



The General Council of the Assemblies of God
STATEMENT OF FUNDAMENTAL TRUTHS

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, 1 Corinthians 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.

1. The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 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 (Deuteronomy 6:4; Isaiah 43:10,11; Matthew 28:19; Luke 3:22).

THE ADORABLE GODHEAD

(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 (examples, Matthew 28:19; 2 Corinthians 13:14; John 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 relationship, as Father, Son, and Holy Spirit, but that this distinction and relationship, as to its mode is inscrutable and incomprehensible, because unexplained (Luke 1:35; 1 Corinthians 1:24; Matthew 11:25-27; 28:19; 2 Corinthians 13:14; 1 John 1:3,4).

(c) Unity of the 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 (John 1:18; 15:26; 17:11,21; Zechariah 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, no person in the godhead either exists or works separately or independently of the others (John 5:17-30,32,37; 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 (Romans 1:1-3,7; 2 John 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 "Immanuel," God with us (Matthew 1:23; 1 John 4:2,10,14; Revelation 1:13,17).

(g) The Title, Son of God

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 eternity, and the title Son of Man to the order of time (Matthew 1:21-23; 2 John 3; 1 John 3:8; Hebrews 7:3; 1:1-13).

(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 is come in the flesh (2 John 9; John 1:1,2,14,18,29,49; 1 John 2:22,23; 4:1-5; Hebrews 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 (Hebrews 1:3; 1 Peter 3:22; Acts 2:32-36; Romans 14:11; 1 Corinthians 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 (see paragraphs b, c, and d), and thus honor the Son even as we honor the Father (John 5:22,23; 1 Peter 1:8; Revelation 5:6-14; Philippians 2:8,9; Revelation 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 (Matthew 1:23; Luke 1:31,35).
- b. His sinless life (Hebrews 7:26; 1 Peter 2:22).
- c. His miracles (Acts 2:22; 10:38).
- d. His substitutionary work on the cross (1 Corinthians 15:3; 2 Corinthians 5:21).
- e. His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4).
- f. His exaltation to the right hand of God (Acts 1:9,11; 2:33; Philippians 2:9-11; Hebrews 1:3).

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 (Genesis 1:26,27; 2:17; 3:6; Romans 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 (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

(b) The Evidences of Salvation

The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 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 (Matthew 28:19; Mark 16:16; Acts 10:47,48; Romans 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 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:26); and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers “till He come!”

7. The Baptism in the Holy Spirit

All believers are entitled to and should ardently expect and 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 enduement 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; 1 Corinthians 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 (John 7:37-39; 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).

8. The Initial Physical 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 (1 Corinthians 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 (Romans 12:1,2; 1 Thessalonians 5:23; Hebrews 13:12). 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” (1 Peter 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 (Romans 6:1-11,13; 8:1,2,13; Galatians 2:20; Philippians 2:12,13; 1 Peter 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 firstborn, which are written in heaven (Ephesians 1:22,23; 2:22; Hebrews 12:23).

Since God’s purpose concerning man is to seek and to save that which is lost, to be worshiped 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; Matthew 28:19,20; Mark 16:15,16).
- b. To be a corporate body in which man may worship God (1 Corinthians 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 (Ephesians 4:11-16; 1 Corinthians 12:28; 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:

- a. Enables them to evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Hebrews 2:3,4).

b. Adds a necessary dimension to a worshipful relationship with God (1 Corinthians 2:10-16; 1 Corinthians 12-14).

c. 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 (Galatians 5:22-26; 1 Corinthians 14:12; Ephesians 4:11,12; 1 Corinthians 12:28; Colossians 1:29).

11. The Ministry

A divinely called and scripturally ordained ministry has been provided by our Lord for the threefold purpose of leading the Church in: (1) evangelization of the world (Mark 16:15-20), (2) worship of God (John 4:23,24), and (3) building a Body of saints being perfected in the image of His Son (Ephesians 4:11,16).

12. 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 (Isaiah 53:4,5; Matthew 8:16,17; James 5:14-16).

13. 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 (1 Thessalonians 4:16,17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51,52).

14. 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; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21,22; Zephaniah 3:19,20; Romans 11:26,27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3,4).

15. The Final Judgment

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 (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

16. The New Heavens and the New Earth

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



Statement of Fundamental Truths is the official delineation of the Assemblies of God's 16 doctrines. These truths are non-negotiable beliefs that all Assemblies of God churches adhere to.

Copies of this statement are available in tract form through the Gospel Publishing House GPH tract no. 34-4136. Telephone number: 1-800-641-4310.

神召會十六條信綱

我們相信：

1. 全部新舊約聖經都是神所默示，在完備救贖的真理上毫無謬誤，是神聖言，是基督徒的信仰和生活的最高權威與準則（提後三：15-17；帖前二：12；彼後一：21）。
2. 只有一位永活真神，創造天地的主，人類的救贖者，永恆地以聖父、聖子、聖靈三個不同的位格存在（申六：4；賽四十三：10,11；太廿八：19；路三：22）。
3. 耶穌基督是三位一體獨一真神的第二位，是神的兒子，為父所差，由聖靈感孕，藉童貞女馬利亞所生（太一：23；路一：31,35）主耶穌過了一個無罪的生活（來七：26；彼前二：22），在世廣行神蹟奇事（徒二：22，十：38），為擔當世人的罪，在十字架上受苦、受死，被埋葬（林前十五：3）；第三天神叫祂從死裡復活（太廿八：6；路廿四：39；林前十五：4），將祂升高，坐在父神的右邊，成為人類救贖的根源（徒一：9，11，二：33；腓二：9-11；來一：3）。
4. 人乃依照神的形像樣式被造，全然良善正直，但卻自願陷在罪中，從而帶來肉身及靈性的死亡，與神分離（創一：26-27，二：17，三：6；羅五：12-19），人無法靠自己的能力自我救贖。
5. 人的罪得赦免的唯一方法，是藉著悔改和信靠神兒子耶穌基督的寶血（路廿四：47；約三：3；羅十：13-15；弗二：8；多二：11；三：5-7）。
6. 召會奉行兩項聖禮，其一為洗禮，我們認定全浸於水中的方式，象徵向世界全然死去，與基督一同復活，得新生命（太廿八：19；可十六：16；徒十：47，48；羅六：4）。但在特殊情況下，亦接受以灑水形式代之；其二為聖餐禮，我們認定餅與酒或葡萄汁乃象徵主耶穌基督的身體和寶血，信徒一同領受，記念祂的受死，直等到祂再來（林前十一：23-26）。
7. 眾聖徒應依從聖父的應許，按照主耶穌基督的吩咐，一如初期召會，熱切尋求聖靈與火的施洗，從而得著屬靈的能力，事奉神，成為祂的見證，並且善用恩賜為主作工（路廿四：49；徒一：4，8；林前十二：1-31）；蓋此經歷實異於藉聖靈重生，且發生於藉聖靈重生其後。
8. 聖靈施洗乃給予所有的信徒；而信徒受靈洗是憑著起初原有的証據，即聖靈賜給他們口才，說起方言來（徒二：4，十

- ：46，十九：6）；唯是項經歷，與「說方言的恩賜」之使用及目的有別。
9. 成聖乃離開罪惡，委身神的行動。信徒接納基督的死與復活，憑著信心及聖靈的大能，全然委身，活出聖潔的生活（羅六：1-11，13；八：1，2，13；羅十二：1-2；加二：20；腓二：12-13；帖前五：23；來十二：14；十三：12；彼前一：5）。
 10. 召會是基督的身體，神藉著聖靈居於其中，從而履行大使命（弗一：22-23，二：22；來十二：23），成全神救贖的計劃。
 11. 神呼召召會，賦予弘揚福音（可十六：15-20），施行聖禮、宣傳聖道、敬拜神（約四：23-24），建立召會、牧養信徒（弗四：11-16）等諸使命。
 12. 神蹟醫病包含在基督的救贖之內，疾病得治乃信徒的權利（賽五十三：4-5；太八：16-17；雅五：14-16）。
 13. 主再臨時，在基督裡睡了必然復活，仍然存活的，必然身體改變。對召會而言，此乃眾信徒渴求有福的盼望（帖前四：16-17；羅八：23；多二：13；林前十五：51-52）。
 14. 基督再臨包括了聖徒被提，與主一同重臨大地，一同執掌王權一千年，以色列全家得救，建立普世和平國度（亞十四：5；太廿四：27，30；啟一：7，十九：11-14，廿：1-6；結三十七：21-22；番三：19-20；羅十一：26-27；賽十一：6-9；詩七十二：3-8；彌四：3-4）。
 15. 罪人必先復活，按其工作接受審判，名字沒有被記在生命冊上的，必受火湖的永死（太廿五：46；可九：43-48；啟十九：20，廿：11-15，廿一：8）。
 16. 新天新地，是神為聖徒預備，有形質的永恆天家，有義居在其中（彼後三：13；啟廿一；廿二章）。

以上十六條信綱，乃普世神召會的基本信仰，既與基督教正統信仰一致，更兼具五旬宗信仰特色。