

# 我的聲明：信仰上的抗命 (中/英版)

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根據聖經的教導和福音的使命，我尊重上帝在中國設立的掌權者。因為廢王、立王，都在於上帝。為此，我順服上帝對中國歷史和制度的安排。

作為基督教會的一位牧師，我從聖經出發，對社會、政治、法律諸領域，何為公義的秩序和良善的治理，皆有自己的理解和看法。同時，我對中共政權迫害教會、剝奪人類的信仰和良心自由的罪惡，充滿厭惡和痛恨。但是，一切社會和政治制度的改變，都不是我蒙召的使命，也不是福音被賜給上帝百姓的目的。

因為，一切現實的醜陋、政治的不義和法律的專斷，都顯明了耶穌基督的十字架，才是每個中國人所必須的、唯一的拯救。也顯明了真正的盼望和完美的人類社會，並不存在於地上的任何制度和文化的改變中，而單單在於人的罪惡如何被基督白白赦免，得着永生的盼望。

作為一位牧師，我對福音的篤信和對眾人的教導，及對一切罪惡的責備，都出於基督在福音裡的命令，出於那位榮耀君王的無法測度的愛。每個人的生命都如此短暫，而上帝如此迫切地命令教會，去帶領和呼召任何願意悔改的人向祂悔改。基督如此迫切的、樂意赦免一切從罪惡中回轉的人。這是教會在中國的一切工作的目的，就是向世界見證基督，向中國見證天國，向屬地的短暫生活見證屬天的永恆生活。這也是我本人所蒙的牧職呼召。

為此，我接受和尊重中共政權是上帝所允許的暫時的統治者，如同主的僕人約翰·加爾文所說，邪惡的統治者是上帝對邪惡的人民的懲罰，目的是催逼上帝的百姓向祂悔改。為此，我樂意在身體上服從他們的執法行為，如同服從主的管教和訓練。

我同時相信，中共政權對教會的逼迫是極其邪惡的犯罪行為。作為基督教會的牧師，我必須對這樣的罪惡發出嚴厲和公開的責備。我所蒙的呼召，也要求我以一種非暴力的形式，在和平和忍耐中，去違背那些違背了聖經和上帝的一切人間法律。我的救主基督也要求我，喜樂地承受違背惡法的一切代價。

但這這並不意味着，我個人和教會的抗命行為，是任何一種意義上的維權行為或公民不服從的政治行動。因為我完全無意於去改變中國的任何制度和法律。作為牧師，我唯一關心的，乃是信仰上的抗命，所帶來的對罪惡人性的震動，和對基督十字架的見證。

作為一位牧師，我的抗命行為是福音使命的一部份。基督的大使命要求我們對世界的大抗命。抗命的目的不是改變這個世界，而是見證另一個世界。

因為教會的使命，僅僅是成為教會，而不成為任何世俗體制的一部份。從消極的角度說，教會必須將自己從世界分別出來，避免讓自己被這個世界體制化。從積極的角度說，教會的一切行動，都是努力向這個世界，證明另一個世界的真實存在。聖經教導我們，在關乎福音和人類良心的事務上，只能順從神，不能順從人。因此，信仰上的抗命和肉體上的忍耐，都是我們見證另一個世界和另一位君王的方式。

這是為什麼，我對改變中國的任何政治和法律制度並不感興趣，甚至對中共政權迫害教會的政策何時會改變也不感興趣。無論我活在現在或將來的任何政權之下，只要世俗政府繼續迫害教會，戕害唯獨屬於上帝的人類良心，我就將繼續信仰上的抗命。因為上帝賦予我的全部使命，只藉着我的一切行動，好叫更多的中國人明白，人類和社會的盼望，僅僅在於基督的救贖，在於上帝超自然的恩典掌權。

如果上帝決定藉着中共政權對教會的迫害，來幫助更多的中國人對前途絕望，帶領他們經歷信仰的幻滅與荒漠，從而認識耶穌，並不斷熬煉和建造祂自己的教會。我十分樂意順服上帝的安排，因為祂的安排總是慈愛而美善的。

正因為我的一切言行，並不尋求和期待社會和政治層面的任何改變；我對一切社會政治的權勢，也不再存畏懼之心。因為聖經教導說，上帝設立政府的權柄，是叫作惡的人懼怕，不是叫行善的人懼怕。信耶穌的人，並沒有作惡，也

就不應懼怕黑暗的權勢。儘管我是常常軟弱的，但我篤信這是福音的應許，是我殫精竭慮，要在中國社會傳揚的好消息。

我明白，這恰恰也是中共政權對一個不再懼怕它的教會充滿了懼怕的原因。

如果我被關押或長或短的時間，能夠幫助掌權者減少他們對我的信仰和我的救主的懼怕，我十分樂意以這種方式來幫助他們。但我知道，唯有當我對一切迫害教會的罪惡說不、並以和平的方式抗命時，我才能真正幫助掌權者和執法者的靈魂。我渴望上帝使用我，以失去人身自由的方式，來告訴那些讓我失去人身自由的人，有一種比他們的權柄更高的權柄存在，也有一種無法被他們關押的自由，充滿了耶穌基督死而復活的教會。

無論這個政權對我加以怎樣的罪名，潑以怎樣的臟水，只要這罪名指向我的信仰、寫作、言論和傳教行為，那不過都是魔鬼的謊言和試探。我將一概予以否認，服刑而不服法，伏法而不認罪。

並且我必須指出，對主的教會和一切相信耶穌基督的中國人的迫害，才是中國社會最邪惡、最可怕的罪惡。這不但是對基督徒的犯罪，也是對一切非基督徒的犯罪。因為政府粗暴而殘酷地威脅他們、阻攔他們來到耶穌面前，世上沒有比這更罪大惡極的事了。

如果有一天，這個政權被上帝親自顛覆了。不會有其他原因，必然出於上帝對這一切罪惡的公義的刑罰和報復。因為在地上，從來只有千年的教會，沒有千年的政權。只有永遠的信仰，沒有永遠的權勢。

關押我的人，終將被天使關押。審問我的人，終將被基督審問。想到這一點，主使我對那些企圖和正在關押我的人，不能不充滿同情和悲傷。求主使用我，賜我忍耐和智慧，好將福音帶給他們。

使我妻離子散，使我身敗名裂，使我家破人亡，這些掌權者都可以做到。然而，使我放棄信仰，使我改變生命，使我從死裡復活，這些世上卻無人能做到。

既然如此，尊敬的官長們，停止作惡吧，這並不是為我的益處，而是為你們和你們子孫的益處。我苦苦地勸你們住手，因為你們何必為我這樣一個卑微的罪人，而情願付上永遠沉淪地獄的代價呢？

耶穌是基督，是永生上帝的兒子。祂為罪人而死，為我們而復活。昨日、今日，直到永遠，祂都是我的君王和整個世界的主。我是祂的僕人，為此被羈押。我將溫柔地去反抗一切反抗上帝的人，我將喜樂地不服從任何不服從上帝的法律。

## 附：何謂信仰上的抗命

我堅信，聖經沒有賦予任何政府部門管理教會和乾預基督徒信仰的權柄。因此，聖經要求我，以和平的方式，在溫柔的反抗和積極的忍耐中，充滿喜樂地，去抵制一切迫害教會和干預基督徒信仰的行政和司法措施。

我堅信，這是一種信仰上的抗命行動。在迫害教會和抵擋福音的現代極權國家中，信仰上的抗命是福音運動不可避免的一部分。

我堅信，信仰上的抗命是一種末世性的行動，是在短暫的罪惡之城，對永恆的上帝之城的見證。抗命的基督徒，以十字架的道路和方式，效法那位曾釘十字架的基督。和平的抗命，是我們愛這個世界的方式，也是我們避免成為這個世界的一部分的方式。

我堅信，聖經要求我，在實踐這一信仰上的抗命時，必須倚靠基督的恩典和復活的力量，遵循兩個不可逾越的底線。

第一是內心的底線，對靈魂的愛，而不是對肉體的恨，是信仰上的抗命的動機。對靈魂的改變，而不是對環境的改變，是信仰上的抗命的目標。在任何時候，如果外在的逼迫和暴力，奪走了我的和平和忍耐，使我內心對那些逼迫教會和欺辱基督徒的人，生出了怨恨和苦毒，這一信仰上的抗命就失敗了。

第二是行為的底線。福音要求信仰上的抗命必須是非暴力的。福音的奧秘是以積極的受苦，來替代身體的反抗，並甘願承受不義的刑罰。和平的抗命，是愛與饒恕的結果。十字架意味著在不必要受苦的地方情願受苦。因為基督擁有無限

的反抗能力，卻忍受了一切羞辱和傷害。基督反抗這個反抗祂的世界的方式，就是在十字架上，向一個將祂釘死的世界，伸出和平的橄欖枝。

我堅信，基督呼召我，在這個抵擋福音和迫害教會的政權下，以一生的服侍，來實踐這信仰上的抗命。這是我傳福音的方式，也是我所傳福音的奧秘。

### 主仆王怡

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## MY DECLARATION OF FAITHFUL DISOBEDIENCE



*Editor's note: Over 100 members of Early Rain Covenant Church in Chengdu, China, were arrested beginning Sunday, December 9. At the time of publication of this translation, arrests are still being made. Among those taken away were Pastor Wang Yi, senior pastor of Early Rain, and his wife, Jiang Rong, who have not been heard from since Sunday.*

*Foreseeing this circumstance, Pastor Wang Yi wrote the declaration below to be published by his church should he be detained for more than 48 hours. In it he explains the meaning and necessity of faithful disobedience, how it is distinct from political activism or civil disobedience, and how Christians should carry it out. We thank Brent Pinkall and Amy Cheung for their contributions in translating this letter.*

<http://www.chinapartnership.org/blog/2018/12/my-declaration-of-faithful-disobedience?>

On the basis of the teachings of the Bible and the mission of the gospel, I respect the authorities God has established in China. For God deposes kings and raises up kings. This is why I submit to the historical and institutional arrangements of God in China.

As a pastor of a Christian church, I have my own understanding and views, based on the Bible, about what righteous order and good government is. At the same time, I am filled with anger and disgust at the persecution of the church by this Communist regime, at the wickedness of their depriving people of the freedoms of religion and of conscience. But changing social and political institutions is not the mission I have been called to, and it is not the goal for which God has given his people the gospel.

For all hideous realities, unrighteous politics, and arbitrary laws manifest the cross of Jesus Christ, the only means by which every Chinese person must be saved. They also manifest the fact that true hope and a perfect society will never be found in the transformation of any earthly institution or culture but only in our sins being freely forgiven by Christ and in the hope of eternal life.

As a pastor, my firm belief in the gospel, my teaching, and my rebuking of all evil proceeds from Christ's command in the gospel and from the unfathomable love of that glorious King. Every man's life is extremely short, and God fervently commands the church to lead and call any man to repentance who is willing to repent. Christ is eager and willing to forgive all who turn from their sins. This is the goal of all the efforts of the church in China—to testify to the world about our Christ, to testify to the Middle Kingdom about the Kingdom of Heaven, to testify to earthly, momentary lives about heavenly, eternal life. This is also the pastoral calling that I have received.

For this reason, I accept and respect the fact that this Communist regime has been allowed by God to rule temporarily. As the Lord's servant John Calvin said, wicked rulers are the judgment of God on a wicked people, the goal being to urge God's people to repent and turn again toward Him. For this reason, I am joyfully willing to submit myself to their enforcement of the law as though submitting to the discipline and training of the Lord.

At the same time, I believe that this Communist regime's persecution against the church is a greatly wicked, unlawful action. As a pastor of a Christian church, I must denounce this wickedness openly and severely. The calling that I have received requires me to use non-violent methods to disobey those human laws that disobey the Bible and God. My Savior Christ also requires me to joyfully bear all costs for disobeying wicked laws.

But this does not mean that my personal disobedience and the disobedience of the church is in any sense "fighting for rights" or political activism in the form of civil disobedience, because I do not have the intention of changing any institutions or laws of China. As a pastor, the only thing I care about is the disruption of man's sinful nature by this faithful disobedience and the testimony it bears for the cross of Christ.

As a pastor, my disobedience is one part of the gospel commission. Christ's great commission requires of us great disobedience. The goal of disobedience is not to change the world but to testify about another world.

For the mission of the church is only to be the church and not to become a part of any secular institution. From a negative perspective, the church must separate itself from the world and keep itself from being institutionalized by the world. From a positive perspective, all acts of the church are attempts to prove to the world the real existence of another world. The Bible teaches us that, in all matters relating to the gospel and human conscience, we must obey God and not men. For this reason, spiritual disobedience and bodily suffering are both ways we testify to another eternal world and to another glorious King.

This is why I am not interested in changing any political or legal institutions in China. I'm not even interested in the question of when the Communist regime's policies persecuting the church will change. Regardless of which regime I live under now or in the future, as long as the secular government continues to

persecute the church, violating human consciences that belong to God alone, I will continue my faithful disobedience. For the entire commission God has given me is to let more Chinese people know through my actions that the hope of humanity and society is only in the redemption of Christ, in the supernatural, gracious sovereignty of God.

If God decides to use the persecution of this Communist regime against the church to help more Chinese people to despair of their futures, to lead them through a wilderness of spiritual disillusionment and through this to make them know Jesus, if through this he continues disciplining and building up his church, then I am joyfully willing to submit to God's plans, for his plans are always benevolent and good.

Precisely because none of my words and actions are directed toward seeking and hoping for societal and political transformation, I have no fear of any social or political power. For the Bible teaches us that God establishes governmental authorities in order to terrorize evildoers, not to terrorize doers of good. If believers in Jesus do no wrong then they should not be afraid of dark powers. Even though I am often weak, I firmly believe this is the promise of the gospel. It is what I've devoted all of my energy to. It is the good news that I am spreading throughout Chinese society.

I also understand that this happens to be the very reason why the Communist regime is filled with fear at a church that is no longer afraid of it.

If I am imprisoned for a long or short period of time, if I can help reduce the authorities' fear of my faith and of my Savior, I am very joyfully willing to help them in this way. But I know that only when I renounce all the wickedness of this persecution against the church and use peaceful means to disobey, will I truly be able to help the souls of the authorities and law enforcement. I hope God uses me, by means of first losing my personal freedom, to tell those who have deprived me of my personal freedom that there is an authority higher than their authority, and that there is a freedom that they cannot restrain, a freedom that fills the church of the crucified and risen Jesus Christ.

Regardless of what crime the government charges me with, whatever filth they fling at me, as long as this charge is related to my faith, my writings, my comments, and my teachings, it is merely a lie and temptation of demons. I

categorically deny it. I will serve my sentence, but I will not serve the law. I will be executed, but I will not plead guilty.

Moreover, I must point out that persecution against the Lord's church and against all Chinese people who believe in Jesus Christ is the most wicked and the most horrendous evil of Chinese society. This is not only a sin against Christians. It is also a sin against all non-Christians. For the government is brutally and ruthlessly threatening them and hindering them from coming to Jesus. There is no greater wickedness in the world than this.

If this regime is one day overthrown by God, it will be for no other reason than God's righteous punishment and revenge for this evil. For on earth, there has only ever been a thousand-year church. There has never been a thousand-year government. There is only eternal faith. There is no eternal power.

Those who lock me up will one day be locked up by angels. Those who interrogate me will finally be questioned and judged by Christ. When I think of this, the Lord fills me with a natural compassion and grief toward those who are attempting to and actively imprisoning me. Pray that the Lord would use me, that he would grant me patience and wisdom, that I might take the gospel to them.

Separate me from my wife and children, ruin my reputation, destroy my life and my family – the authorities are capable of doing all of these things. However, no one in this world can force me to renounce my faith; no one can make me change my life; and no one can raise me from the dead.

And so, respectable officers, stop committing evil. This is not for my benefit but rather for yours and your children's. I plead earnestly with you to stay your hands, for why should you be willing to pay the price of eternal damnation in hell for the sake of a lowly sinner such as I?

Jesus is the Christ, son of the eternal, living God. He died for sinners and rose to life for us. He is my king and the king of the whole earth yesterday, today, and forever. I am his servant, and I am imprisoned because of this. I will resist in meekness those who resist God, and I will joyfully violate all laws that violate God's laws.

First draft on September 21st, 2018; revised on October 4th. To be published by the church after 48 hours of detention.

## **Appendix: What Constitutes Faithful Disobedience**

I firmly believe that the Bible has not given any branch of any government the authority to run the church or to interfere with the faith of Christians. Therefore, the Bible demands that I, through peaceable means, in meek resistance and active forbearance, filled with joy, resist all administrative policies and legal measures that oppress the church and interfere with the faith of Christians.

I firmly believe this is a spiritual act of disobedience. In modern authoritarian regimes that persecute the church and oppose the gospel, spiritual disobedience is an inevitable part of the gospel movement.

I firmly believe that spiritual disobedience is an act of the last times; it is a witness to God's eternal kingdom in the temporal kingdom of sin and evil. Disobedient Christians follow the example of the crucified Christ by walking the path of the cross. Peaceful disobedience is the way in which we love the world as well as the way in which we avoid becoming part of the world.

I firmly believe that in carrying out spiritual disobedience, the Bible demands me to rely on the grace and resurrection power of Christ, that I must respect and not overstep two boundaries.

The first boundary is that of the heart. Love toward the soul, and not hatred toward the body, is the motivation of spiritual disobedience. Transformation of the soul, and not the changing of circumstances, is the aim of spiritual disobedience. At any time, if external oppression and violence rob me of inner peace and endurance, so that my heart begins to breed hatred and bitterness toward those who persecute the church and abuse Christians, then spiritual disobedience fails at that point.

The second boundary is that of behavior. The gospel demands that disobedience of faith must be non-violent. The mystery of the gospel lies in actively suffering, even being willing to endure unrighteous punishment, as a substitute for physical resistance. Peaceful disobedience is the result of love and forgiveness. The cross means being willing to suffer when one does not have to suffer. For Christ had

limitless ability to fight back, yet he endured all of the humility and hurt. The way that Christ resisted the world that resisted him was by extending an olive branch of peace on the cross to the world that crucified him.

I firmly believe that Christ has called me to carry out this faithful disobedience through a life of service, under this regime that opposes the gospel and persecutes the church. This is the means by which I preach the gospel, and it is the mystery of the gospel which I preach.

The Lord's servant,  
Wang Yi

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