

引言 INTRODUCTION

A good solution begins with a clear definition of the problem. A pastor asked help from a repair guy because he saw cracks on his walls. After doing some investigation, he reported to the homeowner: “Pastor, I will be dishonest if I just patch up the cracks. I’m sorry to tell you that you have a shifting foundation. The problem is not just on the surface. It’s underground.” Likewise, troubles in the society often reveal some deeply-rooted issues. We will talk about social justice today. Wikipedia defines social justice as the “**justice in terms of the distribution of wealth, opportunities and privileges within a society.**” Most people equate justice with fairness. The assumption is: “I am entitled to what you have.” Surely it is not right to show favoritism to certain people based on their appearance. For example, a company is supposed to hire the best candidates regardless of their race, gender or physical conditions. Problems arise when we stretch fairness too far. For example, people see skin color more important than credentials when electing government officials or they allow biological males to compete with girls in sports or they welcome illegal immigrants and give away benefits to them. The solutions actually create further problems. Just like what we discussed the past two weeks, social justice is not only a political and legal matter. It is also a moral and spiritual issue. Injustice is a sin problem. God’s solution to injustice is to impose His radical justice.

解釋 EXPLANATION

1. 神設定公義的標準 God Sets the Standard of Justice

Different people and societies will have unique definitions for justice. Therefore, ultimately we need to go to God because He sets the standard of justice. Psalm 145:17 says: **The Lord is righteous in all his ways and kind in all his works.** God sees right as right, wrong as wrong. There is no gray area nor “it depends.” Because of that, God demands His children to exercise justice. God says in Genesis 18:19 when He called Abraham: **“For I have chosen him, that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring to Abraham what he has promised him.”** Abraham had to make sure that his descendants would obey God by upholding His righteousness and justice. Righteousness can be defined as what God sees as right. Then justice is a legal term. A judge preserves justice by being impartial in court proceedings. We see how those principles are applied in God’s Law in Leviticus chapter 19. Verse 9-10 read: **9 “When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. 10 And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the Lord your God.”** It is a right thing to show compassion to the poor and the foreigners. At that time, those people did not have their land to grow crops. Therefore, they must find food some other ways. Remember the story of Ruth? Boaz allowed Ruth, a Gentile widow to pick grains from his field. Later, Boaz married Ruth. God worked behind the scene by making Ruth an ancestor in Jesus’ genealogy. Besides caring for needy people, the Israelites should also maintain fairness in business transaction. Verse 36 says: **“You shall have just balances, just weights, a just ephah, and a just hin: I am the Lord your God, who brought you out of the land of**

Egypt. Ephah and hin are units for measuring weight and volume, respectively. Merchants must be honest when selling goods. As for the legal system, God gives His instruction in verse 15: **“You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor.”** A judge will be sided with the rich who bribes him. But he should not assume that a poor person must be innocent either. Today, many court houses have a Lady Justice stature outside the building. She is blindfolded, and she holds a scale in one hand and a sword in another hand. All those characteristics convey neutrality. God told His people many times in the Old Testament the reasons for building a society of justice. First, He said: **“I am the Lord your God.”** They must reflect God’s righteous character. Also, God will hold them accountable. They can cheat others, but they can never fool God. The second reason is the saying: **“remember you were slaves in Egypt.”** God was merciful to them in the past, and so they should treat others the same way. The third reason is actually a promise. God told them that: **“I will bless you in all the works of your hands.”** God will reward His people for their acts of justice. Today, God’s standard for justice remains unchanged. For instance, we should speak the truth. Jesus told us to let our yes be yes, and our no be no. A husband should respond truthfully when his wife asks if she is fat. He should not tell his kids to answer a phone by saying: “Dad says he is not home.” God knows our hearts even before we utter any word. Moreover, we should not make an empty promise that we do not intend to fulfill. Besides, we should also be faithful at work. We should not work hard when the boss is around and hardly working when he is gone. With regard to showing compassion, we can share God’s blessings to others. You can give away kids’ clothing or toys to other church families or donate them to the charity. We should reflect God’s love and justice in the society.

2. 罪惡是不公義的根源 Sin Is the Source for Injustice

God sets the standard of justice. Injustice happens when people sin. We see many examples in the Bible where powerful people took advantage of their weaker peers. Micah 2:2 says: **They covet fields and seize them, and houses, and take them away; they oppress a man and his house, a man and his inheritance.** Those in authority robbed other’s properties. Moreover, civil and religious leaders were greedy for money. Read 3:11 – **Its heads give judgment for a bribe; its priests teach for a price; its prophets practice divination for money ...** Judges twisted justice in the court. Priests and prophets served people for a profit. Very likely, they only said things people liked to hear. In chapter 6, God said that He disliked people’s animal sacrifice because their hearts were wicked. He told them what He was looking for in verse 8: **He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?** Everything boils down to love God and love people. Injustice in the society will lead to many sins. Crimes like the Holocaust, ethnic cleansings and slavery took place when some people see themselves as superior to others. Racial inequality is still a sensitive issue to this day. We hear buzzwords like Black Lives Matter, Critical Race Theory, white supremacy, systemic racism, woke, etc. in the news. The secular world attributes social problems like poverty, crimes, drugs to racial injustice. Some experts claims that people become rich by oppressing other ethnic groups. The solution will require a re-distribution of wealth. The rich should pay more tax. Also, we should tolerate people for committing certain crimes because they are poor. Therefore, some people walk out from stores with bags of goods. No one can stop them because such behaviors are protected by the law. Businesses become charity organizations. Some people suggest Caucasian folks should repent because some of their

ancestors deprived African-American slaves. Some corporations and even military academies include diversity classes in their trainings. Rather than encouraging unity and team work, people look at each other with suspicion and distrust. We are brainwashed to believe that this country is full of racists. The biggest irony is that while these ideologies advocate for equality, they basically label certain races as superior or inferior based on people's appearance. They fight against discrimination by encouraging discrimination. Some people chant "Black Lives Matter" but they are mad when someone said: "All lives matter." How come no one mentions Asian and Hispanic people, and the Native Americans? Also, why are some officials so sympathetic to the illegal immigrants crossing the southern border? Why do they not give equal attention to the illegal immigrants who have been in the U.S. for years, or the homeless, orphans and people living in rundown neighborhoods? Those are valid questions to ask. We need to have discernment when we watch the news and social media. They often indoctrinate people to hate this country. Can anything constructive come out from that? I once saw an interview where a reporter asked a few college students if they believe the U.S. is a racist country. Everyone said yes. They referred to poverty and police brutality as proofs. Then the reporter asked: "Can you name a better nation than America?" They became speechless. Enes Kanter will certainly agree that this is a great country to live. He is a professional basketball player from Turkey. Once he heard his teammates criticize about the government and the President. Kanter got nervous. He asked: "How can you say such negative things so openly? Aren't you afraid of any repercussion?" Then Kanter truly realized that he lives in a free country when he can speak against its leaders publicly. Last year when Kanter became a U.S. citizen, he changed his last name to "Freedom." True justice must treat everyone equally. Sin is always self-centeredness.

3. 福音是不公義的解答 Gospel Is the Solution to Injustice

Injustice is a sin. It is a universal problem bigger than any country can handle. The gospel of Jesus Christ is the only solution. Justice is not only about fairness between various people groups. True justice is about sinners being justified by God. Paul says in Romans 3:22-24 that: **22 The righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus.** The Jews are no better than the Gentiles. They are both born-sinners. God's plan is to justify people of any race through Jesus' redemption. Paul tells Gentile believers in Ephesians 2:13-14 – **13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility.** They used to be called uncircumcised, alienated and strangers. Jews despised them. But God reconciled both groups into one family. Equality is attained when people can call each other brothers and sisters in Christ. Revelation 7:9 pictures a scene of a multi-racial church in heaven: **After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands.** Heaven will be the eternal headquarter for the United Nations. The pastor of Bellevue Baptist Church once told his congregation to get used to having people of different ethnic groups to worship together because it is a snapshot of heaven. By becoming God's children does not change our role in the society. God did not abolish the slavery system in the Bible. In the first century BC, about 40% of the population in Italy were slaves. Besides doing menial labor, some of them were high educated

and had jobs like physicians and accountants. Paul in his letters does not ask the masters to allow their slaves to go free. Rather, he reminds believers to treat their slaves humanely. The slaves should submit to their masters. What the Bible promotes is not a social reform but a spiritual reform. True fairness should include an equal opportunity to hear the gospel. Jesus welcomed the poor, sick, children and women. He told us to love others as our neighbors. A church should open its door to any people. The role of the government is to help the needy, but not to raise them. We know how easy people will depend on the government. Why go to work if the social benefits can cover one's livelihood? Besides money and food, the government should also offer trainings and job opportunities so that people can work. Laziness is not an excuse for poverty. Moreover, the Bible never says money is evil. Only the love of money is evil. Give thanks to God if He gives you a high-paying job. Feel free to buy a bigger house, a new car or go on an exotic vacation. You should not feel guilty for dining at a nice restaurant, knowing that a lot of people die of starvation every day. However, keep in mind that we are only God's stewards. Ultimately, we need to give an account to Him about how we invest our money, time, talents and opportunities. You should support your home church first. If the Lord so moves you, consider offering money to mission organizations, humanitarian agencies, homeless shelter, pro-life groups, etc. The goal is to serve needy people and use it as a means to share the gospel.

結論 CONCLUSION

Social injustice is a sin problem. God's solution to injustice is to impose His radical justice. True peace and reconciliation can only be achieved when we submit ourselves under God. Senator Tim Scott of South Carolina knows it well. He delivered a speech in 2021 that was broadcast on national TV. Scott recalled his upbringing. He and his brother were raised by a single mom. His grandpa lived long enough to see Scott went from a cotton field to the Congress in one generation. Being an African-American, Scott knows what prejudice is like. He got pulled over for no reason when driving, and he was followed around in a store when shopping. He was told as a kid that people of a certain skin color were inferior. But now kids in classroom are told that another skin color makes them the oppressors. Scott attributes the problem to original sin. The solution is in God's redemption. He believes this country will continue to succeed if we ask God for His grace. Jesus understood injustice. He willingly let go of some of His privileges and became a man. Jesus was despised, wrongfully-accused and mistreated. He was sentenced to a death penalty due to an unjust trial. He suffered and died on the cross. But He rose from the dead on the third day. Jesus experienced injustice so that we can be declared justified through Him.

引言 INTRODUCTION

正確理解問題是尋求解決方案的起步點。一位牧師向一個修理工求助，因為他看到牆上有裂縫。調查一番後，他向屋主報告：「牧師，如果我只修補裂縫那就是騙你的錢。很遺憾地告訴你，你房子的地基在下降。問題不僅僅在表面上，而是在地下。」同樣，社會上的問題也常常暴露出一些根深蒂固的問題。今天我們將討論社會公義。維基百科全書將社會公義定義為「**社會內分擔責任、安排社會地位、及分配資源上符合公義的原則**」。大多數人將公義等同於公平。他們的假設是：「我有權利得到你所擁有的。」當然，根據人的外表產生歧視是不對的。例如，一家公司應該僱用最優秀的應徵者，無論他們的種族、性別或身體狀況如何。當我們將公平延伸得太遠時，就會出現問題。例如，人們在選擇政府官員時認為膚色比經驗更重要，或者允許本來是男性的人參加女子運動競賽，或者歡迎非法移民入境並為他們提供福利。這些解決方案實際上會產生更多問題。就像我們過去兩週討論的那樣，社會公義不只是一個政治和法律的問題，同時也是一個道德和屬靈的問題。不公義是罪。神對不公義的解決方法是實施祂的激進公義。

解釋 EXPLANATION

1. 神設定公義的標準 God Sets the Standard of Justice

不同的人 and 社會對公義會有不同的定義。因此，最終我們要回到神，因為祂設定了公義的標準。詩篇 145:17 說：**耶和華在他一切所行的，無不公義；在他一切所做的都有慈愛**。神認為對就是對，錯就是錯。沒有灰色地帶，也沒有「視情況而定」。正因為如此，神要求祂的子民持守公義。神在創世記 18:19 節呼召亞伯拉罕時說：**「我眷顧他，為要叫他吩咐他的眾子和他的眷屬遵守我的道，秉公行義，使我所應許亞伯拉罕的話都成就了。」**亞伯拉罕必須確保他的後裔會順服神並執行公義。公義可以定義為神認為正確的事。公義也可以是一個法律的用詞。法官在法庭中保持公正來維護公義。我們在利未記第 19 章看到這些原則是如何應用在神的律法中的。第 9-10 節寫道：**9 「在你們的地收割莊稼，不可割盡田角，也不可拾取所遺落的。10 不可摘盡葡萄園的果子，也不可拾取葡萄園所掉的果子；要留給窮人和寄居的。我是耶和華你們的神。」**憐憫窮人和外邦人是正確的。那時，那些人沒有土地來耕種。因此，他們必須通過其他方式尋找食物。還記得路得的故事嗎？波阿斯准許外邦寡婦路得從他的田裡檢穀物。後來，波阿斯娶了路得。神藉此使路得成為耶穌家譜中的祖先。除

了關心有需要的人，以色列人還應該在商業交易中保持正直。第 36 節說：「要用公道天平、公道法碼、公道升斗、公道秤。我是耶和華你們的神，曾把你們從埃及地領出來的。」升斗和秤分別是測量重量和體積的單位。商人在賣東西時必須誠實。至於法律制度，神在第 15 節中給了祂的指示：「你們施行審判，不可行不義；不可偏護窮人，也不可重看有勢力的人，只要按著公義審判你的鄰舍。」法官會站在賄賂他的人的一邊。但他也不應該假設窮人一定是無辜的。今天，許多法院大樓外都有公義女神的象。她被蒙上眼睛，一隻手拿著天秤，另一隻手拿著劍。所有這些特徵都表示法律是中立的。神在舊約中多次告訴祂的子民建立公義社會的原因。首先，祂說：「我是耶和華你們的神。」神的子民必須反映神公義的性情。此外，神會追究他們的責任。他們可以欺騙別人，但他們無法欺騙神。第二個原因是：「你們從前在埃及作過奴僕。」神過去憐憫他們，所以他們應該以同樣的態度對待別人。第三個原因實際上是一個應許。神告訴他們：「我要在你們所行的一切事上祝福你們。」神會因祂的子民的公義而獎賞他們。今天，神公義的標準沒有改變。例如，我們應該說實話。耶穌告訴我們：「是就說是，不是就說不是」。當妻子問她是否胖之時，丈夫應該老實回答。爸爸不應該教導孩子接電話時說：「爸爸說他不在家」。在我們講話之前，神已經知道我們的意念。此外，我們不應該說不打算兌現的空洞承諾。此外，我們也應該盡忠職守。我們不應該當老闆不在的時候努力工作，當他不在的時候努力偷懶。關於表達同情心，我們可以將神的祝福與別人分享。你可以把孩子不用的衣服或玩具送給其他教會的家庭或捐贈給慈善機構。我們應該在社會中表現出神的愛和公義。

2. 罪惡是不公義的根源 Sin Is the Source for Injustice

神設定了公義的標準。當人犯罪時，不公義的事情便會發生。我們在聖經中看到許多例子，有權勢的人欺負弱小的人。彌迦書 2:2 說：「他們貪圖田地就佔據，貪圖房屋便奪取；他們欺壓人，霸佔房屋和產業。當權者擄掠他人的財產。此外，民間和宗教領袖都貪圖錢財。請看 3:11 - 首領為賄賂行審判；祭司為雇價施訓誨；先知為銀錢行占卜...」。法官在法庭上扭曲了公義。祭司和先知為了金錢而替人服務。很可能，他們只會說人們喜歡聽的話。在第 6 章，神說他不喜歡人獻的祭物，因為他們的心是邪惡的。祂在第 8 節告訴他們祂真正的要求：「世人哪，耶和華已指示你何為善。他向你所要的是什麼呢？只要你行公義，好憐憫，存謙卑的心，與你的神同行。一切總結為愛神愛人。社會上的不公義會導致許多罪惡。當一些人自認為比其他人更優越時，就會發生如猶太人大屠殺、滅種和奴隸制度等罪行。直到今天，種族不平等仍然是一個敏感問題。我們在新聞中聽到諸如「黑命貴」、「批判性種族理論」、「白人至上主義」、「制度性種族歧視」、「覺醒」等用詞。世界將貧困、罪案、毒品等社

會問題歸咎於種族不平等。一些專家聲稱，人們通過壓迫其他種族而致富。解決的辦法就是重新分配財富。有錢人應該多交稅。此外，我們應該容忍人們因為貧窮而犯罪。因此，有些人提著一大袋的貨物走出商店。沒有人可以阻止他們，因為他們的行為受到法律的保護。商店變成慈善機構。有些人建議白種人要懺悔，因為他們的祖先壓迫黑奴。一些公司甚至軍校增加了多元文化的課程。但這些學習鼓勵人們以懷疑和不信任的眼光看待別人，而並不提倡團結和互相合作。我們被洗腦了，以為這個國家充滿了種族主義者。最大的諷刺是，雖然這些意識形態提倡平等，但它們基本上是根據人的外表將種族分為優劣。他們通過鼓勵歧視來反對歧視。有些人高呼「黑命貴」，但別人說：「所有生命都很珍貴」時，他們便生氣。為什麼沒有人提到亞裔和西班牙裔以及美洲土著？還有，為什麼有些官員那麼同情越過南部邊境的非法移民？為什麼他們不同樣關注在美國多年的非法移民、流浪漢、孤兒和居住在貧困區域的人？這些都是值得提出的問題。當我們看新聞和社交媒體時，我們需要有洞察力。它們經常向人灌輸仇恨這個國家的思想。這種態度會有何建設性？我曾經看過一個採訪，記者問幾個大學生，他們是否認為美國是一個種族主義國家。每個人都說是的。他們舉出貧窮和警察的暴力作為證據。然後記者問：「你能說出比美國更好的國家嗎？」他們便啞口無言。埃內斯坎特肯定會同意這是一個很好的國家。他是一名來自土耳其的職業籃球員。有一次他聽到他的隊友批評政府和總統。坎特緊張起來。他問：「你們怎麼可以這麼公開地說出這種負面的話？不怕有什麼後果嗎？」然後坎特真正意識到，當他可以公開反對領導人時，他是生活在一個自由的國家。去年，當坎特成為美國公民時，他將姓氏改為「自由」。真正的公義必須平等對待每一個人。罪總是以自我為中心的。

3. 福音是不公義的解答 Gospel Is the Solution to Injustice

不公義是一種罪。這是一個任何國家都無法解決的普遍問題。耶穌基督的福音才是唯一的解答。公義不僅是關於不同種族之間的公平。真正的公義是關於罪人被神稱義。保羅在羅馬書 3:22-24 說：22 就是神的義，因信耶穌基督加給一切相信的人，並沒有分別。23 因為世人都犯了罪，虧缺了神的榮耀；24 如今卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義。猶太人並不比外邦人優勝。他們都是天生的罪人。神的計劃是通過耶穌的救贖使任何種族的人都能夠稱義。保羅在以弗所書 2:13-14 說：13 你們從前遠離神的人，如今卻在基督耶穌裡，靠著他的血，已經得親近了。14 因他使我們和睦，將兩下合而為一，拆毀了中間隔斷的牆。那些外邦人過去被稱為未受割禮的、與神隔絕的和局外人。猶太人鄙視他們。但神使這兩批人和好並成為一個大家庭。當人們可以在基督裡互相稱呼為弟兄姐妹時，才能有真正的平等。啟示錄 7:9 描繪天上一個多種族教會的場景：此後，我觀看，見有許多的人，沒有人能數過來，是從各國、

各族、各民、各方來的，站在寶座和羔羊面前，身穿白衣，手拿棕樹枝。天堂將是聯合國永恆的總部。Bellevue 浸信會的牧師有一次向會眾說，他們要習慣和不同種族的人一起敬拜，因為那是天堂的縮影。成為神的兒女並不會改變我們在社會中的角色。神並沒有廢除聖經中的奴隸制度。公元前一世紀，意大利約有 40% 的人口是奴隸。除了從事體力勞動之外，他們其中有些人受過高等教育，並從事醫生和會計師等工作。保羅在他的書信中並沒有要求主人釋放他們的奴隸。他只是提醒信徒要人道地對待他們的奴隸。奴隸也必須順服他們的主人。聖經提倡的不是社會改革，而是屬靈改革。真正的公平應該包括聽到福音的平等機會。耶穌歡迎窮人、病人、兒童和婦女。祂告訴我們要愛人如己。教會應該向任何人敞開大門。而政府的工作是幫助有需要的人，而不是養他們。我們知道人們會很容易依賴政府。如果社會福利可以維持生活，為什麼還要去工作？除了金錢和食物，政府還應該提供培訓和就業機會，讓人們能夠工作。懶惰不是貧窮的藉口。此外，聖經從未說過金錢是邪惡的。只有貪錢才是邪惡的。如果神給你一份高薪工作，你要感謝祂。你可以隨意買大房子、新車或去外國度假。一家人去高級餐廳吃飯也不要再有罪惡感，雖然每天都有很多人餓死。但是，請記住，我們只是神的管家。最終，我們要向神交帳。祂會問我們如何投資祂給我們的金錢、時間、才能和機會。你應該先支持你的教會。如果主給你感動，你可以考慮捐款給宣教機構、慈善組織、流浪漢收容所、反墮胎團體等。目標是服事有需要的人，藉此成為傳福音的機會。

結論 CONCLUSION

不公義是罪。神對不公義的解決方法是實施祂的激進公義。只有當我們順服神之時，才能體驗真正的平安與和好。南卡羅來納州參議員蒂姆斯科特很清楚這一點。他於 2021 年發表演講，並在全國電視台播出。斯科特回憶起他的成長經歷。他和哥哥是被單親媽媽養大。他的祖父看到斯科特在一代人的時間裡從棉花田走向國會。作為非裔美國人，斯科特知道偏見是什麼樣的。他開車時會無緣無故被警察攔下，在商店購物時也會被跟踪。他小時候就被告知，某種膚色的人是低一等的。但現在小孩在教室裡被告知，另一種膚色使他們成為壓迫者。斯科特將問題歸咎於原罪。解決之道在於神的救贖。他相信，如果我們祈求神的恩典，這個國家將繼續繁榮富裕。耶穌體會不公義。祂甘願放棄祂的一些特權，成為一個人。耶穌被蔑視、被冤枉、被苦待。祂被不公義的審判定以死罪。祂受苦並死在十字架上。但祂在三天後從死裡復活。耶穌經歷了不公義，因此我們可以藉著祂得以稱義。