

# 教義標準

## WHAT WE TEACH

### Table of Contents 目錄

<b>The Holy Scriptures 聖經</b> .....	<b>2</b>
<b>God 神</b> .....	<b>3</b>
God the Father 父神.....	3
God the Son 子神.....	4
God the Holy Spirit 聖靈.....	6
<b>Man 人</b> .....	<b>8</b>
<b>Salvation 救恩</b> .....	<b>9</b>
Election 揀選.....	9
Regeneration 重生.....	10
Justification 稱義.....	10
Sanctification 成聖.....	11
Security 確據.....	12
Separation 分別.....	12
<b>The Church 教會</b> .....	<b>13</b>
<b>Angels 天使</b> .....	<b>16</b>
Holy Angels 聖潔的天使.....	16
Fallen Angels 墮落的天使.....	16
<b>Last Things 末世</b> .....	<b>17</b>
Death 死亡.....	17
The Rapture of the Church 教會被提.....	18
The Tribulation Period 大災難時期.....	18
The Second Coming and the Millennial Reign 基督再來和千禧年統治.....	18
The Judgment of the Lost 對失喪者的審判.....	19
Eternity 永恆.....	19

## The Holy Scriptures 聖經

We teach that the Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21). We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired (God-breathed) in every word (2 Timothy 3:16), absolutely inerrant and infallible in the original documents. We teach the literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17). We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21).

我們教導：聖經是神給人寫下的啓示，由聖靈所賜，聖經的六十六卷書組成了整全的（各部分同等被默示）神的話語（哥林多前書 2：7-14；彼得後書 1：20-21）。我們教導：神的話語是客觀的真理啓示（帖撒羅尼迦前書 2：13；哥林多前書 2：13），原始文本的每一個字都是神親自默示（呼出）的（提摩太後書 3：16），是絕對準確無誤的。我們教導：對聖經的解讀要按符合語法和歷史背景的字意解經，它肯定了創世記開頭所描述的神造萬物是在字面意義上的六天內完成的（創世記 1：31；出埃及記 31：17）。我們教導：聖經是我們唯一無誤的信仰與行為原則（馬太福音 5：18，24：35；約翰福音 10：35，16：12-13，17：17；哥林多前書 2：13；提摩太後書 3：15-17；希伯來書 4：12；彼得後書 1：20-21）。

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16).

我們教導：神以雙作者的方式藉著寫下的話語來說話。聖靈如此監管人類作者，以致於藉著他們各自不同的性格和寫作風格，他們寫出神給人的話語（彼得後書 1：20-21），無論在整體或在部分上都完全無誤（馬太福音 5：18；提摩太後書 3：16）。

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

我們教導：雖然任何特定經文可能有多種應用，但卻只有一種正確解釋。經文的意思只有在聖靈光照下，人謹慎應用符合語法和歷史背景的字意解經才能得到（約翰福音 7：17，16：12-15；哥林多前書 2：7-15；約翰壹書 2：20）。仔細查明經文的真正目的和意思是信徒們的責任，並且認識到經文恰當的應用適用於所有世代。然而只有聖經的真理能夠審判人，人永遠不能審判聖經的真理。

## God 神

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

我們教導：只有一位又真又活的神（申命記 6：4；以賽亞書 45：5-7；哥林多前書 8：4），祂是一位無限、全知的靈（約翰福音 4：24），在祂所有屬性上都完美，一個本體、永恆存在於三個位格中——聖父、聖子、聖靈（馬太福音 28：19；哥林多後書 13：14）——每個位格配得同等的敬拜和尊崇。

### God the Father 父神

We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the Creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither the author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

我們教導：父神，三位一體中的第一位格，根據祂自己的目的和恩典統管安排萬物（詩篇 145：8-9；哥林多前書 8：6）。祂是萬物的創造者（創世記 1：1-31；以弗所書 3：9）。作為全宇宙獨一、絕對、全能的主宰，祂擁有創造、護理，和救贖的主權（詩篇 103：19；羅馬書 11：36）。祂的父性身份包括祂在三位一體中的稱號和祂與人的關係。作為創造者，祂是所有人的父（以弗所書 4：6），但祂只是信徒屬靈的父（羅馬書 8：14；哥林多後書 6：18）。祂曾為自己的榮耀，命定了所有事情的發生（以弗所書 1：11）。祂持續不斷地托住、引導和統管萬事萬物（歷代志上 29：11）。在祂的主權之下，祂既沒有創造罪惡，也絕不會讚同罪惡（哈巴谷書 1：13；約翰福音 8：38-47），祂也不會減少有道德和思想的被造物所應付的責任（彼得前書 1：17）。在創世以先，祂就以恩典揀選了將要屬祂的人（以弗所書 1：4-6）；所有藉著耶穌基督到祂面前來的人，祂都將他們從罪中拯救出來，並收養他們成為自己的兒女；如此，祂通過收養，就成了屬祂的人之父（約翰福音 1：12；羅馬書 8：15；加拉太書 4：5；希伯來書 12：5-9）。

## God the Son 子神

We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

我們教導：耶穌基督，三位一體的第二位格，擁有的神性美德，在一切神性中與父同等、同質，並同永恆（約翰福音 10: 30, 14: 9）。

We teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15-17; Hebrews 1:2).

我們教導：父神照著祂自己的旨意，藉著祂的兒子耶穌基督創造了萬有，并藉著耶穌基督維繫著萬物的存在和運行（約翰福音 1: 3; 歌羅西書 1: 15-17; 希伯來書 1: 2）。

We teach that in the incarnation the eternal Son, the second Person of the Trinity, without altering His divine nature or surrendering any of the divine attributes, made Himself of no reputation by taking on a full human nature consubstantial with our own, yet without sin (Philippians 2:5-8; Hebrews 4:15; 7:26).

我們教導：永在的聖子，三位一體中的第二位格，在道成肉身時沒有改變祂作為神的本性，也沒有放下任何神的屬性，而是謙卑虛己，取了和我們同樣的完整人性，只是沒有犯罪（腓立比書 2: 5-8; 希伯來書 4: 15, 7: 26）。

We teach that He was conceived by the Holy Spirit in the womb of the virgin Mary (Luke 1:35) and thus born of a woman (Galatians 4:4-5), so that two whole, perfect, and distinct natures, the divine and the human, were joined together in one person, without confusion, change, division, or separation. He is therefore very God and very man, yet one Christ, the only mediator between God and man.

我們教導：我們的主耶穌基督由聖靈感孕童女瑪麗亞而生（路加福音 1: 35），因此也是由女人所生（加拉太書 4: 4-5），結果是兩個完整的、完美的、不同的本性——神性和人性——聯合在同一個位格中，不相混淆，不會改變，不可分裂，不能離散。因此，祂是完全的神和完全的人，卻是一個基督，在神和人之間唯一的中保。

We teach that in His incarnation, Christ fully possessed His divine nature, attributes, and prerogatives (Colossians 2:9; cf. Luke 5:18-26; John 16:30; 20:28). However, in the state of His humiliation, He did not always fully express the glories of His majesty, concealing them behind the veil of His genuine humanity (Matthew 17:2; Mark 13:32; Philippians 2:5-8). According to His human nature, He acts in submission to the Father (John 4:34; 5:19, 30; 6:38) by the power of Holy Spirit (Isaiah 42:1; Matthew 12:28; Luke 4:1, 14), while, according to His divine nature, He acts by His authority and power as the eternal Son (John 1:14; cf. 2:11; 10:37-38; 14:10-11).

我們教導：在道成肉身時，基督仍完全擁有祂作為神的本質、屬性和權利（歌羅西書 2: 9; 參考路加福音 5: 18-26; 約翰福音 16: 30, 20: 28）。但是，在祂降卑的狀態中，祂並不總是完全地表現出威嚴的榮耀來，而是被祂真實的人性所遮掩（馬太福音 17: 2; 馬可福音 13: 32; 腓立比書 2: 5-8）。按祂的人性來說，基督是靠著聖靈的能力（以賽亞書 42: 1; 馬太福音 12: 28; 路

加福音 4: 1、14) 順服天父來行事 (約翰福音 4: 34, 5: 19、30, 6: 38) ; 同時, 按祂的神性來說, 基督作為永恆聖子, 是以祂自己的權柄和能力來行事 (約翰福音 1: 14; 參考 2: 11, 10: 37-38, 14: 10-11) 。

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24).

我們教導: 我們的主耶穌基督通過祂在十字架上流出的血以及犧牲的死, 完成了我們的救贖, 并且祂的死是自願的、替代性的、平息聖怒的, 和救贖性的 (約翰福音 10: 15; 羅馬書 3: 24-25, 5: 8; 彼得前書 2: 24) 。

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18).

我們教導: 以我們的主耶穌基督受難的功效為基礎, 相信的罪人就從罪的刑罰、權勢被拯救出來, 並最終以全新的復活身體完全脫離罪, 并被稱為義, 被賜予永生, 且被收納成為神家庭中的一員 (羅馬書 3: 25, 5: 8-9; 哥林多後書 5: 14-15; 彼得前書 2: 24, 3: 18) 。

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

我們教導: 耶穌基督真實的、身體的復活, 確保了我們的稱義; 祂如今升至父神的右邊, 在那裡作我們的中保和大祭司, 替我們代求 (馬太福音 28: 6; 路加福音 24: 38-39; 使徒行傳 2: 30-31; 羅馬書 4: 25, 8: 34; 希伯來書 7: 25, 9: 24; 約翰壹書 2: 1) 。

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23).

我們教導: 因著耶穌基督從墳墓裏復活, 神確認了祂兒子的神性, 并且證明了祂已接受基督在十字架上的贖罪工作。耶穌身體的復活也是所有信徒將來復活生命的確實保證 (約翰福音 5: 26-29, 14: 19; 羅馬書 1: 4, 4: 25, 6: 5-10; 哥林多前書 15: 20、23) 。

We teach that Jesus Christ will return to receive the church, which is His Body, unto Himself at the rapture, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20).

我們教導: 耶穌基督將會在教會被提時, 回來接教會與祂自己相會, 并在榮耀中同祂的教會再一起回來, 在地上建立祂的千年國度 (使徒行傳 1: 9-11; 帖撒羅尼迦前書 4: 13-18; 啟示錄 20) 。

We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23):

- Believers (1 Corinthians 3:10-15; 4:5; 2 Corinthians 5:10)
- Living inhabitants of the earth at His glorious return (Matthew 25:31-46)
- Unbelieving dead at the Great White Throne (Revelation 20:11-15)

我們教導：主耶穌基督是神將來藉著祂審判世人的那一位（約翰福音 5：22-23）：

- 信徒受審（哥林多前書 3：10-15，4：5；哥林多後書 5：10）
- 祂榮耀再來時地上的活人受審（馬太福音 25：31-46）
- 不信的死人在白色大寶座前受審（啟示錄 20：11-15）

As the Mediator between God and man (1 Timothy 2:5), the Head of His Body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King, who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31).

耶穌基督作為神和人之間的中保（提摩太前書 2：5）、教會的頭（教會是祂的身體）（以弗所書 1：22，5：23；歌羅西書 1：18），以及將來在大衛寶座上統治萬有的王（以賽亞書 9：6；路加福音 1：31-33），祂是所有不信祂為主和救主之人的最終審判者（馬太福音 25：14-46；使徒行傳 17：30-31）。

## God the Holy Spirit 聖靈

We teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternality (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Jeremiah 31:31-34 with Hebrews 10:15-17).

我們教導：聖靈是神的一個位格，自有永有，擁有位格和神性的所有屬性，包括思想（哥林多前書 2：10-13）、情感（以弗所書 4：30）、意志（哥林多前書 12：11）、永恆（希伯來書 9：14）、全在（詩篇 139：7-10）、全知（以賽亞書 40：13-14）、全能（羅馬書 15：13）、真理（約翰福音 16：13）等。在所有神的屬性上，祂與聖父和聖子同等、同質（馬太福音 28：19；使徒行傳 5：3-4，28：25-26；哥林多前書 12：4-6；哥林多後書 13：14；並耶利米書 31：31-34 和希伯來書 10：15-17）。

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7).

我們教導：是聖靈的工作使神的旨意執行在人的身上。我們認定祂在創造（創世記 1：2）、道成肉身（馬太福音 1：18）、啟示聖經（彼得後書 1：20-21）、和救贖工作（約翰福音 3：5-7）中的主權作為。

We teach that the work of the Holy Spirit in this age began at Pentecost, when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the

Body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).

我們教導：聖靈在五旬節照基督的應許（約翰福音 14：16-17，15：26）由父那裏而來，開始祂在這世代的工作，建立並成全基督的身體，就是教會（哥林多前書 12：13）。祂廣範的作為包括叫世人為罪、為義、為審判自己責備自己，榮耀主耶穌基督，以及將信徒轉變為基督的形象（約翰福音 16：7-9；使徒行傳 1：5，2：4；羅馬書 8：29；哥林多後書 3：18；以弗所書 2：22）。

We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13).

我們教導：聖靈是使人重生的那位主權的執行者，聖靈的洗禮使信徒進入基督的身體（哥林多前書 12：13）。聖靈也住在信徒之內；使他們成聖；教導他們；賜他們服侍的能力；并是他們將來身體得贖的印記（羅馬書 8：9；哥林多後書 3：6；以弗所書 1：13）。

We teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Peter 1:19-21; John 16:12-13). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (Romans 8:9; Ephesians 5:18; 1 John 2:20, 27).

我們教導：聖靈帶領使徒和先知書寫神的啓示（即聖經），指教他們一切的真理（彼后 1：19-21；約翰福音 16：12-13）。每一位信徒從得救那一刻開始，都有聖靈內住的同在，并且所有從聖靈而生的人都有責任要追求被聖靈充滿（即被聖靈掌管）（羅馬書 8：9；以弗所書 5：18；約翰壹書 2：20、27）。

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18).

我們教導：聖靈管理教會中的各樣屬靈恩賜。祂不通過炫耀的表現榮耀祂自己或祂的恩賜，而是通過救贖失喪者、以及在至聖的真道上建造信徒的工作來榮耀基督（約翰福音 16：13-14；使徒行傳 1：8；哥林多前書 12：4-11；哥林多後書 3：18）。

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today, and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4).

我們教導：聖靈在賜下成全聖徒的所有恩賜上擁有主權。說方言和行神跡在初代教會的目的是爲了證實使徒們是神真理的揭示者，它們從來就不是要成爲信徒生活特徵的（哥林多前書 12： 4-11， 13： 8-10； 哥林多後書 12： 12； 以弗所書 4： 7-12； 希伯來書 2： 1-4）。

## Man 人

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

我們教導：人最初是神按照神自己的形象和樣式直接瞬間創造出來的。最初被造時，人是無罪的，並且具有理性、智力、意志、自決力、以及對神的道德責任（創世記 2： 7、 15-25； 雅各書 3： 9）。

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

我們教導：神創造人的意圖是要人榮耀神、享受神的同在、按照神的旨意生活，並藉此實現神對人在世上的目的（以賽亞書 43： 7； 歌羅西書 1： 16； 啟示錄 4： 11）。

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

我們教導：在亞當不順服神話語所明示之旨意的罪中，人喪失了純真；招致靈性死亡和身體死亡的懲罰；成了神憤怒的對象；並且在天性上敗壞，在神的恩典以外毫無能力選擇或做出合神心意的事。因為沒有任何自我復原的能力，人無可救藥地失喪了。因此，人得拯救完全是神的恩典，是通過我們主耶穌基督的救贖工作完成的（創世記 2： 16-17， 3： 1-19； 約翰福音 3： 36； 羅馬書 3： 23， 6： 23； 哥林多前書 2： 14； 以弗所書 2： 1-3； 提摩太前書 2： 13-14； 約翰壹書 1： 8）。

We teach that, because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12).

我們教導：因為所有人都在亞當裡，因亞當的罪而敗壞的本性已經傳遞給了所有世代的所有人，耶穌基督是唯一的例外。因著本性、因著選擇、因著神的宣告，所有人都是罪人（詩篇 14： 1-3； 耶 17： 9； 羅馬書 3： 9-18， 23， 5： 10-12）。



## Salvation 救恩

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works ([John 1:12](#); [Ephesians 1:7](#); [2:8-10](#); [1 Peter 1:18-19](#)).

我們教導：救恩完全是神的恩典，其根基是耶穌基督流寶血所成就的救贖，而不是人做工而得的功勞（[約翰福音 1: 12](#)；[以弗所書 1: 7](#)，[2: 8-10](#)；[彼得前書 1: 18-19](#)）。

## Election 揀選

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies ([Romans 8:28-30](#); [Ephesians 1:4-11](#); [2 Thessalonians 2:13](#); [2 Timothy 2:10](#); [1 Peter 1:1-2](#)).

我們教導：揀選是神在創世以先就已完成的作為，藉此祂在基督裏揀選了那些祂以恩典使之重生、得救、並成聖的人（[羅馬書 8: 28-30](#)；[以弗所書 1: 4-11](#)；[帖撒羅尼迦後書 2: 13](#)；[提摩太後書 2: 10](#)；[彼得前書 1: 1-2](#)）。

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord ([Ezekiel 18:23, 32](#); [33:11](#); [John 3:18-19, 36](#); [5:40](#); [Romans 9:22-23](#); [2 Thessalonians 2:10-12](#); [Revelation 22:17](#)). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive ([John 6:37-40, 44](#); [Acts 13:48](#); [James 4:8](#)).

我們教導：神主權的揀選與人悔改並相信基督為救主和主的責任並不矛盾（[以西結書 18: 23、32, 33: 11](#)；[約翰福音 3: 18-19、36, 5: 40](#)；[羅馬書 9: 22-23](#)；[帖撒羅尼迦後書 2: 10-12](#)；[啟示錄 22: 17](#)）。神主權賜下的恩典既包括救恩本身也包括獲得救恩的途徑，因此，主權的揀選必然會帶來神所預定的結果。凡父神所呼召的人必以信心前來，凡以信心前來的人父神必接受他（[約翰福音 6: 37-40、44](#)；[使徒行傳 13: 48](#)；[雅各書 4: 8](#)）。

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy ([Ephesians 1:4-7](#); [Titus 3:4-7](#); [1 Peter 1:2](#)).

我們教導：神給與完全敗壞的罪人不配得的恩惠，這與他們任何自主的行為無關，也不是因為神預先知道他們憑著自我意志會怎樣做才決定施恩給他們，而是完全來自於祂主權的恩典與憐憫（[以弗所書 1: 4-7](#)；[提多書 3: 4-7](#)；[彼得前書 1: 2](#)）。

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love ([Romans 9:11-16](#)). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ ([Matthew 11:25-28](#); [2 Timothy 1:9](#)).

我們教導：揀選不應當被看作僅僅基於抽象的主權。神有完全的主權，但祂對主權的行使是與祂其他屬性和諧一致的，特別是祂的全知、公義、聖潔、智慧、恩典，和愛（羅馬書 9: 11-16）。這種主權總是高舉神的旨意，並與我們主耶穌基督生命所彰顯的神的品格完全和諧一致（馬太福音 11: 25-28；提摩太後書 1: 9）。

## Regeneration 重生

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24; 1 Peter 1:23), at which moment the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

我們教導：重生是聖靈超自然的工作，藉此賜予人神聖的本性與生命（約翰福音 3: 3-7；提多書 3: 5）。重生是單方面由聖靈的能力藉神話語的工作瞬間完成的；重生的時候，悔改的罪人因聖靈所賦予的能力，憑信心回應神所賜之救恩（約翰福音 5: 24；彼得前書 1: 23）。真實的重生表現為與悔改的心相稱的果子，由公義的態度和行為所證明。善行是重生恰當的證據和果實（哥林多前書 6: 19-20；以弗所書 2: 10），並且將按信徒忠心遵行神話語並順服聖靈帶領的程度而行出來（以弗所書 5: 17-21；腓立比書 2: 12b；歌羅西書 3: 16；彼得後書 1: 4-10）。這種順服使信徒越來越多地變為主耶穌基督的樣式（哥林多後書 3: 18）。在基督再來時信徒得榮耀是這個轉變的高潮（羅馬書 8: 16-17；彼得後書 1: 4；約翰壹書 3: 2-3）。

## Justification 稱義

We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Romans 3:26).

我們教導：在神面前稱義是神的作為（羅馬書 8: 33），是神將那些藉著對耶穌的信心，認自己的罪並悔改（路加福音 13: 3；使徒行傳 2: 38, 3: 19, 11: 18；羅馬書 2: 4；哥林多後書 7: 10；以賽亞書 55: 6-7）、且承認祂為主（羅馬書 10: 9-10；哥林多前書 12: 3；哥林多後書 4: 5；腓立比書 2: 11）的人稱為義。這義與人自己的任何美德或工作無關（羅馬書 3: 20, 4: 6），而

是將我們的罪歸算於基督（歌羅西書 2：14；彼得前書 2：24），並將基督的義歸算於我們（哥林多前書 1：30；哥林多後書 5：21）。由此能顯明神自己「為義，也稱信耶穌的人為義」（羅馬書 3：26）。

## Sanctification 成聖

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

我們教導：每個信徒都藉著稱義得以成聖（被分別出來）歸於神，並由此被宣告為聖潔，且被稱作聖徒。這種成聖是地位性的且是瞬間完成的，不應與漸進性成聖相混淆。這種成聖關乎信徒的地位，而與他當前的行為狀況無關（使徒行傳 20：32；哥林多前書 1：2、30，6：11；帖撒羅尼迦後書 2：13；希伯來書 2：11，3：1，10：10、14，13：12；彼得前書 1：2）。

We teach that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

我們教導：成聖也包括漸進性成聖，就是因著聖靈的工作，信徒在實際上變得離地位上的聖潔狀態越來越接近。通過順服神的話語和聖靈賜予的能力，信徒能夠按照神的旨意活出越來越聖潔的生活，越來越像我們的主耶穌基督（約翰福音 17：17、19；羅馬書 6：1-22；哥林多後書 3：18；帖撒羅尼迦前書 4：3-4，5：23）。

In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

我們教導：在這方面，每個得救的人每天都在爭戰——就是在基督裏新造的人與肉體爭戰——但藉著聖靈內住的能力，就擁有得勝所需的充足供應。這種爭戰在信徒今生會一直相伴，不會完全結束。所有那些宣稱可以在有生之年根除罪的說法都是不符合聖經的。根除罪是不可能的，但聖靈的確提供了對罪的得勝（加拉太書 5：16-25；以弗所書 4：22-24；腓立比書 3：12；歌羅西書 3：9-10；彼得前書 1：14-16；約翰壹書 3：5-9）。

## Security 確據

We teach that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 1:24).

我們教導：那些蒙救贖者一旦得救便被神的能力保守，因此永遠在基督裏有保證（約翰福音 5：24，6：37-40，10：27-30；羅馬書 5：9-10，8：1、31-39；哥林多前書 1：4-8；以弗所書 4：30；希伯來書 7：25；13：5；彼得前書 1：5；猶大書 1：24）。

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word (Psalm 95:1; Jude 1:24; Luke 10:20), which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

我們教導：因為神的話語給我們得救的確據，我們可以歡喜（詩篇 95：1；猶大書 1：24；路加福音 10：20）；但神的話語也明確禁止使用基督裡的自由作為活在罪中放縱情慾的藉口（羅馬書 6：15-22，13：13-14；加拉太書 5：13、25-26；提多書 2：11-14）。

## Separation 分別

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

我們教導：與罪隔絕的呼召貫穿於舊約和新約，並且聖經清楚地指示，在末世，背道和戀世的事將會增長（哥林多後書 6：14-7：1；提摩太後書 3：1-5）。

We teach that, out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1-2; 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

我們教導：出於對神賜予我們這不配得恩典的深深感激，並因為我們榮耀的神如此值得我們全然獻身，所有得救之人的生活方式理當展示我們對神崇敬的愛，不使我們的主和救主蒙受羞辱。我們也教導：與任何離道反教的事以及屬世的罪惡行為全然分別是神對我們的命令（羅馬書 12：1-2；哥林多前書 5：9-13；哥林多後書 6：14-7：1；約翰壹書 2：15-17；約翰貳書 9-11）。

We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10).

我們教導：信徒應當分別出來歸於我們的主耶穌基督（帖撒羅尼迦後書 1: 11-12；希伯來書 12: 1-2），過一個順服行義的生活，反映出八福的教導（馬太福音 5: 2-12）和對聖潔的不斷追求（羅馬書 12: 1-2；哥林多後書 7: 1；希伯來書 12: 14；提多書 2: 11-14；約翰壹書 3: 1-10）。

## The Church 教會

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

我們教導：所有把信心放在耶穌基督裡的人，都立刻被聖靈放在同一個屬靈身體裡，這身體就是普世教會（哥林多前書 12: 12-13），教會是基督的新婦（哥林多後書 11: 2；以弗所書 5: 23-32；啟示錄 19: 7-8），基督是教會的頭（以弗所書 1: 22，4: 15；歌羅西書 1: 18）。

We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

我們教導：教會——基督的身體——於五旬節那天開始形成（使徒行傳 2: 1-21、38-47），一直到基督再來教會被提時得以完全（哥林多前書 15: 51-52；帖撒羅尼迦前書 4: 13-18）。

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32).

我們教導：教會是一個由基督所設計的獨特的屬靈有機體，由所有在現今時代重生的信徒組成（以弗所書 2: 11-3: 6）。教會與以色列不同（哥林多前書 10: 32），是一個直到這世代才被啟示出來的奧秘（以弗所書 3: 1-6，5: 32）。

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

我們教導：地方教會的建立和延續在新約中有清楚的教導和定義（使徒行傳 14: 23、27，20: 17、28；加拉太書 1: 2；腓立比書 1: 1；帖撒羅尼迦前書 1: 1；帖撒羅尼迦後書 1: 1），同屬一個屬靈身體的成員需要在各地方教會中彼此聯合（哥林多前書 11: 18-20；希伯來書 10: 25）。

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).

我們教導：教會唯一的至高權威是基督（哥林多前書 11：3；以弗所書 1：22；歌羅西書 1：18），根據聖經，教會的領袖、恩賜、秩序、紀律、以及敬拜都是在基督的主權下指定的。神藉著聖經所設立的在基督之下和會眾之上服侍教會的領袖包括長老（也被稱為監督、牧師；使徒行傳 20：28；以弗所書 4：11）和執事，這兩者都必須符合聖經要求的資格（提摩太前書 3：1-13；提多書 1：5-9；彼得前書 5：1-5）。

We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

我們教導：這些領袖以基督僕人的身份帶領管理教會（提摩太前書 5：17-22），並在指導教會時有基督的權柄。會眾應當順服他們的領導（希伯來書 13：7、17）。

We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16).

我們教導：門徒訓練（馬太福音 28：19-20；提摩太後書 2：2）及所有信徒彼此負責（馬太福音 18：5-14）非常重要，並需要按聖經標準對會眾中犯罪會友執行紀律（馬太福音 18：15-22；使徒行傳 5：1-11；哥林多前書 5：1-13；帖撒羅尼迦後書 3：6-15；提摩太前書 1：19-20；提多書 1：10-16）。

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

我們教導：地方教會是自主的，不受任何外在權柄控制，擁有自我治理的權力，不受任何個人或組織等級制度的干預（提多書 1：5）。真教會為傳揚真道而相互合作是符合聖經的。但是每個地方教會應通過本會長老及他們對聖經的解讀和應用，獨立判斷合作的方法和方式。長老們也應決定有關會友、政策、紀律、慈善、及治理等所有其他事宜（使徒行傳 15：19-31，20：28；哥林多前書 5：4-7、13；彼得前書 5：1-4）。

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

我們教導：教會的目的是榮耀神（以弗所書 3：21），而達到這目的的方式是通過在信仰真道上建造自己（以弗所書 4：13-16）、神話語的教導（提摩太後書 2：2、15，3：16-17）、團契（使徒

行傳 2: 47; 約翰壹書 1: 3) 、守聖禮 (路加福音 22: 19; 使徒行傳 2: 38-42) 、以及普世宣教而實現 (馬太福音 28: 19; 使徒行傳 1: 8, 2: 42) 。

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

我們教導：所有聖徒都被呼召參與服侍 (哥林多前書 15: 58; 以弗所書 4: 12; 啟示錄 22: 12)。

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

我們教導：教會需要與神配合，神借著教會來完成祂在世上的旨意。為此，神賜予教會屬靈的恩賜。祂賜下被選召的人來裝備聖徒各盡其職 (以弗所書 4: 7-12) ，又賜予每一位基督身體的成員獨特的屬靈恩賜 (羅馬書 12: 5-8; 哥林多前書 12: 4-31; 彼得前書 4: 10-11) 。

We teach that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Hebrews 2:3-4; 2 Corinthians 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message. Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14:12; Revelation 13:13-14). The only gifts in operation today are those nonrevelatory equipping gifts given for edification (Romans 12:6-8).

我們教導：給予早期教會的恩賜有兩種：一種是啓示及醫治的神跡性恩賜，它們是在使徒時代暫時給予教會的，用以確認使徒信息的真實性 (希伯來書 2: 3-4; 哥林多後書 12: 12) ；另一種是服侍性恩賜，用以裝備信徒彼此造就。因為新約啓示現已完全，聖經成爲證明任何人信息真實性的唯一檢驗標準，不再需要神跡性恩賜來證明一個人及其信息是否真實可靠。神跡性恩賜甚至可能被撒旦僞造用以迷惑信徒 (哥林多前書 13: 13-14: 12; 啟示錄 13: 13-14) 。今天所運行的恩賜，只有那些非啓示性的、裝備信徒彼此造就的恩賜 (羅馬書 12: 6-8) 。

We teach that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

我們教導：今天無人具有醫治的恩賜，但神的確會垂聽並回應出於信心的禱告，並且是依照祂自己對那些生病、受苦、患難之人的完美旨意做出回應 (路加福音 18: 1-6; 約翰福音 5: 7-9; 哥林多後書 12: 6-10; 雅各書 5: 13-16; 約翰壹書 5: 14-15) 。

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42).

我們教導：地方教會應遵行兩個聖禮：洗禮和主餐（使徒行傳 2：38-42）。基督徒的浸水禮（使徒行傳 8：36-39）是信徒莊嚴而美麗的見證，藉此表明他相信被釘死在十架、被埋葬、又復活的救主，並在向罪死及復活得新生命的事上與祂聯合（羅馬書 6：1-11）。同時也是與基督可見的身體相交並認同的標志（使徒行傳 2：41-42）。

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16).

我們教導：主餐是信徒記念和宣告主的死，直等到主再來（哥林多前書 11：26）。信徒必須在莊嚴的自我省察之後，方可守此禮（哥林多前書 11：28-32）。主餐的元素只是代表基督的身體和血，儘管如此，主餐仍然是信徒與復活的基督真實的相交，因為基督住在每個信徒之內，與祂的子民同在、相交（哥林多前書 10：16）。

## Angels 天使

### Holy Angels 聖潔的天使

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9).

我們教導：天使是被造之物，因此不應被敬拜。雖然他們是比人類更高的被造物，但他們被造的目的也是爲了服侍神並敬拜祂（路加福音 2：9-14；希伯來書 1：6-7、14，2：6-7；啟示錄 5：11-14，19：10，22：9）。

### Fallen Angels 墮落的天使

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15).

我們教導：撒但是被造的天使，也是罪的創始者。牠招致神的審判，是因牠叛逆牠的創造者（以賽亞書 14：12-17；以西結書 28：11-19），帶領許多天使跟隨牠墮落（馬太福音 25：41；啟示錄 12：1-14），並通過誘惑夏娃將罪帶給人類（創世記 3：1-15）。

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10); that he is the prince of this world, who has been defeated through the death and resurrection of Jesus Christ (John 12:31-32; Colossians 2:15; Romans 16:20); and that



he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10).

我們教導：撒但是公然敵對神和人的仇敵（以賽亞書 14: 13-14；馬太福音 4: 1-11；啟示錄 12: 9-10），是這世界的王，已被耶穌基督的死和復活打敗（約翰福音 12: 31-32；歌羅西書 2: 15；羅馬書 16: 20），並將在火湖中受永遠的懲罰（以賽亞書 14: 12-17；以西結書 28: 11-19；馬太福音 25: 41；啟示錄 20: 10）。

## Last Things 末世

### Death 死亡

We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13-17), which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

我們教導：身體的死亡並不意味著人非物質部分意識的喪失（啟示錄 6: 9-11）。被救贖者的靈魂死後會立刻進入與基督的同在（路加福音 23: 43；腓立比書 1: 23；哥林多後書 5: 8），靈魂會與身體分離（腓立比書 1: 21-24），這種分離，對於被救贖的人，將持續到被提之時（帖撒羅尼迦前書 4: 13-17），就是頭一次復活的開始（啟示錄 20: 4-6）；在那時，我們的身體與靈魂將再度聯合，並永遠與我們的主一同得榮耀（腓立比書 3: 21；哥林多前書 15: 35-44、50-54）。在那之前，在基督裡被救贖者的靈魂會一直享受與我們的主耶穌基督喜樂的相交（哥林多後書 5: 8）。

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15).

我們教導：所有人的身體都要復活，得救的人復活得永生（約翰福音 6: 39；羅馬書 8: 10-11、19-23；哥林多後書 4: 14），未得救的復活受審判，進入永遠的刑罰（但以理書 12: 2；約翰福音 5: 29；啟示錄 20: 13-15）。

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgment (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

我們教導：未得救者的靈魂在死亡時被置於懲罰之下，直到第二次的復活（路加福音 16：19-26；啟示錄 20：13-15），那時復活的身體將與靈魂聯合（約翰福音 5：28-29）。他們將在白色大寶座前受審判（啟示錄 20：11-15），並將被投入地獄火湖（馬太福音 25：41-46）之中，永遠與神的生命隔絕（但以理書 12：2；馬太福音 25：41-46；帖撒羅尼迦後書 1：7-9）。

## The Rapture of the Church 教會被提

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thessalonians 4:16; Titus 2:13) to translate His church from this earth (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11) and to reward believers according to their works (1 Corinthians 3:11-15; 4:5; 2 Corinthians 5:10).

我們教導：我們的主耶穌基督將在七年大災難之前親身歸來（帖撒羅尼迦前書 4：16；提多書 2：13），從這個世界提走祂的教會（約翰福音 14：1-3；哥林多前書 15：51-53；帖撒羅尼迦前書 4：15-5：11），並根據信徒的工作來獎賞他們（哥林多前書 3：11-15，4：5；哥林多後書 5：10）。

## The Tribulation Period 大災難時期

We teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thessalonians 4:13-18; Revelation 3:10) the righteous judgments of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7-12; Revelation 6-18), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Daniel 12:2-3; Revelation 20:4-6). This period includes the seventieth week of Daniel's prophecy (Daniel 9:24-27; Matthew 24:15-31; 25:31-46).

我們教導：教會從世上被提走後（約翰福音 14：1-3；帖撒羅尼迦前書 4：13-18；啟示錄 3：10），緊接著，神公義的審判就將傾倒在不信的世界上（耶利米書 30：7；但以理書 9：27，12：1；帖撒羅尼迦後書 2：7-12；啟示錄 6-18），並且審判的高峰將是基督在榮耀中回到地上（馬太福音 24：27-31，25：31-46；帖撒羅尼迦後書 2：7-12）。在那時，舊約和大災難時期的聖徒將復活，而活著的人將受到審判（但以理書 12：2-3；啟示錄 20：4-6）。這個時期包括了但以理預言中的第七十個七（但以理書 9：24-27；馬太福音 24：15-31，25：31-46）。

## The Second Coming and the Millennial Reign 基督再來和千禧年統治

We teach that, after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His messianic kingdom for 1,000 years on the earth (Revelation 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17-27; Revelation 20:1-7).

我們教導：在大災難之後，基督會來到地上，坐在大衛的寶座之上（馬太福音 25：31；路加福音 1：31-33；使徒行傳 1：10-11，2：29-30），並且在世上建立祂的彌賽亞王國一千年（啟示錄 20：1-7）。在這段時期，復活的聖徒將和祂一同統治以色列和世上的萬國（以西結書 37：21-28；但

以理書 7: 17-22; 啟示錄 19: 11-16)。這段統治開始之前，敵基督和假先知將被推翻，同時撒但將被網綁離開世上（但以理書 7: 17-27; 啟示錄 20: 1-7）。

We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17) to restore them to the land that they forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26), but will again be awakened to repentance so as to return to the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29).

我們教導：這個王國本身將應驗神對以色列的應許（以賽亞書 65: 17-25; 以西結書 37: 21-28; 撒迦利亞書 8: 1-17），將他們帶回他們因不順服而丟掉的土地（申命記 28: 15-68）。不順服的結果是對以色列的應許被暫時擱置（馬太福音 21: 43; 羅馬書 11: 1-26），但他們終將被喚醒而悔改，從而再次歸回應許之地（耶利米書 31: 31-34; 以西結書 36: 22-32; 羅馬書 11: 25-29）。

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7).

我們教導：我們主統治的這段時間裡，將有和諧、公正、和平、公義、和長壽（以賽亞書 11, 65: 17-25; 以西結書 36: 33-38），這段統治將會隨著撒但的釋放而結束（啟示錄 20: 7）。

## The Judgment of the Lost 對失喪者的審判

We teach that following the release of Satan after the 1,000-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10), whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne Judgment (Revelation 20:11-15).

我們教導：在耶穌千年統治結束後，撒但將被釋放（啟示錄 20: 7），並將迷惑世上萬國，聚集他們與聖徒和那蒙愛的城爭戰。在那時，撒但和牠的軍隊將被從天上降下的火燒滅（啟示錄 20: 9）。在那之後，撒但將被扔在硫磺的火湖裏（馬太福音 25: 41; 啟示錄 20: 10），於是，眾人的審判者基督（約翰福音 5: 22）將會在白色大寶座上，使無論大小的人都復活過來，審判他們（啟示錄 20: 11-15）。

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28-29), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).

我們教導：不信的死人復活受審判是身體的復活，在接受審判之後（約翰福音 5: 28-29），他們將在火湖裏接受永恆而有感知的懲罰（馬太福音 25: 41; 啟示錄 20: 11-15）。

## Eternity 永恆

We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of

glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new heaven and a new earth, wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15; 21:1-27; 22:1-21; 2 Peter 3:13). Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).

我們教導：在千禧年結束，撒但暫時被釋放，以及不信者受審判之後（帖撒羅尼迦後書 1：9；啟示錄 20：7-15），得救的人將會進入與神同在榮耀的永恆狀態中，這世上一切有形質的都將會被銷毀（彼得後書 3：10），取而代之的是只有公義存在其中的新天新地（以弗所書 5：5；啟示錄 20：15，21：1-27，22：1-21；彼得後書 3：13）。之後，聖城將從天而降（啟示錄 21：2）成爲聖徒的居所，在那裏他們會享受與神和彼此的永恆的團契（約翰福音 17：3；啟示錄 21-22）。我們的主耶穌基督，既完成了祂救贖的使命，就把國交到父神的手中（哥林多前書 15：24-28），使萬有由三位一體的神永永遠遠地統治（哥林多前書 15：28）。