

## Jonah 4 – Character of Compassion

### 约拿书第四章—慈悲怜悯之心

Hi, my names James. I have a lovely wife called Alisa, and 3 kids.

You probably know all of that.

大家好，我是 James，我的爱妻是 Alisa，我们三位小孩。

以上这些大家都可能已经知道

But here's some thing you might be surprised to learn.

I've been trying to learn Mandarin for years, but I'm very bad.

但有些关于我的事，你可能未必知。我已经学了普通话很多年，不过仍然说得不好。

I love K-pop music.

I really like this Chinese sauce called LaoGanma. It's great on everything.

另外，我醉心 k-pop 音乐，又喜欢「老干妈」辣酱。可配合任何食物都超好味。

As we get to know each other, we get to know what people are really like. But not just the positive things. We also get to know the bad things.

人与人之间互相认识，渐渐会知道对方的真面目。不论好的差的，也会逐渐浮现。

The things that are more sad than surprising. The hidden sins, and personal struggles. These might instead drive you to anger at me.

有些可能是负面的，例如未为人知的罪，或纠缠内心的挣扎。若你知道我这方面，可能你会对我改观，甚至向我发怒。

What about when it comes to God?

当我们知道上帝的真面目，又会如何？

As we get to know God are we surprised that God can be angry. That God can be full of compassion. What if God is not as we expected him to be?

当我们渐渐认识上帝，会否因他原来会愤怒，感到讶异？上帝应该充满慈悲怜悯，不过若果祂不乎合我们的期望，我们又会有何反应？

For Jonah, God wasn't what he expected. He showed a character that Jonah was not very happy about.

对约拿来说，神就不是他所预期的。上帝展现出一种特性，是约拿不满意的。

How do we react when we find out God isn't exactly who we thought he was going to be?

若果上帝并不完全依照我们的期望而行，我们会如何反应？

But what happens when we are confronted with an aspect of God that we weren't prepared for? Do we run and hide from that? Do we allow it to challenge our beliefs about God?

若见到上帝的某一方面，是从未想过会见到的，我们又怎样？会否逃走躲避？还是愿意让这发现挑战我们对主的信任？

As we conclude our series on Jonah today, we are going to be confronted with a God of wrath, and a God of compassion. How do we respond when God surprises us as we get to know him?

今天是研读约拿书的总结，带我们去认识一个会发怒，但同时是慈悲的上帝。我们深深认识祂，祂却令我们感到出乎意料，我们的反应会是如何？

Today we'll challenge our view of God and other people. Do this in an attempt to understand God himself better, revealed through his words to us.

今天的信息挑战我们对上帝的观念，和对别人的观念。请尝试利用这机会去更加认识上帝，透过祂的话去认识祂。

PRAY 让我们一起祈祷。

## 1. God vs Jonah's God 真正的上帝和約拿的上帝

Jonah has gone into Nineveh and preached about the coming of God's wrath on them because of their sin. Nineveh repented! They turned from their ways. From the people at the top of society, all the way down to the bottom.

約拿走到尼尼微城去宣告，由于他们犯了罪，上帝极其愤怒。尼尼微城的人竟然悔改了！他们不再重蹈覆辙，上至达官贵人，下至贩夫走卒，都痛改前非。

This is wonderful. It is great news. God's word has been proclaimed, and people have listened and responded. It's what every prophet and every preacher hopes for. That people would be confronted by God's words, and have their lives impacted.

这真奇妙，是大好消息。上帝的话被宣告，人愿意听从，也以行动响应。这是每一位先知和传道人都希望发生的。人能够被上帝的话感动，生命作出改变。

What better response to Jonah's preaching than the whole entire city repenting. How many prophets and preachers have had that impact? Not even Jesus had that kind of impact – there were always people who didn't believe Jesus. It's a surprise that the book of Jonah doesn't end in chapter 3, at the highpoint when the city has responded to God. But we see how Jonah responds.

約拿向全城宣道，然后全城悔改，没有什么会比这更好。有多少先知和传道人有这份影响力？即使是耶稣，也不曾如此——因为很多人都没有相信耶稣。奇怪的是，约拿书并没有在灵性最高峰、全城悔改的第三章终结。且让我们看約拿有什么反应。

And so Jonah's response should be joy, amazement, wonder at the power of the word of God.

約拿应该为上帝话语的大能感到欢欣、赞叹。

But it is not.

但事实却非如此。

Chapter 4 verse 1;

约拿书第四章，第一节：

*But to Jonah this seemed very wrong, and he became angry.*

这事令約拿大大不悦，甚至发怒。

What's his problem? Why the 2-year-old toddler melt down?

为何他会这样？为何像一个两岁小孩般发脾气？

Verse 2. 看第二节

*He prayed to the Lord, "Isn't this what I said, Lord, when I was still at home? That is what I tried to forestall by fleeing to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity."*

他就向耶和华祷告，说：「耶和华啊，这不就是我仍在本国的时候所说的吗？我知道你是有恩惠，有怜悯的上帝，不轻易发怒，有丰盛的慈爱，并且会改变心意，不降那灾难。我就是因为这样，才急速逃往他施去的呀！」

"I knew you pull this kind of stunt.

他的意思其实就是：「我知道祢就是如此这样。

These people are evil and should be wiped out. Nothing is going to change. They'll just act scared for a little while and you show them mercy!

这些人极邪恶，根本就应该全被灭绝。什么也改变不了这个事实。他们只不过是扮作少许惊怕，祢就竟然怜悯他们！

Bah! God you're hopeless. They don't deserve your love. Your love is for Israel, and no one else!

神啊！你真是太心软了。他们根本就不配得祢去爱，祢的爱是单单给以色列的，祢的爱不可给其他任何人！」

Because you've done this..."

由于祢这样做：

verse 3 第三节

*Take away my life, for it is better for me to die than to live.*

现在求你取走我的性命吧！因为我死了比活着更好。

Now that seems like a massive overreaction from Jonah.

似乎约拿反应过大了。

God's grace and mercy to Nineveh has revealed Jonah's real problem. God has turned out to not be the God he thought. He had built God into this box.

上帝对尼尼微城的慈悲怜悯，折射出约拿的真正问题。上帝竟然不是他想象中的上帝，他把上帝放在自己建立的框框。

Jonah wanted God to be someone who had exclusive love and compassion for Israel. And only wrath and anger for the other countries.

约拿希望上帝单单对以色列有爱和怜悯，而对其他国家，就只有义愤和烈怒。

He has seen Assyria, with its capital Nineveh rise up in power, invade countries, brutally killing many. Jonah wants God to show his wrath to them.

约拿目睹以尼尼微城为首都的亚述如何大国崛起，攻打其他国家，残酷地杀了很多人。约拿希望上帝向他们发义怒。

Jonah had fled from Nineveh, heading in the opposite direction, because he didn't want to give God a chance to surprise him. To reveal his love and mercy. He was worried he would.

约拿逃离尼尼微跑向相反方向，因为他不想上帝因爱和慈悲，让他经历意料之外的结局。他恐怕上帝会给他这种经历。

And so Jonah's response to God not being the God he wanted is to want to die. Jonah is effectively saying – God if you're not going to give me what I want. If you're not going to be the God I want, then I have no meaning in life and it may as well end.

一旦发现上帝不是他心中所想的，约拿便求死。他真正的意思其实是——如果你不如我愿，如果你并不是我想象中的上帝，那我也没有人生意义，死不足惜。

Nineveh's repentance was pleasing to God, but it was threatening to Israel's political interests, and who Jonah thought God should be.

尼尼微城的悔改令神喜悦，但在政治上却对以色列构成威胁，而约拿觉得这样万万不能。

Jonah cared more for his interests, and the interests of his people than the salvation of others. He valued God blessing his country over anyone else.

约拿关心自己的利益，和本国的利益，多过其他人是否得救。他重视上帝祝福自己的国家，远超过其他民族。

### A word on Racism 浅谈种族主义

Part of this comes down to **racism**.

约拿的反应有部分**是种族主义**。

Take a brief tangent to talk about racism.

让我们差开一点去谈谈种族主义。

Firstly, I don't believe that races exist within humanity. I don't believe that there are different races within humanity. Races were created to justify one skin colour being more preferred over another to justify slavery.

首先，我不相信人是分种族的，我不相信人类有不同种族，种族的观念，只是人为的，认为一种皮肤的颜色，比另一种皮肤颜色优越，并以此来把奴隶制度合理化。

I believe that there are humans. And within humanity there are different ethnicities.

Ethnicities are good. Ethnicity is a biblical term. Our ethnical differences will be in heaven.

Revelation 7:9, at the end of time all nations, tribes, people, and language will be praising God.

我相信大家都是人类，而作为人就有不同的国籍来源。国籍本身是好的。国籍是一个合乎圣经的字眼，在天家那里信主的人会保持他们的国籍。启示录第七章第九节说，从各邦国、各支派、各民族、各语言来的，都会一起赞美上帝。

All of our ethnic backgrounds are different, and as we are all shaped in God's image, they all have value. But no one culture is THE culture. We want all of our cultures to be challenged by God.

虽然我们的血统背景不同，但我们都以上帝的形像被造，都有人的价值。没有任何一种文化是「至高」的文化。每一种文化都要让上帝审视判辨。

But our ethnicity is so tightly related to our identity. We say I'm an Aussie, I'm Chinese, I'm Sri Lankan. And we can hold to these too tightly and we pit our people group and our preferences against another ethnicity.

但血统令我们认定自己是什么人，我们会说，我是澳洲人，我是中国人，我是斯里兰卡人。若我们把民族和身份看得太重，容易将自己的族类和喜好和其他族类比较。

A proper way of describing racism would be ethnic pride. My groups way of doing church is the best way. My groups food is the best food. This is something very dangerous for us to avoid.

种族主义的更正确形容，是种族骄傲。我们这种族办的教会是最好的，我们这种族吃的就是最好的食物。这样非常危险，必须避免。

Jonah has fallen into the trap of ethnic pride. The God of Israel, his compassion is only for Israel.

约拿就是陷入了种族骄傲里，以色列人的上帝，似乎只能怜悯以色列人。

We need to be aware here at church that the things we desire to see, the way of doing church are the best for all of us. And these aren't just ethnic preferences. Not my groups way of doing them. It is something we are journeying towards as a church. Becoming transcultural as we want to treasure Jesus together.

要谨慎处理的是教会的运作，方针是考虑所有人的好处，而不是纯根据种族因素。作为一个群体，我们要建立教会，便要能够跨文化，好让大家能够一起珍爱耶稣。

That's a brief, but important aside on Racism.

以上是关乎种族主义简短却重要的题外话。

Coming back to Jonah 4, he even has the audacity to quote the bible back at God.

让我们回到约拿书第四章，约拿竟然斗胆以圣经和上帝争辩。

The God that he knew, that *he is gracious and compassionate, slow to anger and abounding in love* from verse 2. That is a quote from Exodus 34:7, when God reveals himself to Moses. 从第二节看到，他相信神是，有怜悯，有恩惠的上帝，不轻易发怒，且有丰盛的慈爱和信实。这一段引自出埃及记34章7节，上帝亲自显示给摩西的一刻。

Jonah is reading God's word selectively. He ignores the last part, which says

约拿选择性地看圣经，他遗漏了之后的那句：

Exodus 34:7 出埃及记 34 章 7 节

*Yet he does not leave the guilty unpunished.*

万不以有罪的为无罪，

He uses God's word to justify his position of anger at God, but doesn't read the whole paragraph. He forgets who God revealed himself to be. And he makes himself look silly.

约拿用上帝的话，去令自己的愤怒变得合理，不过他没有把整段读完。他忘记上帝正在透过祂的话显示自己，约拿连上帝的话也未看清，实在显出自己是多么的愚昧。

It's very dangerous to pit God's word against God. The only other person in the bible guilty of twisting and quoting God's word to resist God is Satan himself. Satan twists God's word to Adam and Eve, he does it to Jesus tempting him.

我们若用上帝的话去反驳祂，将会非常危险。因为在圣经里，唯一扭曲上帝的话去抵挡上帝的，就是撒旦。撒旦扭曲上帝的话去蒙骗阿当夏娃，也用同一技俩去试探耶稣。

Jonah had been down at rock bottom in chapter 2, in need of God's grace. But he was not willing to extend that grace to anyone else.

约拿曾经在第二章走到谷底，那时他需要上帝的怜悯和恩典。但他却不愿意其他人也得到同样的恩典。

Jonah has created a simplistic picture of God who just loves everyone without judgement on evil.

約拿内心对上帝的印象，是一幅简化了的图画，祂不计较罪恶地爱所有人。

This is such a danger for us. The prophet who spoke with God, forgot about what he said and who he was, and got angry enough to die.

我们也会陷入同一险况。即使是能够与上帝对话的先知，也可以忘记上帝说过的话，亦忘记上帝到底是谁，甚至愤怒到要求死。

How much more careful do we need to be then? Our God is incredibly complicated. He cannot be put into a box, or simplified into a stereotype of the God of love who doesn't judge.

先知尚且如此，我们岂非更要小心？上帝超乎我们想象。上帝岂能被我们简单化、样板化，并套进一种模式，只去爱却不会审判。

It's possible to use the bible selectively to justify our actions. To create a version of God that suits us. It's possible to read the bible selectively to confirm our opinions against those who don't follow Jesus, or those that are different to us, those that don't hold the same views. It's easy to think that our understanding of God, our theology is superior to anyone else's.

我们很容易用圣经断章取义，使自己的行为变得合情合理。甚至制造一个新的版本，迎合自己的需要。我们也可以选择性地看圣经，印证我们对那些不信耶稣的人的偏见，或对不同观念或意见的人的抗拒。我们很容易会以为，自己对上帝的认识，或神学思想，比其他人更崇高。

It can be easy to read the bible and think – Aha! I'm right. We shouldn't have voted that party in at the election last week. There will be consequences – you'll see.

我们很容易看圣经然后想——呀哈！我是对的。上星期的大选，早说过不要投票给那个党。凡事都有后果的——你将来便知。

If we read the bible and it makes us feel that we are in the right, and feel more righteous, we are reading it wrong. When we read the bible and it humbles us, changes how we view God, and encourages us with God's love and grace despite our flaws.

如果在读经的过程，我们觉得自己是对的，比别人更公义，那一定是读错了。读经应该令我们谦卑，改变我们对上帝固有的想法，令我们知道纵使不配，上帝仍对人有爱和恩典，因而感到受激励。

As we draw closer to God throughout life, his different aspects will be revealed. God doesn't change, but our understanding of him does.

当我们的生命更加接近上帝，祂会显示不同的面貌。上帝是不会改变的，只不过我们对祂的认识在改变。

Ever since our prayer series in February I've been praying through the Psalms at night. And there was this one week, where they were all about the same thing. David was praising God about how great he was.

在二月的祈祷系列后，我开始每晚用诗篇来祷告。某一个星期，整整七天我都学同一功课，就是戴维不停的赞美上帝，赞美祂如何伟大。

And, let me surprise you with my sinful heart, after a week of the same theme, I was sick of it. I had a moment meditating in bed before actually praying and I got grumpy with God.

以下充满罪性的话，可能会令你惊讶，就是，经过一星期同样的赞美，我开始觉得很厌烦。我在祷告前在床上默想片刻时，开始想向上帝发怨言。

Not full blown Jonah angry. Again, why does God need to be praised again. Come on!

不是约拿那种烈怒，只是觉得烦。为何上帝要求不断被赞美。唉！

Sat in that moment for a minute, and then God hit me. He is so awesome and amazing. He deserves to be praised every day. Every moment of my life. My view of God was changed. I knew he deserved all the praise before that, but God surprised me.

我这样过了一会之后，上帝就唤醒我。祂是如此的伟大奇妙，配得每天，我生命的每一刻被赞美。我对上帝的观感改变了。我领悟这奥秘之前，上帝已配得所有赞美，但那一刻祂让我如梦初醒，茅塞顿开。

Our view of God will change. Not because he has changed. But we are moving closer to him, and we can see him better. We can see him more clearly.

我们对上帝的看法会改变。不是因为祂改变，而是当我们更加接近上帝，便可以更清楚去认识祂，亦把祂认识得更清楚。

Are you moving closer to him? Surprised by his wrath against you sin? Being surprised by his love, and compassion.

你是否与上帝更加亲近？是否对祂因为你犯罪而发怒感到惊讶？是否因为祂的爱和怜悯感到惊讶？

## 2. Plant vs City 一颗蓖麻和一个城市

Jonah has been angry with God. Now God responds.

约拿向上帝发怒，现在上帝回答他。

Verse 4. 第四节

*Is it right for you to be angry?*

你这样发怒，对吗？

God deals differently with Jonah here. When Jonah fled, God dealt firmly with him, sending a storm, and seeing him cast into the sea. Now God deals almost gently and patiently. He questions his motives. He asks him the type of questions a therapist might pose, is it good for you to be angry?

上帝在这里用不同的方法对待约拿。约拿逃走的时候，上帝对他很严厉，给他暴风雨，又把他扔进海中。现在上帝似乎温柔和有耐性地，探讨约拿深层的动机，问题就好像出自一个心理治疗师的口：你这样发怒，对你有好处吗？

Jonah doesn't respond to God's gentle prodding.

约拿没有回答上帝这个温柔的问题。

Instead, verse 5, *he heads out of the city, and sat down.*

反之，在第五节，约拿出城，坐在城的东边。

It seems that Jonah, still angry with God, has gone and sat down outside the city, just to see what would happen. God had decided to relent and show mercy. But maybe, just maybe they would slip up, and God would bring his wrath against them.

似乎现在的约拿仍很暴躁上帝。他一走了之后，在城外坐着，似乎是想看看有什么会发生。上帝已经决定不灭城，但他们还有可能作出一些错漏，上帝又再一次向这城发怒呢？

Making his stay more comfortable, God provided a leafy plant that grew up and over Jonah and provided shade, eased his pain, and made him happy.

为了让约拿坐得舒服，上帝安排一棵蓖麻，在他旁边生长起来，好给约拿遮阴，减少他的痛楚，令他畅快。

After a horrid couple of chapters, fleeing from God, in a boat, in the fish, in Nineveh, he is finally comfortable.

经过一连串的波涛汹涌，拼命逃、掉进船、鱼腹中、城里跑，约拿终于感受到一点舒适。

#### Verse 7 第七至八节

*But at dawn the next day God provided a worm, which chewed the plant so that it withered. When the sun rose, God provided a scorching east wind, and the sun blazed on Jonah's head so that he grew faint. He wanted to die, and said, "It would be better for me to die than to live."*

次日黎明，上帝却安排一条虫来咬这蓖麻，以致枯干。太阳出来的时候，上帝安排炎热的东风，太阳曝晒约拿的头，使他发昏，他就为自己求死，说：「我死了比活着更好！」

Jonah, placated by a plant for a moment, is now angry enough to die again. Life was good for 2 minutes, and you couldn't even leave me in peace.

约拿被这蓖麻安顿了一会，又再一次愤怒甚至想死。不过舒泰了两分钟，你也不让我得享一点安宁？

But it seems that God has done all of this in preparation for God to teach him something important about who he is.

但这似乎是上帝的刻意安排，为要教导约拿一个重要的功课，明白自己是一个怎样的人。

God asks him again – *is it right for you to be angry about the plant?*

上帝再一次问约拿 — 你因这棵蓖麻这样发怒，对吗？

And Jonah – sulking almost like a grumpy child, arms crossed in a huff – *It is And I'm so angry I wish I were dead.*

约拿 — 就像一个发脾气的小朋友，手叉在胸前说 — 我发怒以至于死，都是对的！

And God reveals something about himself.

上帝在此时显示关于自己重要的一面。

#### Verse 10. 第十至十一节



*But the Lord said, “You have been concerned about this plant, though you did not tend it or make it grow. It sprang up overnight and died overnight. And should I not have concern for the great city of Nineveh, in which there are more than an hundred and twenty thousand people who cannot tell their right hand from their left?”*

耶和华说：「这棵蓖麻你没有为它操劳，也不是你使它长大的；它一夜生长，一夜枯死，你尚且爱惜；何况这尼尼微大城，其中不能分辨左右手的就有十二万多人，还有许多牲畜，我岂能不爱惜呢？」

Jonah had compassion and wept over a plant.

约拿充满的怜悯，为一棵蓖麻哭泣。

God has compassion for a city of people.

上帝充满的怜悯，为一个城市的人哭泣。

Jonah became attached to a plant. That he had nothing to do with. He attached his heart in some way to a plant. So that when it was destroyed, so too was he.

约拿心系一颗蓖麻。虽然这蓖麻不是他栽种培养的，却爱惜它。现在它被毁了，他也被毁了。

God says that he does the same thing with this city of Nineveh. He attaches his compassion, his concern, and his heart to these people.

上帝说他对尼尼微城的感情，也是如此。他对这城的人，有慈悲、有怜悯，有关心。

Jonah because he is human has attached his emotional dependence to a plant. He didn't look at it and think – oh I like this plant, it's so leafy and green. It met his need and he has gotten attached to it.

约拿充满人性，把情感投放到一颗植物。他不是望着这蓖麻，思想——这树多么绿，又茂盛，所以我喜欢。很简单地这蓖麻令他感觉舒适，叫他满足，他便爱上它。

If you've ever seen the house cleaning show Marie Kondo, you'll have realized how many things that we get attached too.

如果你看过近藤麻理惠怎样去教人作断舍离，便明白原来我们对很多东西都充满感情。

Alisa and I have been clearing out things, like coffee mugs. We have too many novelty coffee mugs that we don't have space for. But I find them so hard to throw out. I have become attached to them.

太太Alisa和我最近开始大扫除，其中一样是咖啡壶。我们实在有太多新奇的咖啡壶。却没有地方放置。我很难扔掉它们，因为我放了很多情感在这些咖啡壶上。

God doesn't need anything. He doesn't need a plant to give him shade and happiness. He doesn't need people. He doesn't get attached to things for no reason. God is totally happy within the trinity. The love between the Father and the Son and the Holy Spirit. He doesn't need anything.

上帝不需要任何东西，不需要一棵蓖麻遮阴，令他快乐。祂不需要人类，不需要依附一件对象。上帝三位一体，完美快乐。父、子、圣灵之间的爱，不假外求。

The only reason then that he can have compassion is because he wants to. God willingly chooses the things that he will attach his love, and compassion, and grace to.

上帝慈悲怜悯的唯一原因，就是祂定意如此。祂愿意选择一些对象去爱，去关怀、去施恩。

How could the God who created the stars and the planets, say “I care about these little people on this little rock. What happens to them moves me. It grieves me.”

为何这位能够创造日月星宿，宇宙的主，会说「我关顾这些在这微小的地球上微小的人。他们有什么事发生了，都令我触动，亦会令我伤心。」

God is saying to Jonah

上帝是在告诉约拿：

I am weeping and grieving over this city – why aren't you?

我现在为这城伤心流泪 — 为什么你没有伤心流泪？

If you are my prophet, why don't you have my compassion?

如果你是我的先知，为什么没有我的慈悲怜悯？

Jesus is the prophet that Jonah should have been.

耶稣就是约拿的相反，有先知应有的情怀。

Jonah did not weep for the city but left angry.

约拿没有为这城哭泣，只懂愤怒。

But went outside of it, hoping to see it's destruction.

他走出城外，只希望这城会被毁灭。

If he had stayed and continued to preach God's word, maybe they would have followed and had been saved.

若果他留在城里，继续宣告神的话，可能他们已经跟随他而被拯救。

Jesus Christ went to the city of Jerusalem and wept over those who would not follow.

耶稣基督走进了耶路撒冷的城，为那些不愿意跟从他的人哭泣。

And Jesus went into that city to die on a cross to see that it was saved.

耶稣进入城中，在十字架上为拯救而舍命。

God has chosen to concern himself, to attach his joys and pain to us. So much so that he became like us. He became human. Able to weep with us, able to laugh with us, out of compassion. Out of compassion and care – he not only grieved to see people lost – but was subject to the agonizing pain of crucifixion to take our place.

上帝选择把自己的心，快乐和痛苦，都和我们相连。他为此甚至成了我们一分子，成为了人。他能够跟我们一同哭泣、一同欢笑是出于怜悯。出于怜悯和关顾 — 不单是因为看到人失落而伤心 — 甚至把自己挂在十字架上，忍受极大的痛楚，去取代我们被罚。

Jonah, full of racism and self righteousness cannot imagine God saving anyone else.

约拿是一个充满种族歧视和自义的人。不接受上帝拯救其他人。

Jesus, full of love and selflessness cannot do anything but sacrifice himself to save people far from God.

耶稣充满爱和无私，他只一心去牺牲自己，让远离上帝的人得到拯救。

Jonah wanted God to hate the foreigner and have only compassion on Israel. God's surprise character should not have been a surprise. What surprises him is how his wrath and compassion play out.

約拿希望上帝会憎恨异族人，而只对以色列有怜悯。但上帝作为超乎人的想象，不应令約拿感到意外。令他大惑不解的，是上帝怎可既充满义怒，又慈悲怜悯？

For us, are we more surprised that God is a God of wrath or a God of compassion?

对我们来说，哪一个令我们更感到惊奇？是发义怒的神？还是发慈悲的神？

I've heard people pit the God of the Old testament against the God of the New Testament.

One's all about wrath and anger, the other's all about love.

曾听有人胡说，旧约的上帝和新约的上帝是相反的。旧约的神只会发怒，新约的神只会爱。

Many people in the western world expect a God of mercy, because they don't accept the idea that God should judge people. Maybe you've thought that yourself. Others who come from a damaged, war torn, or in-just background desire a God of justice and wrath, who punishes those who do evil. That person is surprised at God's free offer of forgiveness.

很多西方国家的人，都会希望上帝是一位有怜悯慈悲的神。因为他们不能接受上帝会审判人这个观念。可能你也这样想。但来自曾被战火摧毁国家，或曾处身不公义社会的人，却期望上帝有公义和愤怒，好重罚那些作恶的人。当他看见上帝无条件地宽恕时，会感到这是不可能的。

Ultimately, God's goodness binds these 2 seemingly contradictory parts together. God's character of compassion and wrath are combined in the cross. The place where his wrath is carried out, but on his son, so his compassion and love can be shown to us.

实在，上帝的善就正把不可能变成可能。上帝的怜悯和义怒，就是在十字架上结合起来。在十字架上，上帝的烈怒，全发在祂的独生子身上，祂的爱和慈悲，就在此向我们显明了。

### **Conclusion 总结**

The story of Jonah has a strange ending. After God gently prods Jonah to have compassion on the right things we don't hear any more.

约拿书有一个奇怪的结局。当上帝温柔地教训約拿，应该在适当的情况下表现怜悯之后，便不再有下文。

Is it possible that after God surprised him with his compassion on the Ninevites he went away, repented, changed, and then wrote this book?

是否約拿在尼尼微城这经历中，深受主的慈悲怜悯震撼，自此离开、悔罪、改过，然后写下约拿书呢？

The hanging question at the end leaves us to place ourselves into that situation.

这一个没有答案的问题。可能就是希望我们每一个，都把自己放在同一情境。

Will we respond like Jonah? With anger out of racist national arrogance.

我们会否如約拿一般反应？因种族主义或国家主义的高傲而愤怒？

Will we see God's compassion on other people, to be sent to preach a word of compassion and repentance.

我们会否看到，上帝对其他人也有怜悯，以至我们会去宣告慈悲和宽恕的讯息？

Will we let our own expectations of who God is get in the way of God revealing himself to us?

我们会否让自己对上帝的期望，阻碍祂向我们展现祂的真貌？