

Statement Of Fundamental Belief

The Bible is our all-sufficient rule for faith and practice. This Statement of Fundamental Truths is intended simply as a basis of fellowship among us, i.e., that we all speak the same thing (1Cor 1:10 ; Acts 2:42). The phraseology employed in this Statement is not inspired or contended for, but the truth set forth is held to be essential to a full gospel ministry. No claim is made that it contains all Biblical truth, only that it covers our need as to these fundamental doctrines.

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

- a. His virgin birth (Mt 1:13 ; Lk 1: 31 , 35).
- b. His sinless life (Heb 7:26 ; 1Pet 2:22).
- c. His miracles (Acts 2:22 ; 10:38).
- d. His substitution work on the Cross (1Cor 15:3; 2Cor 5:21).
- e. His bodily resurrection from the Dead (Mt 28:6; Lk 24:39; 1Cor 15:4).
- f. His Exaltation to the right hand of God (Acts 1:9, 11; 2:33 ; Phil 2:9-11; Heb. 1-3).

The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God and the revelation of God to man, the infallible, authoritative rule of faith and conduct (2Tim 3:15 -17; 1Thes 2:13 ; 2Pet 1:21)

2

The One True 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 (Deut 6:4; Isa 43:10-11; Mt 28:19; Luke 3:22).

A. TERMS DEFINED

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 (Mt 28:19; 2Cor 13:14 ; Jn 14:16 -17).

B. DISTINCTION AND RELATIONSHIP IN THE GODHEAD

Christ taught a distinction of Persons in the Godhead which He expressed in specific terms of relationships, as Father, Son, and Holy Spirit but that this distinction and relationship as to its mode is inscrutable and incomprehensible, because unexplained (Lk 1:35; 1Cor 1:24; Mt 11:25-27; 28:19; 2Cor 13:14; 1Jn 1:3-4).

C. UNITY OF ONE BEING OF FATHER, SON AND HOLY SPIRIT

Accordingly, therefore, there is that in the Father which constitutes Him the Father and not the Son; 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 One (Jn 1:18 ; 15:26 ; 17:11 , 21; Zec 14:9).

D. IDENTITY AND COOPERATION IN THE GODHEAD

The Father, the 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 cooperation. 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, neither Person in the Godhead either exists or works separately or independently of the others (Jn 5:17-30, 32, 37; Jn 8:17-18).

E. THE TITLE, LORD JESUS CHRIST

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 (Rom 1:1-3,7; 2 Jn 3).

F. THE LORD JESUS CHRIST, GOD WITH US

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 “Emmanuel;” God with us (Mt 1:23 ; 1Jn 4:2, 10, 14; Rev 1:13 , 17).

G. THE TITLE, SON OF GOD

Since the name “Emmanuel” 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 eternity, and the title, Son of Man to the order of time (Mt 1:21-23; 2Jn 3; 1Jn 3:8; Heb 1:1-13;7:3).

H. TRANSGRESSION OF THE DOCTRINE OF CHRIST

Wherefore, it is a transgression of the Doctrine of Christ to say that Jesus Christ derived the title, Son of God solely 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 in the Being of God; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ has come in the flesh (2Jn 9; Jn 1:1-2, 14, 18, 29, 49; 1Jn 2:22-23; 4:1-5; Heb 12:2).

I. EXALTATION OF JESUS CHRIST AS LORD

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; angels and principalities and powers, having been made subject unto Him. And 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 (Heb 1:3; 1Pet 3:22; Acts 2:32-36; Rom 14:11; 1Cor 15:24-28).

J. EQUAL HONOR TO THE FATHER AND TO THE SON

Wherefore, 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 the attributes of Deity, and to give Him all the Honor and the glory contained in all the names and titles of the Godhead, except those which express relationship, and thus honor the Son even as we honor the Father (Jn 5:22-23; 1 Pet 1:8; Rev 5:6-14; Phil 2:8-9; Rev 7:9-10; 4:8-11).

3

The Deity of the Lord Jesus Christ

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

- a. His virgin birth (Mt 1:23 ; Lk 1: 31 , 35).
- b. His sinless life (Heb 7:26 ; 1Pet 2:22).
- c. His miracles (Acts 2:22 ; 10:38).
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4

The Fall 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 (Gen 1:26-27; 2:17 ; 3:6; Rom 5:12-19).

5

The Salvation of Man

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

a. Conditions to Salvation

Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Lk 24:47; Jn 3:3; Rom 10:13-15; Eph 2:8; Tit 2:11; 3:5-7).

b. The Evidences of Salvation

The inward evidence of salvation is the direct witness of the Spirit (Rom 8:16). The outward evidence to all men is a life of righteousness and true holiness (Eph 4:24 ; Tit 2:12).

6

The Ordinances of the Church

a. 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 (Mt 28:19; Mk 16:16; Acts 10:47-48; Rom 6:4).

b. 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 (2 Pet 1:4), a memorial of His suffering and death, and a prophecy of His second coming (1Cor 11:26), and is enjoined on all believers "till He comes!"

7

The Baptism in the Holy Spirit

All believers are entitled to and should ardently expect, and should earnestly 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 normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Lk 24:49; Acts 1:4-8; 1Cor 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12 -17; 10:44 -46; 11:14 -16; 15:7-9). With the Baptism in the Holy Spirit come such experiences as an overflowing fullness of the Spirit (Jn 7:37 -39; Acts 4:8), a deepened reverence for God (Acts 2:43 ; Heb. 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 (Mk 16:20).

8

The Evidence of the Baptism in the Holy Spirit

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1Cor 12:4-10, 28), but different in purpose and use.

9

Sanctification

Sanctification is an act of separation from that which is evil and of dedication unto God (Rom 12:1-2; 1Thes 5:23 ; Heb 13:12). The Scriptures teach a life of “holiness without which no man shall see the Lord” (Heb 12:14). By the power of the Holy Spirit we are able to obey the command: “Be ye holy, for I am holy” (1Pet 1:15 -16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Rom 6:1-11, 13; 8:1-2,13; Gal 2:20; Phil 2:12-13; 1Pet 1:5).

10

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 her great commission. Each believer, born of the Spirit is an integral part of the General Assembly and Church of the first-born, which are written in heaven (Eph 1:22-23; 2:22 ; Heb 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 priority reason for being of the Assemblies of God as part of the Church is:

- a. To be an agency of God for evangelizing the world (Acts 1:8; Mt 28:19-20; Mk 6:15 -16).
- b. To be a corporate body in which man may worship God (1Cor 12:13).
- c. To be a channel of God’s purpose to build a body of saints being perfected in the image of His Son (Eph 4:11-16; 1Cor 12:28 ;1Cor 14:12).

The Assemblies of God exists expressly to give continuing emphasis to this reason-for- being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit. This experience:

- i. Enables them to evangelize in the power of the Spirit with accompanying supernatural signs (Mk 16:15-20; Acts 4:29-31; Heb 2:3-4).
- ii. Adds a necessary dimension to worshipful relationship with God (1Cor 2:10 -16; 1Cor 12-14).
- iii. Enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ (Gal 5:22-26; 1Cor 14:12; Eph 4:11-12; 1Cor 12:28; Col 1:29).

The Ministry

A divinely called and scripturally ordained ministry has been provided by our Lord for a three- fold purpose of leading the Church in:

- a. Evangelization of the world (Mk 16:15 -20).
- b. Worship of God (Jn 4:23 -24).
- c. Building a body of saints being perfected in the image of His Son (Eph 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 the privilege of all believers (Isa 53:4-5; Mt 8:16-17; Jam 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 (1Thes 4:16-17; Rom 8:23; Tit 2:13; 1 Cor 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 (Zec 14:5; Mt 24:27, 30; Rev 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ez 37:21-22; Zep 3:19-20; Rom 11:26-27) and the establishment of universal peace (Isa 11:6-9; Ps 72:3-8; Mic 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. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Mt. 25:46; Mk 9:43-48; Rev 19:20; 20:11-15; 21:8).

The New Heavens and the New Earth

“We according to His promise, look for new heavens and a new earth wherein dwelleth righteousness” (2Pet 3:13 ; Rev 21-22).