

種族主義之罪 The Sin of Racism, By Dr. Timothy Keller 提摩太·凱勒著

根據聖經，罪是任何達不到上帝的旨意和榮耀，違反他的律法和他的品格的事物（約翰一書 3:4；羅馬書 3:23）。我們所說的種族主義至少有四種方式是對上帝榮耀的侵犯，因此是一種罪惡。這是罪。

Biblically, sin is anything that falls short of God's will and glory, that violates his law and his character (1 John 3:4; Romans 3:23). There are at least four ways in which what we will be calling racism is a violation of God's glory and therefore is a sin. It is sin.

這是提摩太·凱勒 (Timothy Keller) 撰寫的關於正義與種族的系列文章中的第二篇文章，其中包括：“聖經與種族”（2020年3月）、“對世俗正義和批判理論的聖經批判”（2020年8月）和“正義在聖經”（2020年9月）。

This is the second article in the series on justice and race by Timothy Keller that includes: “The Bible and Race” (March 2020), “A Biblical Critique of Secular Justice and Critical Theory” (August 2020), and “Justice in the Bible” (September 2020).

1. 因為神的形象。這是一種罪過：在思想、言語或行為中違反上帝的真理，即所有人都享有平等的尊嚴和價值，是按照上帝的形象創造的人（創世記 1:26-28）。雅各書 3:9 給出了違反真理的多種方式之一，在那裡我們被告知，即使詛咒一個人——不尊重地對待他們——也違背了上帝的形象。當耶穌解釋“不可殺人”（馬太福音 5 章 21 節）時，他說如果你蔑視某人，稱他或她為“Raca”或“傻瓜”，你就違反了這條命令的原則，並且“處於危險之中”地獄之火”（馬太福音 5:22）。在現代人看來，這似乎有些過分，但第六條誡命的背後是雅各書第 3 章所闡述的關於上帝形象的教義。不平等地對待任何階級或群體，認為它們不值得尊重、愛護和保護，都是一種罪過。

1. Because of the image of God. It is a sin to violate—in thought, word, or deed—the divine truth that all humans have equal dignity and worth as persons created in the image of God (Genesis 1:26-28). One of the many ways that truth can be violated is given in James 3:9, where we are told that to even curse a human being—to address them without respect—violates the image of God. When Jesus explains “You shall not murder” (Matthew 5:21), he says if you treat someone with contempt, calling him or her ‘Raca’ or ‘fool,’ you are violating the principle of the command and are “in danger of the fire of hell” (Matthew 5:22). To modern ears this seems excessive, but behind the sixth commandment is the doctrine of the image of God as expounded in James 3. It is a sin to treat any class or group unequally, as being less worthy of respect, love, and protection.

基於種族不平等地對待人們只是這種罪惡的一種形式，儘管它是一種特別普遍、嚴重和有害的罪惡。預設自己的種族或國籍在本質上優於另一個種族或國籍，並以 (a) 不公平或不平等的正義對待其他種族或國籍，並 (b) 不屑一顧（‘Raca’ 的可能意思是“你們這些人”）或者 (c) 主動蔑視 是一種罪惡，並且是一種“處於地獄之火的危險之中”。

Treating people unequally on the basis of race is only one version of this sin, though it is a particularly prevalent, grievous, and pernicious one. To presuppose one’s own race or nationality is inherently superior to another, and to treat those of other races and nationalities with (a) unfairness or unequal justice, with (b) dismissiveness (the probable meaning of ‘Raca’ is “you nobody”) or with (c) active contempt is a sin, and one that is “in danger of the fire of hell.”

上帝的律法是基於他的品格。從字面上看，主“不偏待人”。（申命記 10:17）這句話的背景是對種族和階級偏見的討論。“他不偏待人……他為孤兒寡婦伸冤，又憐愛寄居在你們中間的寄居的，賜給他們衣食”（申命記 10:17-18）。在使徒行傳 10 章 34 節，彼得了解到“上帝不偏待人”，不分國家或種族。偏心和歧視是一種罪過，因為它有損於上帝的品格和榮耀。

God's law is based on his character. The Lord is, literally, “no respecter of persons.” (Deuteronomy 10:17) The context for this statement is a discussion of race and class prejudice. “[H]e shows no partiality... He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing” (Deuteronomy 10:17-18). In Acts 10:34, Peter learns that “God shows no partiality” on the basis of national or ethnic status. It is a sin to be partial, and discriminatory, because it falls short of God's character and glory.

2. 因為愛鄰舍的誠命。耶穌將上帝所有的律法總結為兩條“大誠命”（馬太福音 22:36-40）。第二是愛人如己。當耶穌被要求定義愛鄰舍時，他描繪了一個人，他冒著巨大的風險和犧牲，滿足了一個與他不同種族和宗教的人的身體和物質需求（路加福音 10:25-37）。耶穌對我們說：“去照樣做”，意思是我們必須像對待自己或我們自己社區的成員一樣，以同樣的關懷、尊重和愛來對待其他種族、國籍、階級和群體的人。

2. Because of the commandment to love your neighbor. Jesus summed up all the laws of God into two “great commandments” (Matthew 22:36-40). The second is to love our neighbor as we do ourselves. When Jesus is asked to define love of neighbor, he depicts someone who, at great risk and sacrifice, meets the physical and material needs of a man of a different race and religion from himself (Luke 10:25-37). “Go and do likewise” Jesus says to us, meaning that we must treat people of other races, nationalities, classes, and groups with the same amount of care, respect, and love that we would give to ourselves or members of our own communities.

當反思這第二條偉大的誠命時，約翰加爾文認為它與上帝形象的教義重疊。加爾文曾聽人說過，一個外國人不值得他們幫助，而且很多人都是不道德的，那麼他們【說話者】為什麼要特意去滿足他們【外國人】的需要呢？在一段非凡的經文中，加爾文回應說，我們必須像對待主自己一樣對待每個人，因為祂的形像在他們身上。

When reflecting on this second great commandment, John Calvin sees it as overlapping with the doctrine of the image of God. Calvin had heard people say that a person who is a foreigner deserved no help from them, and that many others were immoral, so why should they go out of their way to meet their needs? In a remarkable passage, Calvin responded that we must treat everyone as if they were the Lord himself, because his image is upon them all.

*“說[關於外國人]你不欠他的任何服務；但可以說，上帝已將他放在自己的位置上，以便您可以從他身上認識到上帝將您束縛於他自己的許多巨大利益……您會說，“他應得的東西與我截然不同”。然而主配得什麼？……記住不要考慮人的邪惡意圖，而是要在他們身上看到上帝的形象，它取消並抹去了他們的過犯，它的美麗和尊嚴吸引我們去愛和擁抱他們。”*基督教要義 II.8.6

“Say [about the foreigner] that you owe nothing for any service of his; but God, as it were, has put him in his own place in order that you may recognize toward him the many and great benefits which God has bound you to himself... You will say, ‘He has deserved something far different from me’. Yet what has the Lord deserved? ... Remember not to consider men's evil intention but to look upon the image of God in them, which cancels

and effaces their transgressions, and with its beauty and dignity allures us to love and embrace them.”

Institutes, II.8.6

這引起了種族主義或任何形式的偏見，他接著說，“每個 [基督徒] 都會這樣認為自己……是他鄰居的債務人，他應該善待他們，除非到了他資源的盡頭”

This calls out racism or prejudice of any kind, and he goes on to say, “Each [Christian] will so consider with himself...a debtor to his neighbors, and that he ought in exercising kindness toward them to set no other limit than the end of his resources” (Institutes, II.8.7).

3. 因著新造。在加拉太書末了，保羅說：“受割禮不受割禮都沒有意義；重要的是新造”（加拉太書 6:15）。“受割禮和不受割禮”是比喻種族和民族的差異，當保羅說這樣的區別毫無意義時，他並不是說絕對的。在其他地方，他指出了他對自己的猶太血統的熱愛和自豪感（參見羅馬書 9:1-5）。他的意思是，與新造相比，這樣的種族和文化差異算不了什麼。那是什麼？

3. Because of the new creation. At the end of Galatians, Paul says: “Neither circumcision nor uncircumcision means anything; what counts is the new creation” (Galatians 6:15).

“Circumcision and uncircumcision” is a metaphor for racial and ethnic differences, and when Paul says such distinctions mean nothing, he is not speaking absolutely. Elsewhere, he points to his love and proportional pride in his Jewish heritage (cf. Romans 9:1-5). What he means is that such racial and cultural distinctions are nothing in comparison to the new creation. And what is that?

新創造是一個更新的物質世界，所有的死亡、苦難和淚水、戰爭和不公正、罪惡和恥辱都一掃而空（以賽亞書 25:7-8；65:17-25）。它將在時間的盡頭建立，但部分好消息是它部分地被帶到現在。赫爾曼·里德博斯 (Herman Ridderbos) 寫道，加拉太書 6:15 中的新創造是：“神國度的新現實。通過基督，這新事物不僅是未來末世論的（啟示錄 21:1-5、3:12 和馬可福音 14:25），而且已經存在，已經在人裡面。這個新創造首先是一份禮物，但它也帶來了它的任務。”

The new creation is a renewed material world, wiped clean of all death, suffering and tears, war and injustice, sin and shame (Isaiah 25:7-8; 65:17-25). It will be established at the end of time, but part of the good news is that this is brought forward partially into the present. Herman Ridderbos writes that the new creation in Galatians 6:15 is: “the new reality of the kingdom of God. Through Christ this new thing is not merely future-eschatological (Revelation 21:1–5, 3:12 and Mark 14:25) but is already present, is already in man. This new creation is first of all a gift, but it brings its task with it.”

許多基督徒認為耶穌拯救我們只是通過十字架，他為我們的罪付上了刑罰，而復活只是上帝證明耶穌是上帝兒子的偉大奇蹟。就是這樣——但遠不止於此（羅馬書 4:25）。這種不充分的觀點完全以個人主義的術語來構想救恩的恩賜——作為與上帝的一種新的個人關係，僅此而已。但耶穌作為未來從死裡復活的“初熟果子”（哥林多前書 15:20-23）復活了，因此他給我們帶來了聖靈，這是未來更新的“首付款”或“頭期款”世界和宇宙（哥林多前書 1:22；5:5；以弗所書 1:14-16）。

Many Christians think that Jesus saved us merely through the cross, where he paid the penalty of our sin, and the resurrection was just a grand miracle by which God proved that Jesus was the Son of God. It was that—but far more (Romans 4:25). This inadequate view conceives of the gift

of salvation in exclusively individualistic terms—as a new personal relationship with God and little else. But Jesus rose as the “first fruits” (1 Corinthians 15:20-23) of the future resurrection from the dead, and as such he brings us the Holy Spirit which is the “downpayment” or “first installment” of the future renewed world and universe (1 Corinthians 1:22; 5:5; Ephesians 1:14-16).

- ✚ 聖經向我們表明，新造的重要特徵之一是實行種族平等和醫治他們的關係，因為“在基督裡……不分猶太人和外邦人”
- ✚ The Bible shows us that one of the important features of that new creation is to practice equality of the races and the healing of their relationships, because “in Christ...there is neither Jew nor Gentile”

通過基督的復活，我們不僅在精神上和生命上與他和所有其他相信的人聯合在一起，而且與那個未來的世界聯合起來，洗淨了所有的苦難、眼淚、不公正、邪惡和罪惡。在時間的盡頭淨化宇宙的力量是通過新生重生並進入我們生活的力量（參見單詞 *palengensia*——在馬太福音 19:28 和提多書 3:5 中）。新天新地不僅包含得救的個人——還將有一個沒有暴力和衝突、戰爭和不公正的新人類。新創造的力量現在部分但實際上與我們同在。這就是為什麼 Ridderbos 可以說這份禮物“帶來了它的任務”。我們的行為不應該按照罪惡和黑暗的舊時代行事，而是要按照即將到來的光明世界生活（羅馬書 13:11-14）。

Through Christ’s resurrection we are united spiritually and vitally not only to him and to all others who believe, but to that future world cleansed of all suffering, tears, injustice, evil, and sin. The same power that will purify the universe at the end of time is what regenerates and comes into our lives now through the new birth (cf. word *palengensia*—in both Matthew 19:28 and Titus 3:5). The new heavens and new earth will not only contain saved individuals—it will have a new humanity without violence and conflict, war and injustice. The power of that new creation is partially but actually with us now. That is why Ridderbos can say this gift “brings its task with it.” We are to behave not according to the old age of sin and darkness, but to live in accordance with the world of light which is to come (Romans 13:11-14).

那個新的未來世界的標誌之一將是所有種族、民族和民族衝突、疏遠和暴力的終結。神會說：“埃及我的民，我所造的亞述，我的產業，以色列都蒙祝福”（以賽亞書 19:25）——這生動地表達了在新天新地的主面前種族平等。當以賽亞描述新的創造時（以賽亞書 65:25），他談到地上的列國和君王在神面前聯合（以賽亞書 60:1-7）。當啟示錄預見到萬國的君王將他們的榮耀帶入上帝之城（啟示錄 21:4）和由“各方、各部族、各民族、各國”組成的上帝子民（啟示錄 7:9）時，啟示錄呼應了這一點。

One of the marks of that new future world will be the end of all racial, ethnic, and national strife, alienation, and violence. God will say: “Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance” (Isaiah 19:25)—a vivid expression of racial equality before the Lord in the new heavens and new earth. When Isaiah describes that new creation (Isaiah 65:25), he speaks of the nations and kings of the earth uniting before God (Isaiah 60:1-7). Revelation echoes this when it foresees the kings of all the nations bringing their glory into the City of God (Revelation 21:4) and the people of God consisting of “every tongue, tribe, people and nation” (Revelation 7:9).

最終新創造的這些非凡異象表明，我們獨特的“任族”和国家確實有意義。它們是如此重要，以至於它們將被帶入新的創造中，而不是被根除。他們將被淨化所有有罪的扭曲，正

如我們的身體及其特徵將被帶入並淨化所有的軟弱和腐爛。正是這個未來——這個新的創造——基督徒現在必須盡我們所能去見證和實踐。聖經告訴我們，新造的重要特徵之一是實行種族平等和醫治他們的關係，因為“在基督裡……不分猶太人和外邦人”（加拉太書 3:26-28）。

These remarkable visions of the final new creation show that our distinct ‘peoplehoods’ and nationalities do mean something. They are so important that they will be carried over, not eradicated, into the new creation. They will be purified of all the sinful distortions, just as our bodies with their distinctions will be brought in and purified of all weakness and decay. It is this future—this new creation—that Christians must bear witness to and practice now, to the greatest degree that we can. The Bible shows us that one of the important features of that new creation is to practice equality of the races and the healing of their relationships, because “in Christ...there is neither Jew nor Gentile” (Galatians 3:26-28).

4. 因為唯獨因信稱義的福音。 要將種族主義理解為罪惡並取得進展，我們還必須將種族主義理解為對福音核心恩典救恩原則的違反。理查德·洛夫萊斯（靈命動力）解釋說，絕大多數基督徒只從理論上理解他們得救是靠恩典，而不是靠自己的義。然而，在功能上和實踐上，大多數基督徒並沒有“在他們的生活中挪用基督稱義的工作”。反而——

4. Because of the gospel of justification by grace through faith alone. To understand and to make progress against racism as sin we must also understand racism as a violation of the principle of grace salvation at the heart of the gospel. Richard Lovelace (Dynamics of Spiritual Life) explains that the great majority of Christians have a theoretical-only understanding that they are saved by grace and not by their own righteousness. Functionally and practically, however, the majority of Christians are not “appropriating the justifying work of Christ in their lives”. Instead —

“在他們的日常生活中，他們依靠成聖來稱義……從他們的真誠、他們過去皈依的經驗、他們最近的宗教表現或他們相對不頻繁的有意識、故意的不服從中，得出他們被上帝接納的保證。” 理查德·洛夫萊斯——靈命動力

“in their day-to-day existence they rely on their sanctification for their justification... drawing their assurance of acceptance with God from their sincerity, their past experience of conversion, their recent religious performance or the relative infrequency of their conscious, willful disobedience.” Richard Lovelace – Dynamics of Spiritual Life

Lovelace 認為，當你依靠自己的成就、血統或行為而不是基督為你的意義和安全感辯護時，它會讓你“極度不安全”。我們需要增強我們的感覺，即我們真的是好人、可愛的、有價值的人，因為在最深層次上我們知道我們不是。這種不安全感以多種形式表現出來——傲慢和驕傲，或自我憎恨和羞恥，或對他人的防禦性批評。未能掌握恩典救恩並使其成為你內心的運作原則，所結出的一個苦澀而常見的果實就是種族主義。洛夫萊斯寫道：

When you rely on your own achievements or pedigree or behavior more than the justifying work of Christ for your sense of significance and security, Lovelace argues, it makes you “radically insecure.” We need to bolster our sense that we are really good, loveable, worthy people, because at the deepest level we know we are not. That insecurity shows itself in a variety of forms—arrogance and pride, or self-hatred and shame, or defensive criticism of others. One bitter and common fruit from this failure to grasp grace salvation and make it your heart’s operating principle—is racism. Lovelace writes:

“他們自然而然地憎恨其他文化風格和其他種族，以加強自己的安全感並發洩壓抑的憤怒……他們將自己的種族、政黨成員身份……以及他們的文化作為自我推薦的手段。文化被穿上，好像它是抵禦自我懷疑的盔甲，但它變成了緊貼肉體的精神緊身衣，除非通過對基督救贖工作的全面信仰，否則永遠無法脫掉。”理查德·洛夫萊斯——精神生活的動力

“They come naturally to hate other cultural styles and other races in order to bolster their own security and discharge their suppressed anger... they fix upon their race, their membership in a party... and their culture as means of self-recommendation. The culture is put on as though it were armor against self-doubt, but it becomes a mental straitjacket which cleaves to the flesh and can never be removed except through comprehensive faith in the saving work of Christ.”

Richard Lovelace – Dynamics of Spiritual Life

那麼，對於大多數人來說，種族和文化是一種自以為是。我們認為自己是好人，而不是像那邊的“那些人”。這意味著我們傾向於將我們的文化偏好——僅此而已，偏好——變成絕對道德和榮譽徽章。例如，我們在教會做事的許多方式——我們如何表達情感、我們如何唱歌、禮拜時間有多長、我們如何與彼此交談——僅僅是文化偏好，而不是聖經的規定。然而，如果不深入理解恩典，我們就會固執於我們的文化風格和模式，認為這是成為基督徒的“正確方式”，我們鄙視其他文化模式。我們秘密地（或不是那麼秘密地）鄙視種族和文化（或政治！）與我們不同的人，以此來修補我們自己的正義。

For most people, then, race and culture are a kind of self-righteousness. We think of ourselves as the good ones, not like “those people” over there. That means we tend to make our cultural preferences—which are no more than that, preferences—into moral absolutes and badges of honor. For example, so many of the ways we do things in church—how we express emotion, how we sing, how long the service is, how we talk to one another—are merely cultural preferences, not prescriptions of Scripture. And yet without a deep grasp of grace we become wedded to our cultural styles and patterns as “the right way” to be a Christian, and we despise other cultural patterns. We secretly (or not so secretly) despise people of races and cultures (or politics!) different from our own as a way to patch up a righteousness of our own.

正如我們在上一篇文章中看到的那樣，保羅在加拉太書 2 章中說了很多。保羅發現彼得拒絕與外邦信徒同桌相交，保羅也沒有訴諸於彼得他不愛鄰舍或不尊重上帝的形象（儘管保羅他本可以這樣做）。相反，他說種族和文化優越感的態度“與福音不符”。他們違背了福音，福音使我們所有人都平等地成為罪人和恩典的接受者，與我自己任何條件都無關（加拉太書 2:14-16）。

Paul says as much in Galatians 2, as we saw in our previous article. Paul finds Peter refusing to have table fellowship with Gentile fellow believers, and Paul does not appeal to him on the grounds of failure to love his neighbor or honor the image of God (though he could have). Instead he says that attitudes of racial and cultural superiority “are not in line with the gospel.” They violate the gospel which equalizes us all as sinners and as recipients of grace, apart from anything about us (Galatians 2:14-16).

過去幾年出版的關於種族主義的其他方面不錯且有幫助的基督教書籍的一個缺陷是，在解釋種族主義是對上帝旨意的違反時，他們沒有從神學上解釋為什麼人們是種族主義者。他們只關注種族主義的態度和行為，但沒有深入。因此，給人的印像是種族主義者（或那些

對支持種族不平等的社會結構的影響漠不關心的人)在道德上不如我們其他人。那是危險的。我們這些譴責種族主義的人可能會開始覺得自己天生優越，並失去對我們共同墮落人性的認識。我們從大屠殺中知道，每當一個群體開始以某種方式故意將另一群體視為在道德上低於我們其他人時，它就會成為排斥和虐待的理由。

One of the flaws in the otherwise good and helpful Christian books on racism that have come out in the last few years is that, while explaining that racism is a violation of the will of God, they do not explain theologically why people are racist. They focus only on the attitude and behavior of racism, but they go no deeper. The impression, then, is that racists (or those who are indifferent to the effects of the social structures that support racial inequality) are just morally inferior to the rest of us. And that is dangerous. Those of us denouncing racism can begin to feel inherently superior and lose a sense of our common fallen humanity. We know from the Holocaust that whenever one group begins to look at another group of people as somehow willfully morally inferior than the rest of us, it becomes a justification for exclusion and abuse.

然而，如果我們看到種族主義只是一種方式，儘管是一種可怕的方式，可以在上帝的救贖之外建立我們自己的正義和身份，那麼我們就可以保持作為共同墮落人類的一部分的必要意識。只有當我們將種族主義視為每個人都在做的事情的一種惡毒的、破壞性的表現時，我們才能做到這一點。如果我們忘記了這一點，那麼解決種族主義同謀的唯一方法就是譴責它們，這往往收效甚微，反而會加劇我們的分歧。當保羅斥責彼得沒有按照福音行事時，他並不是在羞辱彼得，也不是在給彼得施加壓力讓彼得遵守。他是在提醒彼得，彼得的種族主義是因為未能抓住上帝救恩的好消息。這就是謙卑和希望可以改變人的道路。

If, however, we see that racism is just one way, though a horrendous way, to establish a righteousness and identity of our own apart from God's salvation, then we can keep the necessary sense of being part of a common fallen humanity. We only can do that if we look at racism as one virulent, destructive manifestation of something that absolutely every person is doing in their heart. If we forget this, then the only way to address people complicit in racism is to denounce them, which often has little effect but to aggravate our divisions. When Paul rebuked Peter for not living in line with the gospel, he wasn't shaming him and putting pressure on his will to comply. He was reminding him that his racism was a failure to grasp the good news of God's salvation. That is the path of humility and hope that can change people.

種族主義只是一種現代的罪嗎？

許多當代思想家認為，聖經並沒有真正解決種族主義問題，因為“種族”和“白人”是現代創造的。有人認為，在 1400 年代之前，不同的歐洲國家並不認為自己是一個種族，而是不同的種族和民族群體。英國人會提到日耳曼人或法國人的“種族”，而不是他們自己的。但是當非洲奴隸貿易開始時，開始了有個“白人”種族的想法，作為反對其他非白人種族（包括了“黑人”在內），是一種方式來為奴隸制辯護、並賦予它古代從未有過的東西——嚴格的種族基礎。

Is racism only a modern sin?

There are many contemporary thinkers that argue that the Bible does not really address racism, because “race” and “whiteness” have been created in modern times. It is argued that before the 1400s, different European nations did not see themselves as all of one race, but of different ethnic and national groupings. The English would refer to the Germanic or the French “races” as opposed to their own. But when the African slave trade started, the idea that there was a “white”

race, as opposed to other non-white races including “black”—was a way to justify slavery and give it something it never had in antiquity—a strict racial basis.

這種“白色人種”的概念是新的。首先，它是抽象的，而不是真正基於你的地方和文化以及種族認同。你不再主要是愛爾蘭人、德國人或瑞典人——你主要是白人。當愛爾蘭人和意大利人在 1800 年代中期和後期首次大量進入美國時，他們並未被視為“白人”，也未被視為美國主要種族群體的一部分。但他們最終被承認了。第二，因為現在只有四五個種族，更容易區分“高等”和“低等”種族。這是一種非常快速地將整個人類歸類為嚴格等級制度的方法。

This idea of “whiteness” was new. First, it was abstract, not really based on your place and culture as with ethnic identity. No longer were you primarily Irish or German or Swedish—you were primarily white. When the Irish and the Italians first began to enter the U.S. in major numbers in the mid and late 1800s, they were not seen as “white” and part of the dominant U.S. racial group. But they were eventually admitted. Second, because now there were only four or five races, it was easier to identify “higher” and “lower” races. It was a way to very quickly categorize the whole human race into a strict hierarchy.

這種現代發展確實產生了一種毀滅性的新型種族主義。但是，既然現代種族觀念是白人為了證明他們的奴隸制和殖民主義是正當的而捏造出來的——因此，雖然聖經可能談到部落主義或種族偏見，但並沒有談到種族主義，這種說法公平嗎？我不這麼認為。

This modern development did indeed produce a devastating new kind of racism. But is it fair to say that since the modern idea of race has been forged by white people in order to justify their slavery and colonialism—that therefore, while the Bible may address tribalism or ethnic prejudice, it does not speak to racism? I don’t think so.

正如我們所見，人類自我支持和證明自己的深層需求產生了某種形式的“他者化”，即選擇一群人來定義自己，鄙視他們不如你。整本聖經都提到“他者”。想想路加福音 18 章中“看不起”別人的法利賽人，他說：“神啊，我感謝你，我不像別人——強盜、作惡的、通奸的——甚至不像這個稅吏”（第 11 節）。這裡實際是一個男人在做“他者化”。他正在對整個人群進行分類，建立等級制度，然後通過他的蔑視來建立自己。

As we have seen, the deep human need to bolster and justify ourselves produces some form of “Othering,” choosing a group of people to define yourself against by despising them as inferior to you. “Othering” is addressed all through the Bible. Consider the Pharisee “who looked down” on others in Luke 18, who says, “God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector” (verse 11). Here is literally a man doing “Othering.” He is classifying entire groups of people, setting up a hierarchy, and then building himself up through his contempt.

這不是，而是種族“他者”。聖經裡有嗎？我相信是的。

This is not, however racial “Othering.” Is that in the Bible? I believe it is.

當彼得根本拒絕與任何外邦人一起吃飯時，他正在做現代種族主義所做的事情。他將他們“種族化”為一個類別——不管他們的種族或民族背景——此外，他正在建立一個優等和低等種族的等級制度，然後通過隔離將他們“他者化”。

When Peter refuses to eat with any Gentiles at all, he was doing what modern racism does. He was “racializing” them into a category—regardless of their ethnic or national background—and

in addition, he was setting up a hierarchy of superior and inferior races, and then “Othering” them by segregation.

對近代“白人”的歷史創造的記述是有幫助的。然而，說聖經沒有解決種族主義問題的危險之一是，它暗示只有白人才能進行壓迫性的“他者化”。但世界各地的人們都知道，每塊大陸都有自己的種族化和“等級化”版本。

The account of the historical creation of “whiteness” in modern times is helpful. One of the dangers, however, of saying that the Bible doesn’t address racism is that it implies that only white people can do oppressive “Othering.” But people from every part of the world know that each continent has its own version of racializing and “hierarchializing” people.

種族主義是一種集體罪還是個人罪？

當今關於種族主義的最大辯論之一，與“系統性”或“結構性”種族主義的問題有關。聲稱存在蓄意的個人種族主義，但也存在排斥和壓迫少數民族的占主導地位的種族群體支持的社會結構，即使維持該系統的個人本身可能不會單獨持有或實踐有意識的種族主義觀點和行為。按照這種觀點，即使個人本身不是種族主義者，他們也會因沒有努力拆除壓迫結構而承擔集體的罪惡感和責任。

Is racism a corporate as well as an individual sin?

One of the greatest debates today about racism has to do with the question of ‘systemic’ or ‘structural’ racism. The claim is that there is deliberate, individual racism, but also there are social structures that are supported by the dominant racial group that exclude and oppress racial minorities even though the individuals sustaining the systems may themselves not individually hold or practice conscious racist views and behaviors. In this view, even if individuals are not personally racist, they bear corporate guilt and responsibility for not working to dismantle the structures that oppress.

這個觀點是真的嗎？正如我剛才所說，我認為答案是肯定的，既有系統性的也有個人的種族主義。

Is this view true? When stated as I just did, I think the answer is yes, there is both systemic and individual racism.

第一個原因是聖經談到了個人和團體的罪、內疚和責任。西方人，尤其是美國白人，只要不是親手做的，就不會為不法行為承擔責任。但聖經更真實。但以理為他祖先的罪悔改（但以理書 9）。在約書亞記 7 章，亞干的家人因亞干偷竊財物的個人罪行而被處決。與我們西方的個人主義觀點相反，聖經承認我們的性格和行為不完全是我們個人選擇的結果。一個人的性格在很大程度上是由家庭和社會所塑造的。亞干的家人深深地捲入了他成為的人，因此參與了他的行動。以同樣的方式，但以理認識到他是一個對上帝犯罪的社區的產物，並且他認識到他自己的團體參與其中。申命記 23:3-8 和撒母耳記下 21:1 等經文表明，在個人犯罪者死後，上帝仍然要求國家和人民對罪負責。

The first reason is that the Bible speaks of both individual and corporate sin, guilt, and responsibility. Western people, and especially white Americans, feel no responsibility for wrongdoing as long as they have not done it personally. But the Bible is more realistic. Daniel repented for the sins of his ancestors (Daniel 9). Achan’s family was executed for Achan’s personal sin of stealing plunder in Joshua 7. Contrary to our western individualistic view, the Bible recognizes that our character and actions are not purely the result of our personal choices.

A person's character is in large part forged by family and community. Achan's family was deeply involved in the man he became and was therefore complicit in his actions. In the same way, Daniel recognized that he was the product of a community that had sinned against God, and he recognized his own corporate participation in it. Texts such as Deut 23:3-8 and 2 Samuel 21:1 show that God still holds nations and peoples responsible for sins after the individual perpetrators had died.

第二個原因是聖經支持這樣的觀點，即存在不公正的社會結構。在箴言 10-12 中，我們看到許多陳述表明缺乏個人責任感會使人陷入貧困（箴言 10:4；12:17）。但箴言 13 章 23 節說：“荒田為窮人生產食物，卻被不公正掃除。”簡而言之，聖經並沒有將貧困和不公僅僅減少到個人的行為和選擇或系統的社會結構中。聖經還譴責偏袒富人而遠離窮人的司法制度、操縱市場價格的商業行為以及不公平的勞工行為。

The second reason is that the Bible supports the idea that there are such things as unjust social structures. In Proverbs 10-12 we see a number of statements that indicate that a lack of personal responsibility can bring someone into poverty (Proverbs 10:4; 12:17). But then Proverbs 13:23 says “An unplowed field produces food for the poor, but injustice sweeps it away.” In short, the Bible does not reduce poverty and injustice solely to either individual actions and choices or to systemic, social structures. The Bible also denounces judicial systems weighted in favor of the rich and away from the poor, business practices that manipulate market prices, and unfair labor practices.

在這一點上，我們必須提到我們將在關於這個主題的下一篇也是最後一篇文章中討論的內容。在我們的文化中存在相互競爭的正義理論。人們認為正義幾乎完全是一種給予個人應得的權利的問題。另一個傾向於將所有貧困和犯罪本質上視為系統性不公正的結果，而不是個人不負責任的結果。因此，例如，一種觀點表明不理解社會不公正如何使人們更願意在抗議期間進行破壞。另一種觀點認為，破壞者根本不承擔任何道德責任——社會結構形成了他們。第二種觀點根本不會將任何不平等的結果歸因於個人行為——它始終是社會力量的結果。

At this point we must mention something we will take up in our next and last article on this subject. In our culture there are competing theories of justice. One sees justice as almost wholly a matter of merely giving individuals their due. The other tends to see essentially all poverty and crime as the result of systemic injustice, not personal irresponsibility. So, for example, one view shows no understanding of the ways in which social injustice makes people more willing to vandalize during protests. The other view believes that those who vandalize bear no moral responsibility at all—social structures formed them. This second view will not attribute any unequal outcomes as due to personal behavior at all—it is always, all the way down, the result of social forces.

當人們將某事制度化時，他們會創建一些結構，在實踐的創始人離開現場後讓實踐繼續進行很長時間。

When people institutionalize something, they create structures that keep the practice going long after the founders of the practice leave the scene.

危險在於，那些正確地拒絕第一種（保守的）觀點是不符合聖經的基督徒，只會不加批判地接受第二種（進步的）觀點、並使用它提供的術語。但兩者都是世俗的、還原論的和簡單化的。聖經對正義的描述包括個人和系統層面——甚至更多。我們不僅是個體的和社會

的，而且還是靈魂和身體的。確實，新約中的“世界”（kosmos）一詞不僅具有物質現實（如上帝愛人類世界，約翰福音 3:16），而且具有精神現實，不可避免地傾向於製造假神出於好的受造物（約翰一書 2:15-16）。基於聖經觀點的“行公義”將包括非凡的祈禱和傳福音以及其他一切。聖經的正義觀充分重視個人責任和社會結構，同時基於對人類生活的豐富理解，這遠遠超出了世界上還原論的替代觀點。

The danger is that Christians who rightly reject the first (conservative) view as sub-biblical will merely pick up the second (progressive) view uncritically and use the terminology that it provides. But both are secular, reductionistic and simplistic. The Bible's account of justice includes both individual and systemic dimensions—and more. We are not merely individual and social, but also soul and body. Indeed, the term “world” (kosmos) in the New Testament has not only a material reality (as in God loving the world of human beings, John 3:16), but also a spiritual reality, an inevitable tendency to make counterfeit gods out of good created things (1 John 2:15-16). “Doing justice” on the basis of the biblical view will include extraordinary prayer and evangelism along with everything else. The biblical view of justice gives full weight to both personal responsibility and social structures while based on a rich understanding of human life that goes well beyond the world's reductionistic alternative views.

系統性種族主義實際上是如何運作的？它通過有利於白人的制度化、和排斥非白人的做法而發生。當人們將某事制度化時，他們會創建一些結構，在實踐的創始人離開現場後讓實踐繼續進行很長時間。這裡有幾個例子。

How does systemic racism actually work? It happens through institutionalizing practices that favor white people and exclude non-white people. When people institutionalize something, they create structures that keep the practice going long after the founders of the practice leave the scene. Here are several examples.

這個國家的公共教育系統以地方財產稅為基礎。因此，較貧窮的社區擁有的較少資源和較低質量的學校，這會加劇該社區的貧困，從而導致資源減少。由於非裔美國人的貧困率是整體人口的兩倍，因此學校經費系統不成比例地困住了有色人種社區。

The public educational system in this country is based on local property taxes. Poorer communities therefore have far fewer resources and lower quality schools, which then reinforces poverty in that neighborhood, which leads to fewer resources. Since the poverty rate for African-Americans is twice that of the population as a whole, the system of school funding disproportionately traps communities of color.

這是一個不太正式但同樣有問題的例子。當您從事業務時，很自然地會僱用您認識的人或受僱者認識您認識的人的人。但是由於我們大多數人在我們的種族和階級群體內部都有非正式的關係網絡，這意味著當權者（通常是白人和特權階層）會僱用他們種族和階級中的其他人，而其他種族和群體的有資格的人則無法進入。

Here's a less formal but no less problematic example. It is natural when you are in business to hire people that you know or who know people you know. But since most of us have our informal relational networks inside our racial and class group, that means the (generally white and privileged) people in power hire others in their race and class, while qualified people of other races and groups have no way in.

一種更不正式但普遍存在的系統性不公正形式，是文化過程如何塑造美國白人不信任其他種族。《紐約時報》最近的一篇文章指出，儘管法國在應對 COVID 大流行方面取得的成

果遠好於周邊國家，但法國民眾對其領導人的負面態度遠高於其他國家。正如一位教授所說，原因在於“不信任 [尤其是領導層] 是法國社會的一個結構性因素。”它已經發展了幾個世紀，深深植根於法國文化中，在數以百萬計的非正式個人互動中代代相傳。在美國，對非白人，尤其是非裔美國人的不信任同樣是結構性的和深刻的。它以無數種方式出現——教師、醫生、銀行家和企業主如何對待非白人。所有這些對某些人群具有影響力和權力人物的總效果是在教育、心理、經濟和身體上壓制他們。

An even less formal but pervasive form of systemic injustice is how cultural processes shape white people in the U.S. to distrust other races. A recent New York Times article pointed out that, while France has had much better outcomes from its handling of the COVID pandemic than surrounding nations, the French people are far more negative toward its leaders than the other nations. The reason, as one professor put it, is that “Distrust [especially of leadership] is a structural element in French society.” It has developed over centuries and is deep in French culture, passed along in millions of informal, personal interactions, passed down from generation to generation. In the U.S. a distrust of non-white people, especially African-Americans, is likewise as structural and as deep. And it shows up in countless ways—in how teachers, doctors, bankers, and business owners treat non-white people. The sum total effect of all these figures with influence and power toward certain people groups serves to hold them down educationally, psychologically, economically and physically.

最後，眾所周知，在刑事司法系統中，黑人因同樣的行為和犯下同樣的罪行而被拘留、逮捕和判處重刑的次數遠多於白人。高層通過改變政策和創建多民族警察部門進行了許多改革警察部門的努力。同類暴行事件的持續發生表明，在刑事司法系統中，非白人受到的不平等待遇的結構性方面是多麼普遍和根深蒂固。

Finally, it is well-known that black people in the criminal justice system are far more often detained, arrested, and given greater sentences than white people for the same behavior and for perpetrating the same crimes. There are many efforts from the top to reform police departments through policy changes and through creating multi-ethnic police departments. The continuance of the same kinds of incidents of brutality have shown how pervasive and entrenched are the structural aspects of the unequal treatment of non-white people in the criminal justice system.

悔改種族主義

為種族主義悔改是什麼意思？從某種意義上說，答案很簡單。悔改首先是向著神。所有的罪惡最終都反對祂、祂的意志和祂美好的創造。為你可能以更蓄意的方式違背上帝的形象、愛鄰舍、新創造和恩典的福音而悔改。請記住，我們蒙召不僅要為“故意”蓄意犯罪而悔改（詩篇 19:13）。詩人問“誰能辨別自己的錯誤”所以“原諒我隱藏的錯誤”（詩篇 19:12）。因此，我們應該願意為我們幾乎沒有意識到的“種族他化”的方式悔改。

Repenting of racism

What does it mean to repent of racism? In one sense the answer is simple. Repenting is first and primarily to God. All sins are ultimately against him, his will and against his good creation. Repent for the more deliberate ways you may have violated the image of God, neighbor love, the new creation, and the gospel of grace. Keep in mind that we are called not only to repent of “willful” deliberate sins (Psalm 19:13). The psalmist asks “Who can discern their own errors” so “Forgive my hidden faults” (Psalm 19:12). We should therefore be willing to repent for the ways in which we may be doing “racial Othering” of which we are barely conscious.

為你可能以更蓄意的方式違背上帝的形象、愛鄰舍、新創造和恩典的福音而悔改。
Repent for the more deliberate ways you may have violated the image of God, neighbor love, the new creation, and the gospel of grace.

美國人有沒有辦法像我們在但以理書第9章和其他地方看到的那樣集體悔改？有很多建議，但我只提一個。C.S. 陆益师在他的《四種愛》一書中說，當我們粉飾自己的過去時，對國家的熱愛就會開始變質。正如我們上面所說，一些社會理論根本不會對美國歷史說什麼好話，但集体的悔改使我們有必要正視我們的社會對待不同人群的方式。

Is there any way for people in the U.S. to do the kind of corporate repentance we see in Daniel 9 and elsewhere? There are many proposals, but I will mention just one. C.S. Lewis, in his book *The Four Loves* says that the love of one's country begins to go bad when we airbrush our past. As we said above, some social theories will find nothing good to say about American history at all, but corporate repentance necessitates that we come to grips with the way our society has treated various people groups.

米羅斯拉夫·沃爾夫 (Miroslav Volf) 在《排斥與擁抱》(Exclusion and Embrace) 中觀察到，我們至少可以通過四種方式將一群人排除在社會之外。第一個是“消除”，即從字面上殺死他們或將他們完全趕出（想想大屠殺）。第二個是“統治”——隔離他們，然後恐嚇他們，把他們限制在一定的範圍內。三是“同化”——拒絕接受任何不放棄自己的特色和文化而接受主流文化規範的個體。第四是“放棄”——拒絕關心群體的需要或捍衛群體的權利。從歷史上看，美國至少對非裔美國人造成了後三種排斥，而且可以說現在仍然如此。追溯並承認這段歷史是集體悔改的一部分。

Miroslav Volf, in *Exclusion and Embrace* observes there are at least four ways that we can exclude a group of people from society. The first is “elimination,” which is to literally kill them off or drive them completely out (think of the Holocaust). The second is “domination”—to segregate them and then terrorize them in order to keep them within certain bounds. The third is “assimilation”—to refuse to accept any individuals who do not abandon their distinctives and culture and adopt the dominant culture's norms. The fourth is “abandonment”—to refuse to care for the needs or defend the rights of the group. Historically, the U.S. has inflicted, at a minimum, the last three kinds of exclusion on African-Americans and, arguably, it still does. To trace out and admit this history is a part of corporate repentance.

但聖經總是說，如果我們不改變並“結出與悔改的心相稱的果子”（馬太福音 3:8），我們就沒有悔改。然而，為種族主義的罪行而悔改的果實可以採取多種形式，當然在很大程度上取決於誰在悔改。一個年輕的第二代中國移民是否對種族主義負有與英裔白人相同的集体責任？一些人認為，亞洲人被接納為“白人”類別、是種族等級制度製度化延續的一部分。

But the Bible always says that we have not repented if we do not change and “produce fruit in keeping with repentance” (Matthew 3:8). To bear fruits of repentance for the sin of racism, however, can take many forms and certainly depends a great deal on who is doing the repenting. Does a young, second-generation Chinese immigrant have the same kind of corporate responsibility for racism that an Anglo-white person does? Some argue that Asians are being admitted to the “whiteness” category as part of a continuation of institutionalizing racial hierarchies.

基督徒可以在兩個基本的地方為種族主義結出悔改的果子——教內部和外部。

There are two basic places where Christians can bear fruit of repentance for racism — inside the church, and outside.

並非美國的每個社區都是多種族的，因此並非所有教會都可以多種族的。但結出悔改果子的方法之一，是讓越來越多教會的成員犧牲（讓出）權力和安慰，那是建立多種族教會所需的，以表明在基督里，因著福音的大能，外面分裂世界的種族和文化障礙是如何不會在教會里分裂他們。對很多人來說，尤其是對年輕的基督徒來說，這聽起來很棒，但要真正成就一個充滿活力、多種族和多民族的教會，卻充滿了困難。Irwyn Ince, Jr. 近期出版了一本關於這一方面的優秀著作《美麗的社區：團結、多樣性和教會的最佳狀態》

（IVP，2020年）。喬治 A. 揚西 (George A. Yancey) 出版的《一體一靈：成功的多種族教會原則》（IVP，2003年）是一本更古老但仍然有用的書。

Not every community in the U.S. is multi-ethnic, and so not all churches can be. But one of the ways to bear fruits of repentance is for the members of more and more churches to make the sacrifices of power and comfort needed to form churches that show how in Christ the racial and cultural barriers that divide the world outside the church do not divide them inside, because of the power of the gospel. To many ears, especially of younger Christians, that sounds wonderful, but the actual accomplishment of a vibrant, multi-racial and multi-ethnic church is filled with difficulties. An excellent recent book on this is by Irwyn Ince, Jr. *The Beautiful Community: Unity, Diversity, and the Church at its Best* (IVP, 2020). A much older, but still helpful book is George A. Yancey, *One Body One Spirit: Principles of Successful Multiracial Churches* (IVP, 2003).

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在教會之外，基督徒應該努力反對種族不公正和不平等，而這方面的可能性太多了，無法一一列舉。在我看來，為教育平等和刑事司法系統改革而努力似乎是戰爭的最前線。談到後者，兩本優秀的書（儘管是為學術讀者而寫）是 William J. Stuntz, 《美國刑事司法系統的崩潰》（哈佛大學，2011年）和 Anthony B. Bradley, 《結束過度犯罪化和大規模監禁：公民社會的希望》（劍橋，2018年）。對於想要了解司法系統，並對其有所作為的信徒來說，這些由基督教學者撰寫的書籍是一個很好的起點。

Outside the church, Christians should work against racial injustice and inequality, and here the possibilities are too many to name. Working for educational equality and a reform of the criminal justice system seem, to me, to be on the very front lines of the battle. When it comes to the latter, two excellent books (though written for a scholarly audience) are William J. Stuntz, *The Collapse of the American Criminal Justice System* (Harvard, 2011) and Anthony B. Bradley, *Ending Overcriminalization and Mass Incarceration: Hope for Civil Society* (Cambridge, 2018). For believers who want to understand and do something about the justice system these books, both written by Christian scholars, are a great place to start.