

亲爱的湖东教会弟兄姊妹：

平安！

感谢神，上主日下午弟兄姐妹关于如何面对社会不公有很好的讨论。也很痛心，当天西雅图市中心又有打砸抢事件发生。昨天也有游行人群与警察的冲突。长老和牧师们希望通过一系列的家书给大家进一步的引导。

社会上的不公义的事件和现象，千百年来与罪人同生共存于这个世界上的每一个角落。“社会的不公”也总是被我们深深浅浅地讨论着，有人说它来自于人的本性；有人说它来自与魔鬼；有人说它来源于始祖亚当；我们会说这里不对；那里不好。当人们正在对社会上的这些事情积极讨论、同仇敌忾或义愤填膺的时候，这场景好像给我们一种可以将自己置身事外的感觉；似乎“社会不公”是一个外部事件。或许也正是这个感觉，让我们总是可以把它像一个物件，在拿出来讨论一番之后，又原封不动地放回那个谈资的抽屉里。

然而，“社会不公”就像一柄柄刺入人心，使人流血不止的尖刺，无时无刻不在伤害着所有的人。更可怕的是，我们都曾是牺牲者被它无情地刺伤，也都曾有意无意地作为施暴者给别人带来伤害。我们是无法在谈论社会问题时，把自己是置身事外的。

在这封信里，“社会不公”指的是“不公义”，而非“不公平”、“不平均”。相对于人们在表达“罪”的那种淋漓尽致、游刃有余；人类对于“公义”的表达和理解是十分有限的，因为这不是人的属性，而是神的。所以人的律法，人的良心都无法表达公义。人的法律虽然指向着公义，但无法到达，当我们看到好人被冤枉，坏人在逍遥法外时，就知道它不可靠；相反，当耶稣在安息日“犯法”救人，罗马人“依法”强迫人陪他走一里路的时候，律法也失去了它的作用了。人的良心虽然能帮我们大致分出善恶美丑，但也无法真正地表达公义，因为人们只需要在必要时，自己昧着它、蒙蔽着它即可。

因此，真正能将公义表达的，只有神自己。当基督徒在思考如何面对不公义时，就让我们重新回到神的话语。

首先，基督徒需要从神那里找到公义的标准，它不在律法的字据上，而在律法的心里。马太福音 22：37-40 耶稣对他说：“你要尽心、尽性、尽意爱主你的神。这是诫命中的第一，且是最大的。其次也相仿，就是要爱人如己。这两条诫命是律法和先知一切

道理的总纲。”当我们用“爱神、爱人”作为公义的标准，量量自己、以及对社会种族歧视、执法伤害、示威游行、打砸抢烧、政治正确、言论自由时，是否会清晰一些？

紧接着，我们来面社会问题中的自己，先拔掉曾经扎在别人身上和自己身上的尖刺，不然我们难以前行。

一方面，请让我们先停止在不公义的事物上伤害他人，就像路加福音 19 章中的撒该一样，作为耶利哥城的海关监督和税官，他悔改的行动是决绝的，他加倍归还自己的“不公义”所得，尽管很多都是他的“合法收入”。我们需要停止对人的伤害，并在神面前认罪悔改。并且靠着神给我们的智慧、力量和保护，使我们远离不公义就像诗篇 1:1 所唱那样，不从恶人的计谋，不站罪人的道路，不坐褻慢人的座位。并且使我们心中所思想的都是去爱神和爱人。

另一方面，同时我们也需要靠着主拔掉那些别人对我们的伤害。我们承认那些是伤害，是来自于人的伤害，是来自于罪的伤害，也是来自于魔鬼的伤害。唯有从神那里来的公义与饶恕才能安慰和抚平这些伤害带来的苦毒与仇恨。

当我们靠着主，能妥善处理自己的问题后，再次面对社会不公义的事情发生时，就会仿佛看见一群浑身伤口流血不止的人在愤怒地要用手里的尖刺互相伤害对方的混乱场景。在那个时候，我们一定会想起，当耶稣基督置身于这样的场景中，他愿意帮助在场的所有受伤的人，于是他用自己的能力与生命给凡接纳祂的人带去了医治与平安，使他们放下自己手中伤人的武器；并自己承受了余下所有人的伤害，直至生命的最后一刻，仍然在为他们代祷。

所以，当我们问基督徒应该如何看待警察暴力？基督徒如何对待社会中的歧视？打砸抢是公义还是邪恶？我们可以思考耶稣会怎么做？其实我们也不需要问，因为耶稣早已告诉我们他做了什么。基督来不是要定世人的罪，而是寻找拯救失丧的人。这些事件让我们看到很多失丧的人。我们作为基督徒要思考的问题不仅仅是判断谁对谁错，更是要瞩目我们能如何传递基督的爱，让基督的福音拯救世人。当我们耳边响起主的声音说：“若有人要跟从我，就当舍己，背起他的十字架来跟从我。因为凡要救自己生命的，必丧掉

生命；凡为我丧掉生命的，必得着生命。”（马太福音 16:24-25）我们需要问的是，现在摆在我们眼前的十字架，是爱，是牺牲，是顺服，是使命？

07/26/2020

湖东教会长老牧师

Dear brothers and sisters,
Peace be with you!

Praise the Lord that last Sunday afternoon we had an opportunity to discuss how Christians should deal with the social justice issues. Unfortunately, on that day, there was another looting happened in downtown Seattle. Yesterday, the protesters and police had a clash in Capitol Hill area. Many of us are deeply disturbed by the ongoing incidents. The elders and pastors want to provide more guidance through our church family letters.

Social justice issues existed in every corner of the world where there's sinners throughout the human history. Such issues were discussed all the time. Some say it is coming from human nature. Some say it is from the Satan. Some say it is from Adam. We will point out the problems here and there. When we discuss such issues, we tend to treat it from the viewpoint of a bystander. Social injustice seems to be an issue that is not directly related to us. We might discuss it for a while and then put it back into a drawer. But social injustice is like bloody thorns hurting everyone. We all suffered from this or caused others to suffer. We cannot detach ourselves from this issue.

Social justice as we speak about in this letter is about justice and righteousness, not fairness. Comparing to our understanding about sin, people's understanding of justice is limited because that is not an attribute of human, but of God. The law of this world and people's conscious cannot express justice. The laws want to achieve justice but could not. When we see good people were wrongly accused, but bad people go free, we knew that the law is not reliable. On the contrary, when Jesus healed people by violating the law of Sabbath, but Romans forced people to walk with them for a mile based on their law, we knew the law did not achieve its purpose. Human conscious can help us tell good and evil, but it cannot truly express justice because people can suppress it when they wanted.

Only God can express the true justice. Thus, when Christians think about how to deal with injustice, we need to go back to the words of the Lord.

First, Christians need to find the definition of justice from God. It is not described in the specific statutes of the law, but in the spirit of the law. In Matthew 22:37-40 Jesus said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the great and foremost commandment. The second is like it, "You shall love your neighbor as yourself." On these two commandments depend the whole Law and the Prophets." When we use "love God and love people" as the standard of justice to measure the racial discrimination, police brutality, riots and looting, political correctness, freedom of speech and protests, would we have more clear understanding about those?

Then, we need to deal with ourselves in the social issues to remove the thorn we hurt others with and our own hurt. Otherwise we cannot move forward.

On one hand, we need to stop hurting others. In Luke chapter 19, there was a man named Zaccheus who was the tax collector in Jericho. His repentance was resolute. He gave back four times for his "unjust" gain although most of it were his "legal income." We need to stop hurting others, repent to God, rely on the wisdom, power and protection from God to stay away from the unjust, like what Psalm 1:1 said, "do not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers!" Instead we should think about how to love God and love people.

On the other hand, we need to rely on God to remove our own hurt caused by others. We recognize those were hurt from people, from sin and from Satan. Only the justice and forgiveness from God can heal the bitterness and hate from the hurt.

After we dealt with our own issues through the power of God, and then look at the social injustice, we would feel like watching a group of bleeding people stabbing each other in anger. We surely will remember what Jesus did when he was in such situation. He helped everyone who were hurt. He gave everyone who were willing to accept him the healing and peace by giving up his own life. He helped them put down the weapon and took on the harm of everyone. He was praying for them till the last moment of his life.

When we ask how Christians should think about police brutality? The racial discrimination? The riots and looting? We should ask what would Jesus do? We did not need to ask because Jesus already told us what he did. He did not come to judge the world, but to seek and save the lost. Recent incidents showed us many people were lost. We as Christians not only should think about who is right or wrong, but more importantly how we can share the love of Christ and save more souls through the gospel. When the words of our Lord ringing in our ears, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it." We need to ask ourselves: is the cross in front of us a call for love, sacrifice, obedience, or mission?

July 26, 2020

LECC Elders and Pastors