

# The Beatitudes: Upside down kingdom

## 八福：顛倒的國度

Matthew 馬太福音 5:1-12

January 2nd, it's actually my / our 23rd wedding anniversary today.

1月2日，今天實際上是我/我們的23周年結婚紀念日。

As with the beginning of any new year, it's worth looking back to look forward. **Are you the sort of person who makes resolutions?**

與任何新年的開始一樣，值得回顧並展望未來。你是那些會定下新年決志的人嗎？

Get fit, break some annoying habit?

健身，改掉一些煩人的習慣？

At this time of year the big sellers online are exercise machines, dumbbells, weight plates, pull up bars, and bike shops have done a roaring trade.

每年這個時候，網上的大賣都是健身器、啞鈴、舉重板、拉杆，而自行車店的生意都是爆紅的。

A sixfold argument has been proposed in favour of preparing New Year's Resolutions, regardless of whether you achieve them:

有人提出了六重論據來支持準備新年決志，無論你最終是否實現它們：

1. Preparing resolutions requires taking stock of the previous year, and that's usually a beneficial thing.  
1. 準備決志需要回顧前一年的情況，這通常是一件有益的事情。
2. Preparing resolutions involves pondering the 'Good' for your body, soul, mind, and relationships, and that is always a beneficial thing.  
2. 準備決心包括思考對你的身體、靈魂、思想和人際關係上的「好」，這總是一件有益的事情。
3. In life, there are just three modes to choose from: decline, maintenance, or improvement.  
3. 人生中，只有三種模式可供選擇：衰退、維持或改善。
4. Any improvements will benefit those around you. Setting goals is potentially a kindness to others.  
4. 任何的改進都會使您周圍的人受益。設定目標有可能是一種對他人的善意。
5. Sure, we may only 67% accomplish a mere 75% of our resolutions, but that's still a PASS.  
5. 當然，我們可能只有 67% 的人完成到 75% 的決志，但這仍然是一個「合格」。

6. Writing resolutions is an expression of hope, and hope is better than resignation.

6. 寫決志是希望的表達，希望勝於辭職。

As we head into 2022, it's on the back of two years of pandemic, which was preceded by 3 years of drought, water restrictions, catastrophic bush fires, and dust storms, and followed by mouse plagues and floods ...

當我們正要進入 2022，是在兩年的疫情之後，在它之前是三年的乾旱、用水限制、災難性的叢林火災和沙塵暴，然後是鼠疫和洪水...

In light of all these events that are so far out of our control, it's worth pausing and asking, with life so unpredictable, **how now shall we live?**

鑒於所有這些事件遠遠超出了我們的控制範圍，值得停下來問一問，在生活如此不可預測的情況下，**我們現在該如何生活？**

**With 168 hours in the week and** give or take 8hrs sleep a night (if you're lucky), we're awake for around 112hrs a week. In that time, there are so many voices vying for our attention, telling us how to live. If we come to church once a week, we're in a mid-week bible study, & read the bible daily, I'm pretty sure it would still only add up to 3-4 hrs per week, which is only around 3% of you waking week. What voice do we listen to?

**每週有 168 個小時**，每晚有 8 小時的睡眠時間（如果幸運的話），我們每週醒著大約 112 個小時。在那段時間裡，有那麼多的聲音在爭奪我們的注意力，告訴我們該如何生活。如果我們每週來教會一次，我們在周中學習聖經，並且每天閱讀聖經，我很確定每週加起來仍然只有三至四個小時，大約只有每週醒來的百分之三左右。我們在聽什麼的聲音？

**If we really want to know how-to live-in God's world**, we need to go to the makers manual, listen to God's word, and look to Jesus.

如果我們真的想知道在神的世界裡該如何生活，我們需要去看看創造者的手冊，聽神的話語，仰望耶穌。

**As we begin a new year, our** summer series on the Sermon on the Mount flips the expectations of society upside down as Jesus invites us to participate as members of the kingdom of heaven. **當我們開始新的一年時**，當我們接受耶穌的邀請去作為天國的成員參與其中時，我們這登山寶訓的夏季系列將顛覆社會的期望。

A couple of years ago someone made a beautiful banner that hung outside their church where everyone could see it. It depicted a thick, sluggish, green caterpillar crawling up a twig, at the top of which hovered a beautiful, iridescent butterfly. The caption, based on Ephesians 4:15, was simply **"growing up into Him."**

幾年前，有人製作了一面漂亮的橫幅，掛在他們教會外，每個人都可以看到。它描繪了一隻粗大、行動遲緩的綠色毛毛蟲爬上一根樹枝，樹枝上盤旋著一隻美麗的彩色蝴蝶。簡潔的標題是基於《以弗所書》4:15 的「**向著基督長進**」。

If a caterpillar could see a butterfly and knew it was possible to be one, it would yearn to change. How joyful to emerge from a chrysalis, stretch those soggy wings in the warm sun and

soar to heights never dreamed of. And yet the metamorphosis cannot take place without a time of darkness and a struggle to be free from all that keeps one earthbound.

如果毛毛蟲能看到一隻蝴蝶，並且知道它可能成為一隻蝴蝶，它就會渴望改變。從蛹中出來，在溫暖的陽光下張開濕漉漉的翅膀，翱翔到從未夢想過的高度是多麼快樂。然而，如果沒有一段黑暗時期和一場從一切讓一個人留在地球上的事物中解放出來的掙扎，蛻變就無法發生。

**Transformational change** is what Jesus is talking about in Matthew 5.

轉變是耶穌在《馬太福音》5章所講的。

**Surely, heading into 2022, with some honest self-reflection and in comparison, to Jesus' life, there is only one conclusion we can come to, our New Year's resolution must be one to change.**

當然，進入2022年，通過一些誠實的自我反省，相比之下，對於耶穌的生平，我們只能得出一個結論，我們的新年決心必須是一個要改變的。

The number of books written on the Sermon on the Mount would fill a library. There is something attractive and compelling that has driven numerous authors to seek further understanding of this most famous of sermons.

關於登山寶訓的書的數量足以填滿一個圖書館。有一些吸引人和令人信服的東西驅使許多作者尋求對這個最著名的佈道的進一步理解

John Stott says of the Sermon that *"It describes what human life & human community look like when they come under the gracious rule of God."*

約翰·斯托特 (John Stott) 在談到登山寶訓時說：「它描述了當人類生活和人類社區處於上帝的恩典統治之下時的樣子。」

The opening address of the Sermon on the Mount is also referred to as the Beatitudes: a Beatitude is a beautiful attitude, the statement 'blessed' is like an exclamation of congratulations to those who have the complete attitude of Jesus.

登山寶訓的開場白也被稱為八福：八福是一種美麗的態度，「有福了」這句話就像是對那些擁有耶穌完全態度的人的祝賀。

- The author of this gospel, Matthew, was someone changed and transformed by Jesus.
- 這本福音書的作者馬太是被耶穌改變的人。
- Matthew originally would have been hated by his fellow Israelites as tax collectors were notorious for skimming a bit off the top for themselves and were considered traitors for siding with the Romans.
- 馬太原本會被他的以色列同胞憎恨，因為通常稅吏是臭名昭著會為自己而多收稅款，並被認為是站在羅馬人一邊的叛徒。
- Change for Matthew began with the simple command from Jesus **'Follow me!'** What joy for the despised outcast, to be forgiven and accepted by the Son of God.

- 馬太的改變始於耶穌的簡單命令「**來跟從我!**」被鄙視的被拋棄者，被上帝的兒子寬恕和接納，是何等的喜樂。

- When Jesus said, 'Follow me' where would this lead him?
- 當耶穌說「來跟從我」時，這會把他引到哪裡？

### How now would he live?

#### 他現在將如何生活？

- Matthew didn't know, but he knew that it would involve change.
- 馬太不知道，但他知道這會涉及到改變。

The Beatitudes listed by Jesus were to his followers as he commenced his public ministry. 耶穌列出的八福是在他開始公開事奉時給他的追隨者的。

### How now shall we live in 2022 and beyond? 在 2022 及以後，我們現在將如何生活？

Jesus teaches us how we are to live as subjects in the long-awaited kingdom of God, even though it may make us stand out and put us at a disadvantage in today's society and culture. 耶穌教導我們如何在期待已久的上帝的國度中作為臣民生活，即使這可能會使我們與當今社會和文化格格不入並使我們處於不利地位。

- If we're to be followers of Jesus, we must listen to Jesus' words and obey them,
- 如果我們要跟從耶穌，就必須聽耶穌的話並遵守，
- The Sermon on the Mount is challenging as it asks us to make significant changes, to live opposite to the way the world thinks, as Jesus calls us to live for all intents and purposes, for a completely upside-down kingdom as we follow the beautiful attitudes of Jesus:
- 登山寶訓具有挑戰性，因為它要求我們做出重大改變，以與世界思考的方式相反去生活，耶穌呼召我們以所有的意圖和目的去為一個完全顛倒的國度而生活，因為我們遵循耶穌美好的態度：

V3 Jesus said, *Blessed are the poor in spirit, for theirs is the kingdom of heaven*  
第 3 節，耶穌說，「心靈貧窮的人有福了！因為天國是他們的。」

If the last few years haven't taken a toll on you, I'd be really surprised. Disheartened, dejected, lonely, broken ... Jesus says blessed are those who are poor in spirit, but why? 如果過去幾年沒有對你造成影響或傷害，我會很驚訝。心灰意冷、沮喪、孤獨、破碎... 耶穌說心靈貧窮的人有福了，但為什麼呢？

Because the poor in spirit know how much they need God and recognise how much they rely on Him. Instead of self-belief which the world advocates, we need to take an upside-down approach, and depend on God who is in control.

因為心靈貧窮的人知道他們是多麼需要上帝，也認識到他們是多麼依賴祂。我們需要採取一種顛倒的方法，而不是世界所宣導的自我信念，並依靠掌管一切的上帝。

Jesus reminds us, Matthew 11: 28 “Come to me, all you who are weary and burdened, and I will give you rest. 29 ... for I am gentle and humble in heart, & you will find rest for your souls.” **Blessed are the poor in spirit**

耶穌在《馬太福音》11：28 提醒我們，「凡勞苦擔重擔的人都到我這裡來，我要使你們得安息。29 我心裡柔和謙卑…你們的心靈就必得安息。」心靈貧窮的人有福了。

V4. Jesus said, “Blessed are those who mourn, for they will be comforted.

第4節，耶穌說，「哀慟的人有福了！因為他們必得安慰。」

Cut off from family and friends in lockdown, unable to attend funerals, there has been widespread grief, locally / nationally and with around 5.5million deaths so far just from Covid, tears have flowed globally;

在封城期間與家人和朋友隔絕，無法參加葬禮，在當地/全國範圍內普遍存在悲傷，到目前為止，僅因 Covid 就有大約 550 萬人死亡，淚水已在全球流淌；

### What hope is there without Jesus?

#### 沒有耶穌還有什麼希望？

Even Stan Grant made note of this in a recent ABC article, he begins by acknowledging that growing up surrounded by Christian family members, he felt blessed as Christmas was a time of prayer and hope. As our society is turning its back on the Christian message he notes, *our world is immeasurably poorer for the loss and derision of faith and the substitute of cynicism = which equates to, we now live without HOPE*

甚至斯坦格蘭特在最近 ABC 電視臺的一篇文章中也提到了這一點，他首先承認在基督徒家庭成員的陪伴下長大，他感到很幸福，因為耶誕節是祈禱和希望的時刻。他指出，當我們的社會背棄他指出的基督教資訊時，「*我們的世界因信仰的喪失和嘲笑以及犬儒主義的替代而變得無比貧窮*」= 這相當於，我們現在生活在沒有希望的情況下

Blessed are those who mourn ... and turn to Jesus, for they will be comforted. Jesus promises in Revelation 21:5 *I am making everything new, a real tangible physical place where God himself will comfort us as 4 'He will wipe every tear from our eyes. There will be no more death' or mourning or crying or pain, for the old order of things will have passed away.*”

哀慟…並轉向耶穌…的人有福了，因為他們必得安慰。耶穌在《啟示錄》21：5 承諾，「我把一切都更新了！」是一個真正的有形有物的地方，上帝自己會安慰我們，第4節，「上帝要擦去他們一切的眼淚；不再有死亡，也不再有悲哀、哭號、痛苦，因為先前的事都過去了。」

God promises He will comfort those who look to the hope of resurrection where all things will be made new. This hope is upside-down to the growing view in society that death is final and there is nothing beyond.

上帝應許他會安慰那些期待萬物更新的復活盼望的人。這種希望與社會上日益增長的，死亡是最終的，沒有超越的觀點背道而馳。

V5. Jesus said, “*Blessed are the meek, for they will inherit the earth.*”

第 5 節，耶穌說，「謙和的人有福了！因為他們必承受土地。」

**To be meek:** means 'slow to anger; gentle with others', someone who is strong but chooses to use their strength to help others. God has a special blessing for those who are humble and put others first.

**謙和：**意思是「不輕易發怒；溫柔待人，」一個堅強但選擇用自己的力量幫助別人的人。上帝對那些謙卑並以他人為先的人有特別的祝福。

Have you ever noticed how one modern depiction of Jesus is that he was a real softie? A quick clarification on this misrepresentation, Jesus was no doormat; **meek does not = weak**. The cross epitomises Jesus' meekness, which was truly a demonstration of Christ's strength.

你有沒有注意到，現代人對耶穌的一個描繪是，他是一個真正的軟弱的人？對這種歪曲的簡短澄清，耶穌不是門口的地毯；**謙和並不等於弱**。十字架集中體現了耶穌的溫順，並確實展示了基督的力量。

What Jesus endured, the betrayal, false trial, the mocking, the scourging, the beatings, ultimately the crucifixion, just like Peter denying Christ, any one of us would have capitulated under such intense suffering.

耶穌所忍受的，背叛，虛假的審判，嘲笑，鞭打，毆打，最終被釘十字架。就像彼得否認基督一樣，我們中的任何人都會在如此強烈的痛苦中投降。

At any given point Jesus could have bailed out, he had it within His power and strength to call on the heavenly host to save Him, while striking down all those who opposed Him.

在任何時候，耶穌都可以逃脫，他有權力和能力去呼喚天軍來拯救他，同時擊退所有反對他的人。

Instead, in his meekness – He faithfully sort God's will, and used His strength to help others, He died for us, absorbing God's judgement, so that we can be forgiven, even declaring of His enemies, “*father, forgive them, for they do not know what they do.*”

相反，在他的謙和中…他忠實順服地分揀神的旨意，用他的力量幫助別人，他為我們死，抵銷了神的審判，使我們可以得到赦免，甚至為他的敵人宣告，「父啊！赦免他們，因為他們所做的，他們不知道。」

How upside-down is that, laying down his life for others, not self-promoting, rather using His strength to help others.

這是何等的天翻地覆，為別人捨命，不是自吹自擂，而是用自己的力量幫助別人。

**Blessed are the meek** – as they use their strength to help others

**謙和的人有福了！**…因為他們用自己的力量幫助別人

v.6 *Blessed are those who hunger and thirst for righteousness, for they will be filled.*

第 6 節，「饑渴慕義的人有福了！因為他們必得飽足。」

I've found this one of the most misquoted verses of the beatitudes.

我發現這是八福中最被錯誤引用的經文之一。

It's often quoted as, *blessed are those who hunger and thirst*, and they stop there  
人們常說，*饑渴的人有福了*，他們就止步於此。

So, whether it's used as a ploy for us to say blessed are the poor, those who are homeless, or downtrodden because of the state they find themselves in, and as a result there's no obligation for us to help, or maybe if we leave out the righteousness bit, then there is no compulsion for us to get our lives sorted with God, I'm not sure

所以，無論是被用作一種策略，讓我們說窮人，那些無家可歸，或者因為他們所處的狀態而受到壓迫的人有福了，因此我們沒有義務提供幫助，或者如果我們省略了正義，那麼我們就沒有必要讓我們的生命與上帝協調，我不確定

Rather, we have to read this verse in its entirety, it is in fact  
相反，我們必須完整地閱讀這節經文，它實際上是

*Blessed are those who hunger and thirst for righteousness*  
*饑渴慕義的人有福了！*

In other words, we're blessed if our greatest desire is to be right with God and live our lives worthy of His upside-down kingdom.

換句話說，如果我們最大的願望是與上帝和好，過上與祂顛倒的國度相稱的生活，我們就有福了。

God has a special blessing for those whose greatest desire is to seek God's will. God first, followed by loving selfless servanthood. As we put God first and seek His kingdom, we pray, *your will be done on earth as it is in heaven*, and as we reach out into the world with Jesus hands, filled by God's spirit, we can be a blessing to others.

上帝對那些最大渴望尋求上帝旨意的人有特別的祝福。首先是上帝，其次是以愛無私的僕人態度。當我們將上帝放在首位並尋求他的國度時，我們祈禱，*願你的旨意行在地上，如同行在天上*。當我們用耶穌的手伸向世界時，被上帝的靈充滿，我們可以成為他人的祝福。

v.7 *Blessed are the merciful, for they will be shown mercy.*

第7節，「*憐憫人的人有福了！因為他們必蒙憐憫。*」

**Mercy:** “compassion or forgiveness shown towards someone whom it is within our power to punish or harm.”

**憐憫：**「對我們有權懲罰或傷害的人表示同情或寬恕。」

We're living in such an unforgiving age in history.

我們生活在歷史上如此無情的時代。

Harsh, polarising political tribalism, a cancel culture dividing us ...

嚴苛的、兩極分化的政治部落主義、分裂我們的取消文化...

God will be kind, show mercy, to those who show mercy & kindness to others. Those who show compassion who don't close their eyes to human suffering and pain. Later in the sermon on the mount, Jesus reminds us of God's mercy and expectations in Matt 6:14 *For if you forgive other people when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive others their sins, your Father will not forgive your sins.* Blessed are the merciful.

上帝對那些對他人表現出憐憫和仁慈的人會仁慈，憐憫。那些表現出同情心的人不會對人類的苦難和痛苦閉上眼睛。後來在登山寶訓，耶穌在《馬太福音》6: 14 提醒我們神的憐憫和期望，「你們若饒恕人的過犯，你們的天父也必饒恕你們；15，你們的天父也必不饒恕你們的過犯。」

v8 *Blessed are the pure in heart, for they will see God.*  
第 8 節，「清心的人有福了，因為他們必得見上帝。」

God has a special blessing for those who have pure thoughts, words and deeds, for one day they will see God. I'm not advocating being completely naïve or gullible, but there's some things it's better not to see or even know about.

神對那些思想、言語、行為純潔的人有特別的祝福，終有一天他們會見到上帝。我不主張完全天真或輕信，但有些事情最好不要看到，甚至不知道。

We're living in an age where immorality is at our fingertips, where self-indulgent individualism is the norm and we hear the catch cries, 'whatever makes you happy', or 'as long as it's not hurting anyone', or 'if it feels good do it'.

我們生活在一個不道德行為觸手可及的時代，自我放縱的個人主義是常態，我們聽到人們的吶喊，「無論什麼讓你快樂」，或者「只要它不傷害任何人」，或者「如果感覺不錯」，就去做吧。

In Proverbs 4:23 we're reminded, 23 *Above all else, guard your heart, for everything you do flows from it.*

《箴言》4: 23 提醒我們，「你要保守你心，勝過保守一切，因為生命的泉源由心發出。」

We need to take care, be self-controlled, what's on our heart flows out into how we live, for *Blessed are the pure in heart, for they will see God.*

我們要小心，要自控，我們的心中的東西會流入我們的生活方式，因為清心的人有福了，因為他們必得見上帝。

V9. *Blessed are the peacemakers, for they will be called children of God.*  
第 9 節，「締造和平的人有福了，因為他們必稱為上帝的兒女。」

Those who try to bring peace to a situation will be called God's children. "Peacemakers" in Matthew is closely related to love of neighbour and so we're to make peace and to be peace loving, forgiving others and showing kindness, even if they're our enemies. In contrast the



world, is vengeful, stirring up trouble, causing fights and dissension, holding grudges bitterness and resentment, factional, warring ...

那些試圖為局勢帶來和平的人將被稱為上帝的孩子。《馬太福音》中的「締造和平的人」與愛鄰居密切相關，所以我們要和睦相處，熱愛和平，寬恕他人並表現出善意，即使他們是我們的敵人。反觀世間，則是報復心強，惹事生非，爭鬥紛爭，心懷怨恨，派系，交戰...

- God's upside-down kingdom is marked by peacemakers, congratulations to those who make peace.
- 上帝顛倒的國度以締造和平的人為標誌，祝賀那些使人和睦的人。

v.10 *Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.*

第 10 節，「為義受迫害的人有福了，因為天國是他們的。」

This is counter intuitive, and sounds masochistic, but God has a special blessing for those who are insulted or persecuted for Jesus. Heaven is theirs! While we don't like being persecuted, we will suffer if we are identified as a follower of Jesus and in this we are to rejoice, heaven awaits the faithful. There's a whole other sermon here, which I'd like us to explore in more detail next week.

這是違反直覺的，聽起來是受虐狂，但上帝對那些因耶穌而受到侮辱或迫害的人有特別的祝福。天國是他們的！雖然我們不喜歡被迫害，但如果我們被認定為耶穌的追隨者，我們將遭受痛苦，在這方面我們要為此喜樂，天堂等待著信徒。這裡還有一個完全不同的講道，我希望我們在下周更詳細地探討。

### **The Sermon on the Mount, is all about having the complete attitude of Jesus.**

**登山寶訓，就是關於要擁有耶穌的完整的態度。**

#### **Illustrate 闡明**

In Brooklyn, NY, Chush is a school that caters to children with developmental and learning disabilities. At a Chush fundraising dinner, the father of a Chush child delivered a speech that would never be forgotten by all who attended.

在紐約，布魯克林，Chush 是一所為發育和學習障礙兒童而設的學校。在一次 Chush 籌款晚宴上，一位 Chush 孩子的父親發表了一場所有人都不會忘記的演講。

After praising the school and its dedicated staff, he cried out,  
在稱讚學校及其敬業的教職員工後，他大聲喊道：

“Where is the perfection in my son Shaya? Everything God does is done with perfection. But my child cannot understand things as other children do. Where is God's perfection?”  
「我兒子沙雅的完美在哪裡？上帝所做的一切都是完美無缺的。但是我的孩子不能像其他孩子一樣理解事物。上帝的完美在哪裡？」

The audience was shocked by the question, pained by the father's anguish and stilled by the piercing query,

觀眾被這個問題震驚了，被父親的痛苦折磨，被尖銳的質問鎮住，

“I believe,” the father answered, “that when God brings a child like this into the world, the perfection that he seeks is in the way people react to this child.”

「我相信，」父親回答說，「當上帝將這樣一個孩子帶到這個世界上時，他所尋求的完美在於人們對這個孩子的反應。」

He then told the following story about his son Shaya:

然後他講述了以下關於他兒子沙亞的故事：

**[Slide]** One afternoon Shaya and his father walked past a park where some boys Shaya knew were playing baseball. Shaya asked: “Do you think they will let me play?” Shaya’s father knew that his son was not at all athletic and that most boys would not want him on their team. But Shaya’s father understood that if his son was chosen to play it would give him a comfortable sense of belonging.

**[幻燈片]**一天下午，沙亞和他的父親走過一個公園，沙亞認識的一些男孩正在那裡打棒球。沙亞問，「你覺得他們會讓我玩嗎？」沙亞的父親知道他的兒子根本沒有運動能力，而且大多數男孩都不希望他加入他們的球隊。但沙亞的父親明白，如果他的兒子被選中來玩，那會給他一種舒適的歸屬感。

**[Blank]** Shaya’s father approached one of the boys in the field and asked if Shaya could play. The boy looked around for guidance from his teammates.

**[空白]**沙亞的父親走近場上的一個男孩，問沙亞是否可以一起打球。男孩環顧四周，尋求隊友的指導。

Getting none, he took matters into his own hands and said, “We are losing by six runs and the game is in the eighth inning (which is near the end of the game). I guess he can be on our team and we’ll try to put him up to bat in the ninth inning.”

在無人回答之下，他主動的作出主張說，「我們輸了六分，比賽進行到第八局（比賽接近尾聲）。我想猜他可以加入我們的球隊，我們會努力讓他在第九局中上壘擊球。」

Shaya’s father was ecstatic as Shaya smiled broadly, Shaya was told to put on a glove and go out to play short centre field. In the bottom of the eighth inning, Shaya’s team scored a few runs but were still behind by three.

沙亞的父親因沙亞露出燦爛的笑容而欣喜若狂，沙亞被告知戴上手套，出去打短中場。第八局末，沙亞隊連中幾分，仍落後三分。

In the bottom of the ninth inning, Shaya’s team scored again and now with two outs and the bases loaded with the potential winning run on base, Shaya was scheduled to be up to bat.

在第九局的尾聲，沙亞的球隊再次得分，現在有兩次出局，並且每個壘都充滿了潛在的獲勝跑壘，沙亞被安排上壘擊球。

- Would the team actually let Shaya bat at this juncture and give away their chance to win the game?
- 球隊真的會在這個時候讓沙亞擊球並放棄他們贏得比賽的機會嗎？

- Surprisingly, Shaya was given the bat.
- 令人驚訝的是，沙亞得到了球棒。
- Everyone knew that it was all but impossible because Shaya didn't even know how to hold the bat properly, let alone hit with it.
- 所有人都知道這幾乎是不可能的，因為沙亞甚至不知道如何正確地握住球棒，更不用說用它擊球了。

**[Slide]** However, as Shaya stepped up to the plate, the pitcher moved a few steps to lob the ball in softly so Shaya should at least be able to make contact.

**[Slide]** 然而，當沙亞走上壘時，投手向前移動了幾步，輕輕地將球扔入，好讓沙亞至少應該能夠擊到球。

- The first pitch came in and Shaya swung clumsily and missed. One of Shaya's teammates came up to Shaya and together they held the bat and faced the pitcher waiting for the next pitch.
- 第一次投球，沙亞揮杆笨拙，未命中。沙亞的一個隊友走到沙亞身邊，他們一起拿著球棒面對投手等待下一個投球。

**[Blank]** The pitcher again took a few steps forward to toss the ball softly toward Shaya. As the pitch came in, Shaya and his teammate swung at the ball and together they hit a slow ground ball to the pitcher. The pitcher picked up the ball and could easily have thrown the ball to the first baseman. Shaya would have been out and that would have ended the game. Instead, the pitcher took the ball and threw it on a high arc to right field, far beyond the reach of the first baseman. Everyone started yelling, "Shaya, run to first. Run to first!"

**[空白]** 投手又上前幾步，將球輕輕拋向沙亞。當球向著他進來時，沙亞和他的隊友揮動球杆，一起將一個緩慢的地面球擊向投手。投手撿到球，本可很容易把球扔給一壘手，沙亞便會出局，這將結束比賽。相反，投手接球後，以高弧度將球扔到右場外野，遠遠超出了一壘手的範圍。每個人都開始大喊：「沙亞，跑到一壘。跑到一壘！」

- Never in his life had Shaya run to first. He scampered down the baseline wide-eyed and startled. By the time he reached first base, the right fielder had the ball. He could have thrown the ball to the second baseman who would tag out Shaya, who was still running. But the right fielder understood what the pitcher's intentions were, so he threw the ball high and far over the third baseman's head. Everyone yelled, "Run to second, run to second!"
- 在他的一生中，沙亞從來沒有跑到過第一壘。他睜大眼睛，嚇了一跳，隨著底線跑下去。當他到達一壘時，右外野手拿到了球。他本可以將球扔給二壘手，二壘手便可要球使仍在奔跑的沙亞出局。但是右外野手明白投手的意圖，所以他把球扔得很高，遠遠超過了三壘手的頭頂。眾人齊聲喊道：「跑到二壘，跑到二壘！」

Shaya ran towards second base as the runners ahead of him deliriously circled the bases towards home. As Shaya reached second base, the opposing short stop ran to him, turned him in the direction of third base and shouted, "Run to third!"

沙亞跑向二壘，而他前面的跑者也不知所操地繞壘回家。沙亞到二壘時，對方的短跑手跑到他面前，把他轉向三壘的方向，喊道：「跑到三壘！」

- As Shaya rounded third, the boys from both teams ran behind him screaming, “Shaya run home!”
- 當沙亞到了三壘時，兩隊的男孩都在他身後尖叫，「沙亞跑回本壘！」

Shaya ran home, stepped on home plate and all 18 boys lifted him on their shoulders and made him the hero, as he had just hit a ‘home run’ and won the game for his team.

沙亞跑回本壘，踩在本壘板上，所有 18 個男孩都把他扛在肩上，讓他成為英雄，因為他剛剛打出一個「全壘打」並為他的球隊贏得了比賽。

“That day,” said the father with tears rolling down his face, “those 18 boys knew God’s perfection, as they did what Jesus would have done.”

「那天，」父親淚流滿面地說，「那 18 個男孩知道上帝的完美，因為他們做了耶穌會做的事。」

Like those boys using their strength to help others, blessing and congratulations go to those who have the complete attitude of Jesus, we can’t have one, or a couple, we’re to have the whole package listed in the Sermon on the Mount. The demands on us to be counted blessed or fortunate are high.

就像那些用自己的力量幫助別人的男孩一樣，祝福和祝賀會歸給那些擁有耶穌完整態度的人，我們不能只擁有一個或一對，我們要把登山寶訓中列出整個包列做出來。對我們被視為有福或幸運的要求是很高的。

If we think of it like a checklist for us to tick off, meek, a peacemaker, show mercy, pure in heart; TICK! We could easily be discouraged as our puny attempts to change can often be fraught with set-backs and failure.

如果我們把登山寶訓想像成一個讓我們去勾除的清單，謙和，締造和平，憐憫，清心；「打鉤！」我們很容易會氣餒，因為我們試圖改變的微不足道的嘗試往往充滿了挫折和失敗。

The Sermon on the Mount sets out an impossible righteousness that only Jesus fulfilled. 登山寶訓提出了只有耶穌才能實現的不可能的義。

It cannot be a checklist of things for us to do, but a reminder of Jesus’ righteousness and who God is calling us to be in 2022.

它不是我們要做的事情的清單，而是提醒我們耶穌的公義，以及上帝呼召我們在 2022 成為什麼樣的人。

Remembering being like Jesus doesn’t save us, trusting Jesus saves us.

記住像耶穌一樣並不能拯救我們，相信耶穌才會拯救我們。

### How now shall we live going into 2022?

進入 2022 年，我們現在將如何生活？

In a society wandering from further from God, demanding our allegiance, who's blessing do we seek? Does God's blessing mean more to us than the approval of our culture or loved ones?  
 在一個遠離上帝、要求我們效忠、的社會中，我們尋求誰的祝福？上帝的祝福對我們來說是否比我們的文化或所愛之人的認可更重要？

We have choices to make, this new year, and each and every day  
 這新的一年的一天，我們都有選擇要做出。

How we react, respond, step out, initiate.  
 我們如何反應、回應、走出去、發起。

**Like caterpillars longing to be butterflies**, blessed are those who walk in the steps of Jesus and emulate his behaviour and response to others. As we are saved by grace, we are to do the good works God has prepared in advance for us to do.

就像渴望成為蝴蝶的毛毛蟲一樣，那些跟著耶穌的腳步走，並效法他的行為和對他人反應的人是有福的。當我們因恩典而得救時，我們要去做上帝預先為我們準備好的善工。

[Slide] Blessed are those whose resolution is to seek God's upside-down kingdom and in the strength of God's spirit are being transformed into the likeness of Christ (2 Cor.3:18).

[幻燈片]那些決心尋求上帝顛倒的國度，並在上帝的靈的力量中，被轉變成為基督的形象的人是有福的（林後 3:18）。

### Let's Pray 讓我們祈禱

Matthew 5:1-10 *Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them. He said: 3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 Blessed are those who mourn, for they will be comforted. 5 Blessed are the meek, for they will inherit the earth. 6 Blessed are those who hunger and thirst for righteousness, for they will be filled. 7 Blessed are the merciful, for they will be shown mercy. 8 Blessed are the pure in heart, for they will see God. 9 Blessed are the peacemakers, for they will be called children of God. 10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.*

《馬太福音》5：1—10，耶穌看見這一群人，就上了山，坐下後，門徒到他跟前來，2 他開口教導他們說：3「心靈貧窮的人有福了！因為天國是他們的。4 哀慟的人有福了！因為他們必得安慰。5 謙和的人有福了！因為他們必承受土地。6 饑渴慕義的人有福了！因為他們必得飽足。7 憐憫人的人有福了！因為他們必蒙憐憫。8 清心的人有福了！因為他們必得見上帝。9 締造和平的人有福了！因為他們必稱為上帝的兒子。10 為義受迫害的人有福了！