

Baptist Faith

SBC Baptist Faith And Message

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

浸會信仰

浸信會信仰得基本原則有四：

一) 聖經是我們信仰與實踐唯一得權威標準。

我們認識聖經是我們信仰與實踐唯一得權威與標準，這不只包括基本得信仰，也包括教會的禮節，基督對社會國家和世界得態度等各方面都在內。

二) 新約教會是由信而受浸的人所組織的。

浸信會認為最重要的是受浸，著重本人先相信然後再受浸，比著重全身浸在水裡這個形式更重要。從聖經的內容，文字和上下文所給我們看見的教訓，是

1) 信而受浸，

2) 全身浸在水裡，所以這個禮節應該這樣實施。

在原文“浸”的意義，今天無論哪一個教會，哪一個宗派都承認是浸沒，浸的意思，並且根據馬太三：16，使徒行傳八：36-39 等經文的上下文，我們也認識是全身浸在水裡的。

三) 信徒的祭司職份與地方教會得自治。

信徒的祭司職份包括兩個主要的意義：

1) 人類的得救與 神和好，是 神的恩典，也藉著我們的相

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is

信，在我們身上發生功效。

所以信徒在 神的面前都有平等的地位。

2) 新約時代每位信徒都是祭司，每位信徒都享有三個特權：

A: 每位信徒都可以直接到 神的面前來禱告，祈求，感謝，讚美，而不需要再經過 別人來做我們的祭司。

B: 每位信徒都可以，也都應該來事奉 神。聖經裡沒有所謂“聖職人員” 和“平信徒”的分別，每位信主的人都是神的子民，都是祭司。

因為每位信徒在 神的面前地位是平等的，所以浸信會的教會組織制度稱為“牧師會種制”，最高的決策不在於理事會，也不在於牧師，而是在由全體會員。

也因為每位信徒都是祭司，各人在 神面前都是平等的，所以各地的教會也都是平等的，權力相等，義務相同，因此浸信會沒有總會，但是有聯會，聯會是因為信仰相同，聯合起來傳揚天國的福音，聯合是為了聯繫團契。聯會不是上級機構，不能指揮任何地方教會，每個教會在 神面前都是平等獨立的。

thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

四) 宗教自由與政教分立

政教分立是從宗教自由來的，而宗教自由又是從“人都是神所創造，基督所救贖的”，

因為每個人都是神所創造得，並且都是按照神的形像造的，都是神的靈，神的生命，所以每個人都是一樣的尊貴，地位平等，機會相同。每個人都是在神面前直接向神負責，每個人都有權判斷一切事，而不必受別人的勉強或管束，這包括他日常生活的一切，也包括團隊宗教心疑在內。聖靈是我們唯一的導師，我們也有責任直接向神交代，所以我們既然尊重聖經，尊重神，就應當尊重神所賜予人這樣的自由。當然我們也不能隨便運用我們的自由，甚至違背神的旨意。

浸信會一向主張政教分立，這是說教會不應該以教會團體的力量來左右政治或影響政治，每個基督徒可以，也應該以他個人的立場在政治，社會，經濟，學術，教育或軍事各方面做世上的鹽，世上的光。總而言之，這就是浸信會原則的根源，第二，三，四個原則都是建立在聖經是信仰與實踐唯一的權威之根據上，所以我們最著重的仍舊是聖經。在世界各地的浸信會，我們都可以注意到一件事，就是沒有祭壇，而是把講臺放在中間。這也有象征性的

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

[\(Continue with this link...\)](#)

意義，不是高抬傳道人，而是著重聖經，以宣講神的話為第一。