

The Question God Leaves with Us / 上帝留给我们的问题

Jonah 4:5-11 / 约拿书 4:5-11

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We have spent the past few months walking through Jonah. There is still more truth to discover in this small but profound book, but I hope this journey has spoken to us personally.

过去几个月，我们一直一同走过《约拿书》。这卷书虽然短小，却十分深刻，还有许多真理值得我们继续发掘。但我盼望，这一段旅程已经亲自触动了我们每一个人。

In many ways, Jonah's story reflects our own. Like Jonah, we resist the life God calls us to live. We often prefer the road that is comfortable and pleasing to us rather than following God toward the places—and the people—he has chosen for us.

在很多方面，约拿的故事也映照着我们自己。我们像约拿一样，常常抗拒上帝呼召我们去过的生活。我们宁愿走一条让自己舒服、顺心的路，也不愿跟随上帝，去他为我们预备的地方，接触他要我们去爱的人。

Our disobedience rarely affects us alone. We have failed to love, spoken words we wish we could take back, and sometimes wounded others through selfishness, anger, prejudice, or indifference. Yet the good news of Jonah is that God does not give up on wayward people.

我们的悖逆很少只影响自己。我们没有好好去爱，也说过一些后来后悔的话；有时更因着自私、愤怒、偏见或冷漠，伤害了别人。但《约拿书》带给我们的好消息是：上帝不会放弃走迷了路的人。

Sometimes, like Jonah, we encounter storms that stop us in our tracks—circumstances we cannot control, hardships we cannot escape, and moments that threaten the life we have built for ourselves. When our strength is no longer enough, we begin to cry out to the Lord. We begin to learn how to pray.

有时我们也像约拿一样，会遇上使我们不得不停下来的风暴——无法掌控的处境、无法逃避的艰难，甚至威胁到我们亲手建立起来的生活。当我们发现自己的力量已经不够时，就开始向主呼求，也开始真正学习祷告。

For Jonah, it took three days in the belly of a great fish before he finally turned toward God. He began moving in the right direction and obeyed God's call to preach to a people he despised. Yet Jonah obeyed with his feet and his lips before he obeyed with his heart.

对约拿来说，他在大鱼腹中待了三天，才终于转向上帝。他开始朝正确的方向走，并顺服上帝的呼召，去向一群他所厌恶的人传道。然而，约拿的脚和嘴先顺服了，他的心却还没有真正顺服。

When the people of Nineveh repented and God withheld the calamity he had threatened, Jonah became angry. He knew God's Word, but he had not yet learned God's ways. He understood God's truth, but he did not share God's heart.

当尼尼微人悔改，上帝没有降下他所警告的灾祸时，约拿却发怒了。他熟悉上帝的话，却还没有学会上帝的道路；他明白上帝的真理，却没有体会上帝的心。

Today we come to the final message. Jonah is still angry, but God is not finished with him. Rather than rejecting his prophet, God gently questions him, exposes his heart, and invites him to rejoice because lost people have been spared.

今天，我们来到这个系列的最后一篇信息。约拿仍然在生气，但上帝还没有放弃他。上帝没有丢弃这位先知，反而温柔地问他问题，显明他内心的光景，并邀请他因迷失的人得以存留而一同欢喜。

The story does not end neatly. We are never told how Jonah responds. Instead, God leaves him—and us—with a question: Will we care about the people God cares about? Will we allow his compassion to reshape our hearts?

这个故事没有一个整齐圆满的结局。我们始终不知道约拿最后怎样回应。相反，上帝把一个问题留给约拿，也留给我们：上帝所关心的人，我们也会关心吗？我们愿不愿意让他的怜悯重新塑造我们的心？

We might have expected the story to end with chapter 3: Nineveh repents, God shows mercy, and everyone lives happily ever after. But chapter 4 continues because God is concerned not only about Nineveh, but also about the heart of his prophet.

我们或许以为，故事在第三章结束就很好：尼尼微人悔改，上帝施怜悯，从此大家都皆大欢喜。然而故事继续进入第四章，因为上帝所关心的不只是尼尼微，也包括他这位先知的心。

Chapter 4 begins with God asking Jonah, “Do you do well to be angry?” It ends with another question: “And should not I pity Nineveh, that great city?” Between them, God uses a plant, a worm, and a scorching wind to help Jonah see his own heart.

第四章一开始，上帝问约拿：“你这样发怒合乎理吗？”结尾时，上帝又问：“何况这尼尼微大城，我岂能不爱惜呢？”在这两个问题之间，上帝借着一棵植物、一条虫和一阵炎热的东风，帮助约拿看清自己的内心。

Jonah goes east of the city, builds a shelter, and waits to see what will happen. God appoints a plant to shade him, and Jonah is exceedingly glad. The next day God appoints a worm to destroy the plant, then sends a hot east wind. Jonah again becomes so angry that he wishes to die.

约拿走到城的东边，搭了一个棚，坐在那里等着看这座城会有什么结局。上帝安排一棵植物为他遮阴，约拿就非常高兴。第二天，上帝又安排一条虫咬坏那棵植物，随后吹来炎热的东风。约拿再次怒气大发，甚至求死。

The repeated word “appointed” matters. None of this is accidental. The God who appointed the storm and the fish now appoints the plant, worm, and wind. He is still pursuing Jonah, teaching him, and softening a heart that knows about grace but has not learned to live graciously.

“安排”这个词一再出现，是很重要的。这一切都不是偶然。那位安排风暴和大鱼的上帝，如今也安排了植物、虫和风。他仍在追寻约拿、教导约拿，也在软化一颗知道恩典，却还不懂得以恩典待人的心。

1. The Shelters We Build for Ourselves Are Inadequate

1. 我们为自己搭建的庇护所并不可靠

In Jonah 4:5, Jonah builds himself a shelter east of Nineveh and waits to see what will happen to the city. The shelter is practical, but it also becomes a picture of his spiritual condition. Jonah has withdrawn from the people, positioned himself as a spectator, and constructed a small place from which he can safely watch for their destruction.

在约拿书4章5节，约拿在尼尼微城东边为自己搭了一个棚，等着看这座城会发生什么。这个棚确实有实际用途，但它也显出了约拿属灵的光景。他离开人群，把自己放在旁观者的位置上，躲在一个小小的安全空间里，等着看他们遭到毁灭。

The shelter is temporary and fragile. It gives him some shade, but it cannot fully protect him. So God, still caring for this stubborn prophet, causes a plant to grow over him. Jonah becomes very happy—not because a city has been spared, but because his personal discomfort has been relieved.

这个棚既临时又脆弱，只能给他一点阴凉，却无法真正保护他。于是，那位仍然关心这个顽固先知的上帝，使一棵植物长起来遮盖他。约拿非常高兴——不是因为一座城得救了，而是因为自己的不舒服暂时得到缓解。

That contrast exposes Jonah’s heart. He grieves over the loss of a plant but feels no grief over the possible loss of thousands of people. He is deeply concerned about what serves him, yet strangely unmoved by those who need mercy.

这个强烈的对比显露了约拿的心。他为一棵植物的枯死难过，却没有为成千上万人可能灭亡而悲伤。他非常在意对自己有利的事，却对那些需要怜悯的人无动于衷。

Why is Jonah sitting outside the city? Why does he not remain among the Ninevites to teach and encourage them? Instead, he waits, still hoping the city might be destroyed.

约拿为什么坐在城外？他为什么不留在尼尼微人当中，教导他们、鼓励他们？他反而坐在那里等候，心里仍盼望这座城最终会被毁灭。

Jonah had announced God's warning, but he did not truly desire the people's repentance. He wanted judgment because he believed they were cruel and wicked. Yet deep in his heart, Jonah knew that God was gracious and compassionate. His shelter therefore becomes a picture of his resistance. He is trying to distance himself from the people God has spared and, in a sense, shelter himself from the mercy of God.

约拿虽然宣告了上帝的警告，心里却并不真正盼望百姓悔改。他认为他们残暴邪恶，所以只想看见审判临到。然而在内心深处，约拿知道上帝有恩典、有怜悯。因此，他所搭的棚也成了他抗拒上帝的象征。他想与上帝所饶恕的人保持距离，甚至可以说，他想把自己藏起来，躲避上帝的怜悯。

We build shelters too. When we cannot control God, our circumstances, or other people, we create small environments in which we feel secure. We withdraw. We surround ourselves with people who agree with us. We avoid difficult relationships. We defend our assumptions. We build emotional, religious, and political shelters that keep uncomfortable truths—and uncomfortable people—at a distance.

我们也会为自己搭建这样的庇护所。当我们无法控制上帝、环境或别人时，就会营造一些让自己觉得安全的小天地。我们退缩，只和认同自己的人来往，逃避困难的关系，维护自己原有的看法。我们筑起情绪、宗教和政治上的保护层，把令自己不舒服的真相，也把令自己不舒服的人，挡在远处。

Money, reputation, religious knowledge, control, familiar routines, relationships, and approval can all become shelters. They may offer temporary comfort, but they cannot protect us from loss, suffering, mortality, disappointment, or the searching presence of God.

金钱、名声、宗教知识、掌控感、熟悉的生活规律、人际关系和别人的认同，都可能成为我们的庇护所。它们也许能带来暂时的安慰，却不能保护我们免受失去、痛苦、死亡、失望，也不能使我们躲开那位监察人心的上帝。

Even our churches, traditions, doctrines, and social circles can become shelters. None of these things is necessarily wrong. But when they exist mainly to preserve our comfort, reassure us of our superiority, or keep outsiders at a safe distance, they no longer help us participate in God's mission. They become places from which we watch and judge rather than places from which we serve and love.

甚至教会、传统、教义和社交圈子，也可能成为我们的庇护所。这些东西本身不一定有错。但若它们主要是为了保护我们的舒适感，让我们觉得自己高人一等，或把外人隔在安全距离之外，它们就不再帮助我们参与上帝的使命。它们会变成我们旁观和论断别人的地方，而不是服事和爱人的地方。

God does not want that kind of life for Jonah, and he does not want it for us. The plant grows, the worm destroys it, and the wind blows because God loves Jonah too much to leave him enclosed within the shelter of his own anger. Sometimes God removes what makes us comfortable, not because he has abandoned us, but because our comfort has become a barrier to compassion.

上帝不愿约拿过这样的生活，也不愿我们过这样的生活。植物长起来，虫把它咬坏，风又吹来，是因为上帝太爱约拿，不愿让他一直困在自己怒气所筑成的庇护所里。有时，上帝挪去那些使我们舒服的东西，不是因为他离弃了我们，而是因为我们的舒适已经成了怜悯别人的障碍。

2. God's Compassion Reaches Beyond the Limits of Our Hearts

2. 上帝的怜悯超越我们内心的界限

The Lord says to Jonah: "You **pity** the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. And should not I **pity** Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?"

耶和华对约拿说：“这棵植物不是你栽种的，也不是你培育的；它一夜长成，一夜枯死，你尚且爱惜它。何况尼尼微这座大城，其中有十二万多人分不清左右手，还有许多牲畜，我岂能不爱惜呢？”

The word **pity** means to look upon with compassion., to be merciful...

“爱惜”这个词，带有以怜悯的眼光看待、向人施恩的意思。

Jonah cared about the plant because it benefited him. God cared about Nineveh because the city was filled with people he had made. Jonah's compassion was narrow, selective, and self-interested. God's compassion was wide enough to embrace both a rebellious prophet and a violent city.

约拿爱惜那棵植物，是因为它对自己有好处；上帝爱惜尼尼微，是因为城里住满了他所创造的人。约拿的怜悯狭窄、选择性强，也以自己为中心；上帝的怜悯却宽广得足以拥抱一个悖逆的先知，也拥抱一座充满暴力的城市。

Just sit with that for a moment. God grieves over Jonah's self-righteousness and prejudice, and he grieves over Nineveh's violence and injustice. God is not indifferent to sin. He knows where it leads. Sin produces pain, brokenness, addiction, injustice, trauma, and death. It wounds the sinner, the victim, the family, the community, and sometimes generations yet unborn.

让我们停下来想一想。上帝为约拿的自以为义和偏见忧伤，也为尼尼微的暴力和不公忧伤。上帝对罪绝不冷漠，因为他知道罪最终会把人带到哪里。罪会带来痛苦、破碎、成瘾、不公、创伤和死亡；它伤害犯罪的人、受害的人、家庭、群体，有时甚至影响尚未出生的后代。

Why does the almighty, self-sufficient Creator attach his heart to Jonah, Nineveh, you, and me?

那位全能、自足的创造主，为什么愿意把自己的心系在约拿、尼尼微，也系在你和我身上呢？

Tim Keller observes that God does not need us; he chooses to love us. What happens to Nineveh moves him because he has freely attached his heart to the people he made.

提摩太·凯勒指出，上帝并不需要我们，却选择爱我们。尼尼微所发生的事之所以触动他，是因为他甘愿把自己的心系在他所创造的人身上。

That is the wonder of divine compassion. God chooses to care for Jonah, Nineveh, you, and me. His grace flows from that compassion, even when we are not gracious toward him or one another.

这就是上帝怜悯的奇妙之处。他选择关心约拿、尼尼微，也关心你和我。即使我们没有以恩典对待他，也没有以恩典彼此相待，他的恩典仍从他的怜悯中流出来。

And then God calls us to enlarge our hearts. He asks us to become concerned about more than **our own comfort, our own group, our own losses, and our own sense of being right**. He calls us to attach our hearts to people as he has attached his heart to us.

接着，上帝呼召我们扩阔自己的心。他要我们关心的，不只是自己的舒适、自己的群体、自己的损失，或自己是否占理。他呼召我们像他把心系在我们身上一样，也把自己的心系在别人身上。

That does not mean pretending that evil is good. God never excuses Nineveh's violence, and he never approves Jonah's bitterness. Compassion does not deny sin; it refuses to reduce a human being to his or her sin. It tells the truth while still longing for repentance, restoration, and life.

这并不是要我们把邪恶说成良善。上帝从不为尼尼微的暴力开脱，也从不认同约拿的苦毒。怜悯不是否认罪，而是不把一个人简化成他所犯的罪。怜悯会诚实面对真相，同时仍盼望悔改、恢复和生命。

The hard question is not whether God cares about the people we find difficult. The hard question is whether we will allow his compassion to stretch the limits of our hearts.

真正困难的问题，不是上帝是否关心那些我们觉得难以相处的人，而是我们是否愿意让他的怜悯扩张我们内心的界限。

3. God's Grace Gives More Than We Deserve—and Costs More Than We Know

3. 上帝的恩典超过我们所配得的，也比我们所知道的更为昂贵

Throughout this scene, God comes near to Jonah. He speaks to him, provides shade for him, watches over him, questions him, and patiently teaches him—even though God seems to be the furthest thing from Jonah's mind.

在整个过程中，上帝一直亲近约拿。他向约拿说话，为他预备阴凉，看顾他，向他发问，又耐心教导他——尽管在约拿心里，上帝似乎根本不在他的考虑之中。

Why does God bother with this stubborn, self-absorbed, prejudiced prophet? The answer is simple: God loves Jonah. He wants Jonah not only to know facts about him but to share in his ways. He wants Jonah to participate in the joy of extravagant grace. He wants Jonah to see the world and its people through God's eyes.

上帝为什么还要理会这个顽固、自我中心、充满偏见的先知？答案很简单：因为上帝爱约拿。他不只要约拿知道一些关于他的知识，也要约拿学习他的道路；他要约拿一同经历丰盛恩典的喜乐，也要约拿用上帝的眼光来看这个世界和其中的人。

When we are angry, disappointed, or in pain, we may wonder whether God cares. Sometimes we are angry with him; at other times we feel he is absent. But our feelings and circumstances cannot tell us the whole truth about God.

当我们愤怒、失望或受伤时，也许会怀疑上帝是否真的关心。有时我们向他生气，有时我们觉得他不在身边。然而，我们的感受和处境，并不能告诉我们关于上帝的全部真相。

Even when Jonah pushes God away, God remains near. When Jonah runs, God pursues him. When Jonah refuses to listen, God still speaks. When Jonah would rather die than surrender, God does not abandon him. This is the holy persistence of God's love.

即使约拿把上帝推开，上帝仍然靠近他。约拿逃跑，上帝就追寻他；约拿拒绝聆听，上帝仍向他说话；约拿宁愿死也不肯降服，上帝也没有离弃他。这就是上帝圣洁而坚定不移的爱。

God's final words describe the people of Nineveh as those who "do not know their right hand from their left." Some understand this as a reference to young children; others see it as a description of moral confusion. Either way, God sees people who are lost, confused, and unable to find their way without mercy.

上帝最后形容尼尼微人是“不能分辨左手右手的”。有人认为这是指年幼的孩子，也有人认为这是形容他们在道德上的迷失。不论怎样，上帝看见的是一群迷失、困惑、若没有怜悯就找不到方向的人。

Those words bring to mind Jesus on the cross. While soldiers gambled for his clothing and others mocked him, Jesus prayed, "Father, forgive them, for they know not what they do." Jonah sat outside a city hoping that his enemies would die. Jesus hung outside a city and gave his life so that his enemies might be forgiven.

这些话让我们想到十字架上的耶稣。当兵丁拈阄分他的衣服，旁人讥笑他时，耶稣祷告说：“父啊，赦免他们，因为他们所做的，他们不晓得。”约拿坐在城外，盼望仇敌死亡；耶稣却被挂在城外，舍下自己的生命，使他的仇敌可以得到赦免。

That is where grace leads us—not merely to a plant, a worm, and a wind, but to the cross. At the cross, God does not overlook evil. He bears its cost. Grace is free to the sinner, but it is not cheap.

恩典最终把我们带到，不只是一棵植物、一条虫和一阵风，而是十字架。在十字架上，上帝没有忽视邪恶，而是亲自承担它的代价。恩典对罪人来说白白的，却绝不是廉价的。

Dietrich Bonhoeffer wrote that grace is costly because it calls us to follow Jesus Christ. It is costly because it condemns sin while justifying the sinner. Above all, it is costly because it cost God the life of his Son. "What has cost God so much cannot be cheap for us" (The Cost of Discipleship).

迪特里希·朋霍费尔写道，恩典之所以昂贵，是因为它呼召我们跟随耶稣基督；它之所以昂贵，是因为它定罪为罪，却使罪人得称为义；最重要的是，它之所以昂贵，是因为上帝付上了他儿子的生命。“上帝付出如此重价的恩典，对我们来说绝不可能是廉价的。”（《作门徒的代价》）

“What has cost God so much cannot be cheap for us. Those are challenging words. Who would we rather judge than receive? Whom have we quietly placed beyond God's mercy—the former prisoner, the abusive parent, the gay cousin, the alcoholic uncle, the transgender sister, the unfaithful friend, etc? Whom? We all have people we would rather avoid than love.

“上帝付出如此重价的恩典，对我们来说绝不可能是廉价的。”这是一句很有挑战的话。有哪些人，是我们宁愿论断也不愿接纳的？我们是否已经在心里把某些人放在上帝的怜悯之外——曾经坐牢的人、伤

害人的父母、同性恋的表亲、酗酒的叔叔、跨性别的姊妹、不忠的朋友……还有谁呢？我们每个人心中，恐怕都有一些人，是我们宁愿躲开，也不愿去爱的。

I know I do. Even after all these years, I am still learning to release bitterness, hurt, and old wounds. It is easier to identify with Jonah than with Jesus. The more I reflect on Christ's prayer for his enemies, the more I realize how much I still have to learn about grace.

我知道我也有。即使过了这么多年，我仍在学习放下苦毒、伤痛和旧日的创伤。我们认同约拿，往往比效法耶稣容易。越思想基督为仇敌所作的祷告，我就越发现，自己对恩典仍有很多需要学习的地方。

Grace is too generous, too deep, and too vast for us to control. We cannot measure it, buy it, sell it, bargain with it, or use it as a weapon against someone else. We like to receive grace, but we often find it difficult to give.

恩典太丰盛、太深，也太广阔，不是我们能够掌控的。我们不能衡量它、买卖它、和它讨价还价，也不能拿它当作攻击别人的武器。我们都喜欢领受恩典，却常常觉得向别人施恩很困难。

We are more comfortable with law because law can be measured. We understand "an eye for an eye and a tooth for a tooth." We know how to keep score. But turning the other cheek, forgiving those who wound us, and welcoming repentant people back into community unsettles us. It unsettled Jonah too.

我们更习惯律法，因为律法可以衡量。我们明白“以眼还眼，以牙还牙”，也懂得怎样算账。但转过另一边脸、饶恕伤害我们的人，并重新接纳真正悔改的人回到群体中，却会使我们感到不安。约拿也有同样的不安。

Grace does not ask us to call evil good or remain in unsafe situations. Forgiveness is not the same as ignoring consequences or refusing wise boundaries. Grace means we will not answer evil with evil or let hatred have the final word. When repentance is genuine, our hearts remain open to restoration.

恩典不是要我们把恶说成善，也不是要我们留在不安全的处境里。饶恕并不等于忽略后果，也不等于拒绝设立明智的界限。恩典的意思是，我们不以恶报恶，也不让仇恨说最后一句话。当悔改是真实的，我们的心仍愿意为关系的恢复敞开。

The book of Jonah ends with a question rather than an answer because the final issue is not merely what Jonah will do. The question is what we will do. Will we remain outside the city, clinging to bitterness, protecting our pride, and demanding judgment? Or will we allow God to teach us his heart?

《约拿书》以一个问题，而不是一个答案结束，因为最后要面对的，不只是约拿会怎样做，而是我们会怎样做。我们会继续留在城外，抓住苦毒不放，保护自己的骄傲，坚持要求审判吗？还是愿意让上帝把他的心教给我们？

The plant, the worm, the wind, the city, the people, and even the cattle all press toward one truth: God cares more deeply, more widely, and more tenderly than Jonah does. And God is calling Jonah—and congregations like ours—into a life shaped by mercy, compassion, and grace.

那棵植物、那条虫、那阵风、那座城、城里的人，甚至牲畜，都在指向同一个真理：上帝的关怀比约拿更深、更广，也更温柔。如今，上帝正呼召约拿，也呼召像我们这样的教会，进入一种由怜悯、慈悲和恩典塑造的生命。

I have entitled this series "Hope for the Wayward" for a reason. I confess that I have travelled that same road. I know what life is like when we run from the Lord and try to build our own shelter.

我把这个系列称为“迷途者的盼望”，是有原因的。我必须承认，我也走过同样的路。我知道逃避主、试图为自己搭建庇护所，是怎样的一种生活。

I first sensed God speaking to my heart during a church service and later at a crusade. I was twenty-five years old, and I had my future planned. I had a wife and a family. The thought of surrendering everything to God seemed impossible, so I ran as hard and as fast as I could. I chased my own dreams and my own picture of success.

我第一次感到上帝在我心里说话，是在一次教会聚会中，后来又在一次布道大会上。那时我二十五岁，已经为自己的未来作好计划。我有妻子，也有家庭。要我把一切交给上帝，似乎是不可能的事，所以我拼命地逃。我追逐自己的梦想，也追逐自己所想象的成功。

But God brought storms and deep struggles into my life. Piece by painful piece, the shelters I had built for myself were taken away until I finally surrendered to his way. By then I was thirty-seven years old—twelve years of fighting and arguing with God.

但上帝让风暴和深深的挣扎进入我的生命。他一点一点地拿走我为自己搭建的庇护所；每一次都很痛，直到我终于降服在他的道路中。那时我已经三十七岁了——整整十二年，我一直与上帝争辩、抗拒。

I thought I had good reasons. I had a wife and three children. Why would anyone give up a good-paying career and follow God to rural China? Many people thought I was foolish. So did I. Yet God was teaching us lessons we could never have learned while chasing our own dreams. Through the years he has continued chipping away at the old me so that I might know him more deeply and trust him more fully. - the lessons have not finished, I'm still learning..

我以为自己有充分的理由。我有妻子，也有三个孩子。谁会愿意放下一份收入不错的工作，跟随上帝到中国乡村去呢？许多人都觉得我很愚蠢，我自己也这样认为。然而，上帝正在教导我们一些功课，是我们继续追逐自己的梦想时永远学不到的。这些年来，他仍不断除去我里面旧有的生命，使我更深地认识他，也更完全地信靠他。这样的功课还没有结束，我仍在学习。

I want to speak especially to the young people and young adults among us. Perhaps you sense that God is stirring something in your heart. Do not ignore it. Take time to pray, reflect, and explore what he may be doing.

我特别想对我们当中的年轻人和年轻成人说：也许你感觉到，上帝正在你的心里做一些工作。不要忽略它。花一点时间祷告、思想，也去探索上帝究竟在你生命中做什么。

Begin serving somewhere. Volunteer, and talk with a pastor or trusted leader. One thing I have learned is that others may recognize your gifts before you do.

从一个地方开始服事吧。做义工，参与事奉，也可以和牧者或一位你信任的领袖谈谈。我学到一件事：有时候，别人会比你更早看见上帝放在你里面的恩赐。

Do not run from God's invitation, as Jonah and I once did. You do not need to have your whole future figured out. Simply place it in God's hands and allow him to lead you. One day, you may look back and realize that surrender was not the loss of your life, but the beginning of the life God had been preparing for you.

不要像约拿和从前的我一样，逃避上帝的邀请。你不需要先把整个未来都想清楚，只要把未来交在上帝手中，让他一步一步带领你。有一天回头看时，你也许会发现，降服并不是失去了自己的人生，而是开始进入上帝一直在为你预备的人生。

And I want to speak gently to those carrying anger, grief, shame, disappointment, pride, fear, or even prejudice—especially toward those who have hurt you or whom you find difficult to understand and accept.

我也想温柔地对那些仍背负着愤怒、忧伤、羞耻、失望、骄傲、恐惧，甚至偏见的人说——尤其当这些感受是针对那些曾经伤害你，或令你难以理解、难以接纳的人。

Bring what you are carrying honestly to God. Ask him to help you choose mercy where mercy is possible, establish wise boundaries where they are needed, and let go of the judgments you hold toward those who are different from you. Healing may take time, but it begins with one honest and courageous step.

把你心里所背负的一切，诚实地带到上帝面前。求他帮助你：在可以怜悯的地方选择怜悯，在需要保护自己的地方设立明智的界限，也放下你对那些与自己不同之人的成见。医治也许需要时间，但它总是从诚实而勇敢的第一步开始。

Today we face the same choice Jonah faced. Will we join God in giving forgiveness, mercy, and love generously? Or will we sit outside the city of other people's lives—angry, wounded, and alone beneath the shelters we have built for ourselves?

今天，我们面对的选择和约拿一样。我们愿不愿意与上帝同行，慷慨地把饶恕、怜悯和爱给出去？还是我们会坐在别人生命之城的外面，躲在自己搭建的庇护所下，带着愤怒、伤痛和孤单？

There is hope for the wayward because God is not finished with us, just as he was not finished with Jonah. I would like to imagine that Jonah finally understood. Though the story does not tell us, I'd imagine that perhaps he finally knelt before the Lord and said, "Not my will, but yours be done." So folks the question to Jonah is the same to us, should we not have pity for the Ninevites - those who are lost, without God, devoid of a moral compass?

迷途的人仍有盼望，因为上帝还没有放弃我们，正如他没有放弃约拿一样。我愿意想象，约拿最后终于明白了。虽然故事没有告诉我们，但也许他最终跪在主面前说：“不要照我的意思，只要照你的意思。”所以，各位，上帝留给约拿的问题，也同样留给我们：我们岂能不怜悯那些像尼尼微人一样迷失、远离上帝、失去道德方向的人吗？

May we learn to live graciously with one another as members of God's family, welcoming those whose lives and experiences are different from our own. May God free us from the shelters that keep us distant, enlarge our hearts with his compassion, and make us people through whom his costly grace can flow. Amen.

愿我们作为上帝一家的人，学习以恩典彼此相待，也愿意欢迎那些生命经历与我们不同的人。愿上帝释放我们，拆除那些使我们彼此疏远的庇护所；愿他以自己的怜悯扩阔我们的心，使我们成为他昂贵恩典流向别人的器皿。阿们。