bring it honestly before God and ask what it reveals about what you fear, value, or love.

因此，我想提出三个简单的回应。第一，留意自己的愤怒。不要只是为它辩护，也不要把它压下去。诚实地把怒气带到上帝面前，求他显明这怒气反映了你所惧怕、所重视或所爱的是什么。

Second, allow Scripture to read you. Do not come to the Bible only looking for ammunition against someone else. Ask the Holy Spirit to expose what is hard, proud, fearful, or prejudiced within you.

第二，让圣经来读你。不要来到圣经面前，只想寻找攻击别人的武器。求圣灵显明你里面刚硬、骄傲、恐惧或带有偏见的地方。

Third, move toward the people from whom you are tempted to withdraw. Jonah sat outside the city, hoping for judgment. God may be calling us to enter the city - to listen, to pray, to speak truth with humility, and to help people take their next steps toward faith and obedience.

第三，主动走近那些你很想避开的人。约拿坐在城外，盼望审判降临；但上帝也许正呼召我们进入那座城——去聆听、去祷告，以谦卑的态度说诚实的话，并帮助别人继续走向信心和顺服。

Perhaps the most searching question is this: Who are the Ninevites in my heart? Whose failure would secretly satisfy me? Whose repentance would disappoint me because it would require me to welcome someone I have already judged?

也许最能鉴察我们内心的问题是：在我的心里，谁是“尼尼微人”？谁的失败会使我暗暗感到满意？谁若悔改，反而会使我失望，因为那意味着我必须接纳一个自己早已定罪的人？

God's question to Jonah is filled with grace: "Is it right for you to be angry?" The Lord does not abandon his angry prophet. He speaks to him, questions him, and patiently invites him into a deeper knowledge of God's heart. The God who shows compassion to Nineveh is also showing compassion to Jonah.

上帝问约拿的问题充满恩典：“你这样发怒合乎理吗？”主没有丢弃这位愤怒的先知。他向约拿说话、向他提问，又耐心地邀请他更深认识上帝的心。那位怜悯尼尼微人的上帝，也正在怜悯约拿。

That is encouraging news for us. When God exposes the narrowness of our love, he is not finished with us. He is drawing us out of self-righteousness and into a deeper relationship with himself. His correction is part of his mercy.

这对我们来说，是令人鼓舞的好消息。当上帝揭露我们爱心的狭窄时，他并没有放弃我们。他正在带领我们离开自以为义，更深地进入与他的关系中。他的纠正，也是他怜悯的一部分。

May our study and meditation on God's Word not only increase our knowledge of God but deepen our love for him, until his love occupies every corner of our hearts and enables us to love even our enemies. Jonah's challenge to love is ours as well.

愿我们研读、默想上帝的话，不只是增加对他的知识，也使我们对他的爱不断加深，直到他的爱充满我们内心的每一个角落，使我们甚至能够爱自己的仇敌。约拿所面对的爱的挑战，也是我们的挑战。

"If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing" (1 Corinthians 13:2).

“我若有先知讲道的能力，也明白各样的奥秘和各样的知识，并且有全备的信心，甚至能够移山，却没有爱，我就算不得什么。”（哥林多前书十三章二节）

God's way is the way of truth shaped by love, justice held together with mercy, and conviction made humble by grace. May we not only study his Word but be formed by his way. Amen.

上帝的道路，是由爱塑造的真理，是与怜悯相连的公义，也是被恩典谦卑了的坚定信念。愿我们不只是研读他的话，也让他的道路塑造我们。阿们。