

CALIFORNIA INTERNATIONAL THEOLOGY SEMINARY

DOCTRINAL STATEMENT 信仰告白

Please read carefully the following. If you wish, you may want to check the information with your pastor for guidance. We expect that you may not thoroughly understand all this information, at least not as much as a graduating Bible College senior might. At the end, please state if there is any reason why you object to any information herein, and whether that objection may hinder you from completing your studies successfully. We believe in the right of every individual or student to have his/her own convictions and beliefs allowing that the CITS will teach within the framework of the cardinal doctrines below.

請仔細閱讀以下資訊並回答問題。如果您不能充分理解，可以與您的牧師討論以獲得指導。我們相信每個人或學生都擁有的自己的信念，請允許 CITS 在以下的主要教義框架內進行教學。

In as much as the Seminary is interdenominational and yet theologically conservative, the Articles of Incorporation contain a doctrinal statement that is given below.

THE SCRIPTURES INSPIRED

The Bible, consisting of all the books of the Old and New Testaments, is our all-sufficient rule for faith and practice. The Bible is verbally inspired by God and is the revelation of God to man, the infallible, authoritative rule for faith and conduct (II Timothy 3:15-17, I Thessalonians 2:13, and II Peter 1:21).

THE TRUE ONE GOD

The one true God has revealed Himself as the eternally self-existent "I AM," the Creator of heaven and earth, and the Redeemer of mankind. He has further revealed Himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit (Deuteronomy 6:4, Isaiah 43:10-11, Matthew 28:19, and Luke 3:22).

The terms "Trinity" and "Persons," as related to the Godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many." We therefore may speak with propriety of the Lord our God, who is One Lord, as a Trinity or as one Being of three Persons, and still be absolutely scriptural (Matthew 28:19, II Corinthians 13:14, and John 14:16-17).

Christ taught a distinction of Persons in the Godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Spirit, but that this distinction relationship, as to mode, is inscrutable and incomprehensible, because it is unexplained (Luke 1:35, I Corinthians 1:24, Matthew 11:25-27 and 28:19, II Corinthians 13:14, and I John 1:3-4).

Accordingly, therefore, there is that in the Son which constitutes Him the Son and not the Father; and, there is that in the Holy Spirit which constitutes Him the Holy Spirit and not either the Father or the Son. Wherefore the Father is the Begetter, the Son is the Begotten, and the Holy Spirit is the One proceeding from the Father and the Son. Therefore, because these three Persons in the Godhead are in a state of unity, there is but one Lord God Almighty and His name is the Creator and Lord of the universe (John 1:18, 15:26, and 17:11, 21; and Zechariah 14:9).

The Father, Son, and the Holy Spirit are never identical as to Person; nor confused as to relation; nor divided in respect to the Godhead; nor opposed as to relation. The Son is in the Father and the Father is in the Son as to relationship. The Son is with the Father and the Father is with the Son, as to fellowship. The Father is not from the Son, but the Son is from the Father, as to authority. The Holy Spirit is from the Father and the Son proceeding as to nature, relationship, cooperation and authority. Hence none of the Persons in the Godhead exists or works separately or independently of the others (John 5:17, 37; John 8:17-18).

The appellation "Lord Jesus Christ," is a proper name. It is never applied in the New Testament either to the Father or to the Holy Spirit. It therefore belongs exclusively to the Son of God (Romans 1:1-3, 7; II John 3).

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father; but, as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who because He is God and man, is "Immanuel" – God with us (Matthew 1:23; I John 4:2, 10, 14; and Revelation 1:13, 17).

Since the name "Immanuel" embraces both God and man in the one Person, our Lord Jesus Christ, it follows that the title Son of God describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title Son of God, belongs to the order of time (Matthew 1:21-23; II John 3; I John 3:8; and Hebrews 7:3 & 1:1-13).

It is a transgression of the Doctrine of Christ to say that Jesus Christ derived the title "Son of God" from the fact of the incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship to the Being of God; it is a denial of the Father and the Son; and, a displacement of the truth that Jesus Christ is come in the flesh (II John 9; John 1:1, 2, 14, 29, 49; I John 2:22-23 & 4:1-5; and Hebrews 12:2).

The Son of God, our Lord Jesus Christ, having by Himself purged our sins, sat down on the right hand of the Majesty on high, with angels and principalities and powers having been made subject to Him. Having been made both Lord and Christ, He sent the Holy Spirit that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father, that God may be all in all (Hebrews 1:3; I Peter 3:22; Acts 2:32-36; Romans 14:11; I Corinthians 15:24-28).

Since the Father has delivered all judgment unto the Son, it is not only the express duty of all in heaven and on earth to bow the knee, but it is an unspeakable joy in the Holy Spirit to ascribe unto the Son all of the attributes of Deity, and to give Him all honor and glory contained in all the names and titles of the godhead (except those which express relationship); and, thus to honor the Son even as we honor the Father (John 5:22; I Peter 1:8; Revelation 5:6-14; Philippians 2:8-9; and Revelation 7:9-10 & 4:8-11).

THE DEITY OF THE LORD JESUS CHRIST

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- His virgin birth (Matthew 1:23; Luke 1:31, 35)
- His sinless life (Hebrews 7:26; I Peter 2:22)
- His miracles (Acts 2:22, 10:38)
- His substitutionary work on the Cross (I Corinthians 15:3; II Corinthians 5:21)
- His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; I Corinthians 15:4)
- His exaltation to the right hand of God (Acts 1:9, 11 and 2:33; Philippians 2:9-11; Hebrews 1:3)

THE FALL AND SALVATION OF MAN

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26-27, 2:17, 3:6; Romans 5:12-19).

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

THE ORDINANCES OF THE CHURCH

- Baptism in Water
The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life (Matthew 28:19; Mark 16:16; Acts 10:47-48; and Romans 6:4).
- Holy Communion
The Lord's Supper, consisting of the elements – bread and the fruit of the vine – is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (II Peter 1:4); a memorial of His suffering and death (I Corinthians 11:26); a prophecy of His second coming (I Corinthians 11:26); and is enjoined on all believers "till He come!"

THE BAPTISM IN THE HOLY SPIRIT

All believers are entitled to; and should expect and seek the "promise of the Father," the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the experience of all in the early Christian church. By it comes the endowment of power for life and service, the bestowment of the gifts, and their uses in the work of the ministry (Luke 24:49; Acts 1:4, 8; I Corinthians 12:1-31). This experience is subsequent to the experience of the new birth (Acts 8:12-17, 10:44-46, 11:14-16, and 15:7-9). With the baptism of the Holy Spirit comes such experiences as an overflowing fullness of the Spirit (John 7:27-39; and Acts 4:8); a deepened reverence for God (Acts 2:43; Hebrews 12:28); an intensified consecration to God and dedication to His work (Acts 2:42); and a more active love for Christ, for His Word, and for the lost (Mark 16:20). This experience:

- Enables them to evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; and Hebrews 2:3-4).
- Adds a dimension to a worshipful relationship with God (I Corinthians 2:10-16, and chapters 12, 13, and 14).
- Enables them to respond to the full working of the holy Spirit in expression of fruit, gifts, and ministries, as in New Testament times, for the edifying of the Body of Christ (Galatians 5:22-26; I Corinthians 14:12; Ephesians 4:11-12; I Corinthians 12:28; and Colossians 1:29).

SANCTIFICATION

Sanctification is an act of separation from that which is evil and of dedication unto God (Romans 12:1-2; I Thessalonians 5:23; and Hebrews 13:12). The Scriptures teach a life of "holiness without which no man shall see the Lord" (Hebrews 12:14). By the power of the Holy Spirit we are able to obey the command: "Be ye holy, for I am holy" (I Peter 1:15, 16). Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection; by faith reckoning daily upon the fact of that union; and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-11, 13, 8:1, 2, 13; Galatians 2:20; Philippians 2:12, 13; and I Peter 1:5)

THE CHURCH AND ITS MISSION

The Church is the Body of Christ, the habitation of God through the spirit with divine appointments for the fulfillment of the great commission. Each believer, born of the Spirit, is an integral part of the general assembly and church of the firstborn, which are written in heaven (Ephesians 1:22, 23 and 2:22; and Hebrews 12:23).

Since God's purpose concerning man is to seek and to save that which is lost, to be worshipped by man, and to build a body of believers in the image of His Son, the primary reason for being of California International Theological Seminary, as part of the Church is:

- To be an agency of God for evangelizing the world (Acts 1:8; Matthew 28:19-20, and Mark 16:15-16).
- To be a corporate body in which men may worship God (I Corinthians 12:13).
- To be a channel of God's purpose to build a body of saints who are being perfected in the image of His Son (Ephesians 4:11-16; I Corinthians 12:28 and 14:12).

THE MINISTRY

A divinely called and scripturally ordained ministry has been provided by our Lord for the threefold purpose of leading the Church in: the evangelization of the world (Mark 16:15-20); the worship of God (John 4:23-24); and the building of a body of saints being perfected in the image of His Son (Ephesians 4:11-16).

DIVINE HEALING

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and is a privilege of all believers (Isaiah 53:4; Matthew 8:16-17; James 5:14-16).

THE BLESSED HOPE

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church (I Thessalonians 4:16; Romans 8:23; Titus 2:13; I Corinthians 15:51-52).

THE MILLENNIAL REIGN OF CHRIST

The second coming of Christ includes the rapture of the saints, which is our blessed hope; followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zechariah 14:5; Matthew 24:27, 30; Revelation 1:7, 19:11-14, and 20:1-6). This millennial return will bring the salvation of national Israel (Ezekiel 37:21; Zephaniah 3:19-20; Romans 11:26-27); and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; and Micah 4:3-4).

THE FINAL JUDGEMENT

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whoever is not found in the Book of Life, together with the evil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burns with fire and brimstone, which is the second death (Mathew 25:46; Make 9:43-48; Revelation 19:20, 20:11-15, and 21:8).

THE NEW HEAVEN AND THE NEW EARTH

"But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness" (II Peter 3:13; Revelation 21, 22)

加州國際神學院是一座跨教派的神學院，在神學上是保守的。本學院的教義聲明包含以下內容：
聖經是神所默示的

整本聖經共六十六卷，包括舊約三十九卷和新約二十七卷，它是神所默示的、啟示予人、權威而無誤的話語，是信徒信仰和生活的唯一準則。（提摩太后書 3:15-17，帖撒羅尼迦前書 2:13，彼得後書 1:21）。

獨一真神

獨一真神已自我啟示為那自有永有的“我是”——天地萬物的創造者，人類的救贖主。祂進一步以聖父、聖子、聖靈來揭示自己，體現彼此間的關係與聯合。（申命記 6:4；以賽亞書 43:10-11；馬太福音 28:19；路加福音 3:22）。

與三一上帝有關的“三位一體”和“三個位格”這兩個詞，它從未出現於聖經，但卻完全合乎聖經。藉此我們可以向他傳達我們對基督是上帝本體之教義直接的認識，而非“眾神多主”之意。因此，我們可以確切地說，我們的神是獨一的主，以三位一體或三個位格的形式存在，而不違背聖經的教導（申命記 6:4；以賽亞書 43:10-11；馬太福音 28:19；路加福音 3:22）。

基督教導了三一上帝中關於位格的區別，他用具體的關係來表達，如父、子和聖靈，但這種區別和關係，就其形象而言，是難以理解和完全領悟的，因未解釋（路加福音 1:35；哥林多前書 1:24；馬太福音 28:19；哥林多後書 13:14；約翰一書 1:3-4）。

因此，在聖父中有使其作為父，而不是子；聖子中有使其作為子，而不是父；以及在聖靈中使其作為聖靈，而不是父或子。所以聖父是生者，聖子是受生者，聖靈乃出自聖父和聖子。由於三一上帝中的這三個位格處於合一的狀態，因此只有一位元全能的上帝，祂的名也是獨一無二的（約翰福音 1:18，15:26，17:11 & 21；撒迦利亞書 14:9）。

聖父、聖子、聖靈，三者的位格不同，不可混淆。就關係而言，子在父裡面，父也在子裡面。就團契而言，子與父同在，父也與子同在。就權柄而言，父不從子領受權柄，而是子從父領受權柄。就本質、關係、協作和權柄而言，聖靈是從聖父和聖子而出的。因此，在神性中三個位格沒有一個是獨立自存或獨立工作或獨立於其他位格的（約翰福音 5:17 & 37，8:17-18）。

“主耶穌基督”是以個專用名詞。在新約中，無論是聖父或是聖靈，都從未使用這一稱號。因此，它完全屬於上帝的兒子（羅馬書 1:1-3 & 7；約翰二書 3）。

主耶穌基督，就祂的神性和永恆的屬性而言，是父的唯一獨生子，但就祂的人性而言，祂是唯一的人子。因此，祂被認為既是神又是人；因為祂是神亦是人，所以祂是“以馬內利”，上帝與我們同在（馬太福音 1:23；約翰一書 4:2，10，14；啟示錄 1:13 & 17）。

由於“以馬內利”這個名字同時包含了我們主耶穌基督的神人二性的位格，因此“上帝的兒子”這個稱號描述了祂具有完全的神性，而“人子”這個稱號則描述了祂具有完全的人性。所以，“上帝的兒子”的稱號屬於永恆的次序，“人子”的稱號則屬於時間的次序（馬太福音 1:21-23；約翰二書 3；約翰一書 3:8；希伯來書 1:1-13，7:3）。

因此，主張耶穌基督得著“上帝的兒子”的稱號完全源於化成肉身的事實，或由於祂與救贖工作的關係，就是對基督教義的違背。故此，否認聖父是真實和永恆的父，聖子是真實和永恆的子，就是否認神格中的區別和關係；是對聖父和聖子的否認；並顛覆了耶穌基督是道成肉身的真理（約翰福音 1:1-2，14，18，2，49；希伯來書 12:2；約翰一書 2:22-23，4:1-5；約翰二書 9）。

上帝的兒子，我們的主耶穌基督，祂洗淨了我們的罪，就坐在高天至高者的右邊；眾天使和有權柄的，並有能力，都服從了祂。上帝已立祂為主為基督，就差派聖靈，使我們可以因耶穌的名屈膝，承認耶穌基督是主，使榮耀歸於父神直到末了。那時，子也要自己服父，叫上帝在萬物至上，為萬物之主（使徒行傳 2:32-36；羅馬書 14:11 哥林多前書 15:24-28；希伯來書 1:3；彼得前書 3:22）。

故此，父既已將審判的事全交予子，不只是表明，天上地上一切所有被造之物都當屈膝，把神所有的屬性賦予子，並將神格眾所有名稱和稱號所包含的一切尊貴、榮耀歸於子（表達關係的除外），更是聖靈一種難以言喻的喜悅，叫人都尊敬子如同尊敬父一樣（約翰福音 5:22；彼得前書 1:8；啟示錄 5:6-14；腓立比書 2:8-9；啟示錄 4:8-11，7:9）。

主耶穌基督的神性

主耶穌基督使父上帝的永恆之子。聖經宣告：

- 主耶穌基督使父上帝的永恆之子。聖經宣告：
- 祂由童貞女所生（馬太福音 1:23；路加福音 1:31 & 35）
- 祂是聖潔無罪的（希伯來書 7:26；彼得前書 2:22）

I have read the full doctrinal statement. 我已完整閱讀此信告白。 Yes No 否

Is there any reason why you object to any information herein? 你是否有理由反對此信告白中的任何信息？ Yes No 否

If yes, please explain 如果是，請解釋： _____

Do you feel your objection may hinder in any way from completing your studies successfully? 你是否認為你的反對可能會影響你完成學業？ Yes 是 No 否

If yes, please explain 如果是，請解釋： _____

I understand without objection or reservation of any kind that CITS teachings agree with this doctrinal statement. 我毫無異議和保留地理解並同意加州國際神學院的在信告白中的教義。

Signature of Applicant 申請人簽字： _____

Date 日期： _____

- 祂的神蹟奇事（使徒行傳 2:22，10:38）
- 祂在十字架上的代贖工作（哥林多前書 15:3；哥林多後書 5:21）
- 祂從死裡復活（馬太福音 28:6；路加福音 24:39；哥林多前書 15:4）
- 祂在至高處坐在神的右邊（使徒行傳 1:9 & 11，2:33；腓立比書 2:9-11；希伯來書 1:3）

人類的墮落與救贖

人被創造為善良和正直的；因上帝說：“我們要照著我們的形像，按著我們的樣式造人。”然而，人自願犯罪墮落，因此不僅招致肉體的死亡，也招致靈性的死亡，即與神隔絕（創世記 1:26-27，2:17，3:6；羅馬書 5:12-19）。

人類救贖的唯一希望是藉著上帝兒子耶穌基督的寶血，使罪得以赦免。

教會聖禮：

- 浸水禮
沉浸式洗禮是聖經中所吩咐的法令。所有悔改和相信基督為救主和主的人都受浸。藉此，他們向世人宣告他們與基督同死、同埋葬、同復活，一舉一動有新生的樣式（馬太福音 28:19；馬可福音 16:16；使徒行傳 10:47-48；羅馬書 6:4）。
- 聖餐禮
聖餐的主要材料是無酵餅和葡萄汁——象徵著我們分享主耶穌基督的神性（彼得後書 1:4），紀念祂的苦難和死亡，預示主的第二次降臨（哥林多前書 11:26）；眾信徒當一同領受，“直等到祂來！”

聖靈的洗

按照我們主耶穌基督的吩咐，所有信徒都有權也應殷切期待、迫切尋求父的應許，即聖靈與火的洗。這是早期基督教會中眾聖徒正常的經歷。隨之而來的是得生命和侍奉得能力，和屬靈恩賜的賦予，為事工上的用處（路加福音 24:49；使徒行傳 1:4，8；哥林多前書 12:1-31）。這經歷有別於重生的經歷，是發生在重生之後（使徒行傳 8:12-17，10:44-46，11:14-16，15:7-9）。聖靈的洗會帶來如下經歷：聖靈的充滿（約翰福音 7:37-39；使徒行傳 4:8），對上帝更深的崇敬（使徒行傳 2:43；希伯來書 12:28），對上帝更專一的奉獻和對祂工作的委身（使徒行傳 2:42），以及對基督、祂的聖言和失喪的人更熱切的愛（馬可福音 16:20）。這經歷：

- 使他們得以帶著聖靈的能力去傳福音，並由神跡隨著他們（馬可福音 16:15-20；使徒行傳 4:29-31；希伯來書 2:3-4）。
- 使他們與上帝之間敬拜的關係提升重要一層（哥林多前書 2:10-16，12-14 章）。
- 使他們能如同新約時代的信徒，回應聖靈全面的工作，在侍奉中善用恩賜，顯出聖靈的果子，為建立基督的身體（加拉太書 5:22-26；哥林多前書 14:12；以弗所書 4:11-12；哥林多前書 12:28；歌羅西書 1:29）。

成聖

成聖是從罪惡中分別出來，奉獻給上帝的行動（羅馬書 12:1-2；帖撒羅尼迦前書 5:23；希伯來書 13:12）。聖經教導人要過聖潔的生活：“非聖潔沒有人能見主”（希伯來書 12:14）。藉聖靈的力量，我們能遵從這一命令：“你們要聖潔，因為我是聖潔的”（彼得前書 1:15-16）。信徒成聖的實現，是藉著與基督的死和復活認同，並藉著信，每天認定如此地與基督聯合，時刻獻上全人，讓聖靈掌管（羅馬書 6:1-11 & 13，8:1-2 & 13；加拉太書 2:20；腓立比書 2:12-13；彼得前書 1:5）。

教會及其使命

教會是基督的身體，是上帝藉這聖靈居住的所在，有神聖的任命去完成她的大使命。每位由聖靈重生的信徒，都是諸長子之會所共聚的總會的一份子，他們的名字被記錄在天上（以弗所書 1:22-23，2:22；希伯來書 12:23）。

- 使他們得以帶著聖靈得能力去傳福音，並有神跡隨著他們（馬可福音 16:15-20；使徒行傳 4:29-31；希伯來書 2:3-4）。
- 使他們與上帝之間敬拜得關係提升重要一層（哥林多前書 12:13）。
- 成為實現上帝心意得管道，建立一個日臻完善、有基督形象得聖徒群體（哥林多前書 12:28，14:12；加拉太書 5:22-26；以弗所書 4:11-16；歌羅西書 1:29）。

事工

我們的主交付給我們的神聖選召和聖經所規定的職事，是要求頂教會實現以下三重目的：普世歸主（馬可福音 16:15-20），敬拜上帝（約翰福音 4:23-24），以及建立一個日臻完善，由基督形象得聖徒群體（以弗所書 4:11-16）。

神聖的醫治

神聖的醫治是福音的重要構成部分。代贖包括從病痛中得釋放，這是所有信徒得特權（以賽亞書 53:4-5；馬太福音 8:16-17；雅各書 5:14-16）。

基督的千年統治

基督第二次降臨包括聖徒被提，乃我們有福的盼望，隨後是基督有形有體地與聖徒一同重臨在地上掌權一千年（撒加利亞書 14:5；馬太福音 24:27，30；啟示錄 1:7，19:11-14，20:1-6）。這千年統治要帶來以色列全家得救（以西結書 37:21-22；西番雅書 3:19-20；羅馬書 11:26-27），並建立普世和平（詩篇 72:3-8；以賽亞書 11:6-9；彌迦書 4:3-4）。

最後的審判

將來必有一個最後的審判，那時死了的惡人必復活，按其所有的受審判。凡名字沒有記在生命冊上的，要與魔鬼和他的使者、獸和假先知，一同被扔進硫磺火湖裡受永刑，就是第二次的死（馬太福音 25:46；馬可福音 9:43-48；啟示錄 19:20，20:11-15，21:8）。

新天新地

“但我們照祂的應許，盼望新天新地，有義居在其中”（彼得後書 3:13；啟示錄 21，22）。