

Seducing Spirits and Doctrines of Demons

Welcome to Harvest Community Church

Series: Discernment for the Last Days

Text: 1 Timothy 4:1

The same seducing spirits that are attempting to lure the world into deception will also try to **infiltrate** the church with doctrines that will lead people away from the truth and away from God. It is prophesied that this attack would occur from **inside** the church.

Acts 20:29, Mathew 7:15, 2 Corinthians 11:13-15, 1 Timothy 6:3-5, 1 John 4:1

Doctrine is simply a **belief** or a set of beliefs. Governments have them, the military has them and churches have them. They are a set of beliefs stated in a way that are easily understood and direct the way that people live and do things. As Christians our beliefs are firmly rooted in the Word of God. These truths lead us closer to God and govern how we live our lives. Three great examples of these are the **Apostles** Creed, the Nicene Creed and the Athanasian Creed.

In the Assemblies of God, our beliefs are summarized in our **16** Statements of Fundamental Truths. The Assemblies of God have also addressed other issues such as divorce and remarriage, homosexuality, reformed theology and many others in our position papers that outline our beliefs according to scripture but that are not a part of primary doctrine. While we have the sixteen fundamentals, we have four that are our Core Beliefs.

- 1) **Salvation**
- 2) **Baptism in the Holy Spirit**
- 3) **Divine Healing**
- 4) **Second coming of Jesus - Rapture**

Doctrines of demons are simply beliefs that lead Christians and the world away from **Biblical** truth and to embracing lies. These lies seduce people away from a life of holiness and into a life of **compromise** and wickedness. Just because you believe something does not make it true, right, or good. The Bible warns that this will lead to a **form** of godliness that is without power. **2 Timothy 3:5-7 (NKJV & NLT)**

It is clear to people with a discerning heart and ears that these spirits are at work already. There are some so-called spiritual leaders who seek a truce with the world under the guise of inclusiveness and compromise. They once held solid doctrinal positions but now they preach a gospel message that is very **different** than the one in the Bible. While the world may change God does not. **Hebrews 13:8** God is still God, Jesus is still Jesus and **truth** is still truth no matter how people change it, brand it or tweak it to their liking. **2 Corinthians 11:4**

When it comes to truth there is no room to blend it or “adapt” it with other belief systems. It is vital that **discerning** Christians recognize this process of seduction that seeks to repackage the gospel by diluting it in an attempt to make it more appetizing to more people. We must stand for truth. In an attempt to reach a generation that is unfamiliar with the Bible, people have actually departed from scripture instead of proclaiming the entire way of God.

Today one of the catch words is relevance. We must never confuse relevance with style. Styles change from generation to generation and then come around again or “back in style”. It is ok to stay relevant and up to date in the methods that we use to share the Gospel. Technology changes, methods of communication change. We must never alter God’s eternal, established, time-tested doctrinal truth to fit the preferences of a new generation.

The saying – “the message not the method is sacred” is powerful. We must also ensure that the purity of our methods line up with the purity of our message. Do the methods that we use dilute, pollute, or alter the message of the Gospel by the message the use of our methods sends?

A good example of this is in how God communicated the Gospel to the world in the New Testament. God spoke to His children in the Old Testament in Hebrew. In the New Testament the Gospel was written in the Greek. That was the language of the Roman Empire and the World. The Gospel became “relevant” without losing its purity. It used to be that Radio and TV were primary ways to carry the Gospel around the world, today it is the Internet, Facebook and Instagram. The methods are different but we are communicating in a way that people understand.

Jesus tailored His style depending on who He was speaking to without sacrificing the truth. He spoke to the religious with religious terms, He spoke to the wealthy using the language of finance. Jesus used political overtones when speaking to politicians and government officials. He spoke in terms of farming and fishing when He spoke with those who made their living from working the land. When ministering to the needy, sick and poor He spoke with words of hope and healing. Jesus spoke so that the common man would understand. He used parables, stories and illustrations. He then moved in power so He could touch people with love and compassion. The Apostle Paul did the same thing.

1 Corinthians 9:19-23, 1 Corinthians 2:3-5 (AMP)

Today many people are substituting a cleverness of presentation because they are not moving in the demonstration of the Spirit and of power. Jesus and Paul ministered with blunt uncompromised truth but backed it up with signs and wonders. Never did they alter, amend, compromise, dilute or mitigate the truth to make listeners more comfortable or to gain a following.

God is depending on us to be His voice in this generation. Will we and do we qualify to be that voice? He has called all of us to preach the Gospel. **Mark 16:15-16** This is called the Great Commission. The word preach means simply to declare, announce or herald. This is the official job of the spokesperson for the king. We are literally ambassadors for Jesus. An ambassador is not there to be liked or appreciated, they are to say what the king says and make it known. The job is easier when you are liked and appreciated but popularity is not the goal, communication is. Our job is to represent Him, His holiness, His ways and His character.

Today many are pandering to the itching ears instead of dealing with the issues Jesus did. A false teacher and prophet don’t just speak lies, they avoid speaking the truth. They sidestep the “controversial” because they don’t know how to address them, or they don’t want to address them. They say they would rather be known by what they are for rather than what they are against. This has a form of sounding right but light always penetrated the darkness.

John 1:5 (AMP)

Today the modern church is populated with backslidden people who are living in known sin yet they are expecting the blessing of God on their lives. This is because they do not have shepherds or others who will warn them and call them to the truth.

Matthew 9:36, Ezekiel 34:1-10 It is important to know that there are still shepherds, prophets and men and women of God who are preaching, speaking, and declaring the truth. There are people who are refusing to bend with the times.

The warning given about seducing spirits and doctrines of demons was not prophesied to scare us but to prepare us and to help us prevent those who are part of the church from being led astray. God is always interested in warning us when danger is imminent. The alarm is sounded so that the error never finds its way into our church and into our personal lives. The Bible tells us that there is no guess work in this happening. **1 Timothy 4:1 (AMP&NLT)** This is going to happen.

We are warned that in latter times or in the last of the last days that this attack will be more intense, more insidious and more pronounced than at any time in history. The way this is put together in the Greek it could read... 'The very last season of the very last season of time'. In other words, the very end of the age. Because of this plot, many will depart from the faith. The people who will depart from the faith will be those who have been deceived. This is one of the key signs of living in the last days. **Matthew 24:4**

The word deceive actually means to wander off course. It can describe one person or an entire nation that was once on the right path and has now allowed something else to get their attention to the point they have walked away from what they once held dear and believed. It suggests a moral wandering on a worldwide scale. These people didn't veer off course, they gradually drifted away from the truth. They were on a path that was straight and true but now they are on a path that is unreliable, unpredictable and dangerous. Jesus warned us that there would be a time at the end when society would deviate from scripture. Moral confusion will engulf humanity with misinformation about what is morally right and wrong. The spirit of this world is working hard to eliminate the remnants of any godly foundation from society.

Paul tells us that people will depart from the faith. This means that they will stand apart from and distance oneself from, to step away from and to withdraw from the faith. This is where we get the word apostacy or falling away. This departing takes place slowly over a period of time. If you are backing away from something then you are moving towards something else. The departing is not immediate outright rejection of the faith although it may become that. The Bible describes something more subtle. It is a gradual step by step almost imperceptible shift over time.

When Paul says "the faith" it doesn't say people will reject the faith but that they will depart from it. They will move away from the long-held time-tested teaching of Scripture. Rejecting is deliberate, departing is unintentional. People will do this as they give heed to or embrace the teaching of demons. The influence of these teachings will cause them to switch their focus to something else. They will be persuaded to believe something that seems familiar but is also new and different.

There are many examples of how people are departing from age old truth. People declare that the Trinity is not Biblical. They reject the idea of a pre-tribulation Rapture of the church. Some argue about baptizing only in the name of Jesus or on the issue of tithing. Every doctrine it seems is up for grabs. One of the clear departures from scripture is on the issue of being inclusive of sexuality and on the issue of male and female.

People do not get off track on this easily they are misled and misdirected over time until they are so off course Biblically and so deceived that they actually believe that male and female are interchangeable, that up is down and right is wrong and wrong is right. Even the moral framework inside the church is being modified by the constant pressure of the media, education, and governmental, incremental indoctrination.

The church does not need to become more open-minded or inclusive. We must remain as steadfast and unchanging as the Bible and as our God who does not change and who is the same yesterday, today and forever. We must stay Biblically correct even when it will get us labeled as being politically incorrect.

The moral shift has taken place over several decades. The changes have been well-disguised and this departure has been done in the name of fairness, equality and understanding. The truth is that this departure is anything but loving or equitable. It is destructive and demonic. Satan's agenda has increased in scope and momentum as the end nears but his tactics are nothing new. There is nothing new under the sun. **Ecclesiastes 1:9**

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, to build a body of believers in the image of His Son, and to demonstrate His love and compassion for all the world, 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).
- d. To be a people who demonstrate God’s love and compassion for all the world (Psalms 112:9; Galatians 2:10; 6:10; James 1:27).

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 and care for the poor and needy of the world (Galatians 5:22-26; Matthew 25:37-40; Galatians 6:10; 1 Corinthians 14:12; Ephesians 4:11,12; 1 Corinthians 12:28; Colossians 1:29; Galatians 5:22-26).

11. The Ministry

A divinely called and scripturally ordained ministry has been provided by our Lord for the fourfold purpose of leading the Church in: (1) evangelization of the world (Mark 16:15-20), (2) worship of God (John 4:23,24), (3) building a Body of saints being perfected in the image of His Son (Ephesians 4:11,16), and (4) Meeting human need with ministries of love and compassion (Psalms 112:9; Galatians 2:10; 6:10; James 1:27).

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.

THE APOSTLES CREED

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Spirit; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead and buried; He descended into Hell; The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the living and the dead.

I believe in the Holy Spirit; The Holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

THE NICENE CREED

I believe in one God, the Father almighty, maker of heaven and earth and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, through Whom all things were made: Who for us men and for our salvation came down from heaven, was incarnate by the Holy Spirit of the virgin Mary, and was made man: Who for us, too, was crucified under Pontius Pilate, suffered, and was buried: the third day He rose according to the Scriptures, ascended into heaven, and is seated on the right hand of the Father: He shall come again with glory to judge the living and the dead, and His kingdom shall have no end.

And in the Holy Spirit, the Lord and Giver of life, Who proceeds from the Father and the Son: Who together with the Father and the Son is worshiped and glorified: Who spoke by the prophets.

And I believe one holy, Christian, and apostolic Church.

I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead and life of the age to come.

Amen.

THE ATHANASIAN CREED

Whoever wishes to be saved must, above all else, hold the true Christian faith. Whoever does not keep it whole and undefiled will without doubt perish for eternity.

This is the true Christian faith, that we worship one God in three Persons and three Persons in one God without confusing the Persons or dividing the divine substance.

For the Father is one Person, the Son is another, and the Holy Spirit is still another, but there is one Godhead of the Father and of the Son and of the Holy Spirit, equal in glory and coequal in majesty.

What the Father is, that is the Son and that is the Holy Spirit: the Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated; the Father is unlimited, the Son is unlimited, the Holy Spirit is unlimited; the Father is eternal, the Son is eternal, the Holy Spirit is eternal; and yet They are not three Eternals but one Eternal, just as there are not Three Who are uncreated and Who are unlimited, but there is One who is uncreated and unlimited.

Likewise the Father is almighty, the Son is almighty, the Holy Spirit is almighty.

So the Father is God, the Son is God, the Holy Spirit is God, and yet there are not three Gods but one God.

So the Father is Lord, the Son is Lord, the Holy Spirit is Lord, and yet they are not three Lords but one Lord.

For just as we are compelled by Christian truth to acknowledge each Person by Himself to be God and Lord, so we are forbidden by the Christian religion to say that there are three Gods or three Lords.

The Father was neither made nor created nor begotten by anybody.

The Son was not made or created, but was begotten by the Father.

The Holy Spirit was not made or created or begotten, but proceeds from the Father and the Son.

Accordingly there is one Father and not three Fathers, one Son and not three Sons, one Holy Spirit and not three Holy Spirits.

And among these three Persons none is before or after another, none is greater or less than another, but all three Persons are coequal and coeternal, and accordingly, as has been stated above, three Persons are to be worshiped in one Godhead and one God is to be worshiped in three Persons.

Whoever wishes to be saved must think thus about the Trinity.

It is also necessary for eternal salvation that one faithfully believe that our Lord Jesus Christ became man, for this is the right faith, that we believe and confess that our Lord Jesus Christ, the Son of God, is at once God and man:

He is God, begotten before the ages of the substance of the Father, and He is man, born in the world of the substance of His mother, perfect God and perfect man, with reasonable soul and human flesh, equal to the Father with respect to his Godhead and inferior to the Father with respect to His manhood.

Although he is God and man, He is not two Christs but one Christ: one, that is to say, not by changing the Godhead into flesh, but by taking on the humanity into God, one, indeed, not by confusion of substance but by unity in one Person.

For just as the reasonable soul and the flesh are one man, so God and man are one Christ, Who suffered for our salvation, descended into hell, rose from the dead, ascended into heaven, is seated on the right hand of the Father, whence He shall come to judge the living and the dead.

At His coming all men shall rise with their bodies and give an account of their own deeds.

Those who have done good will enter eternal life, and those who have done evil will go into everlasting fire.

This is the true Christian faith. Unless a man believe this firmly and faithfully, he cannot be saved.

CONFESSIONS OF FAITH

"Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; than He appeared to James, then to all the apostles; and last of all, as it were to one untimely born, He appeared to me also." I Corinthians 15:1-8

"And it came about that as I as on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me, and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?' And I answered, 'Who art Thou, Lord?' And He said to me, 'I am Jesus the Nazarene, whom you are persecuting.' And those who were with me beheld the light, to be sure, but did not understand the voice of the One who was speaking to me. And I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go on into Damascus, and there you will be told of all that has been appointed for you to do.' But since I could not see because of the brightness of the light, I was led by the hand by those who were with me, and came into Damascus. And a certain Ananias, a man who was devout by the standard of the Law, and well spoken of by all the Jews who lived there, came to me, and standing near said to me, 'Brother Saul, receive your sight!' And at that very time I looked up at him. And he said, 'The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear an utterance from His mouth. For you will be a witness for Him to all men of what you have seen and heard.'" Acts 22:6-15

"The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things; and He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation, that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.'" Acts 17:24-28

STATEMENT ON MARRIAGE

We believe that marriage was given by God as part of His common grace and that it has no meaning other than as He has provided (Genesis 2:18–24). We believe that marriage is subject to the curse of the Fall but that believers, living in obedience to the Scripture and under the control of the Holy Spirit, can begin to experience a peaceful, productive, and fulfilled marriage as intended by God (Genesis 3:16; 1 Peter 3:7).

We believe that the marriages of believers are to illustrate the loving relationship of Christ and His church, with the husband loving his wife as Christ loves the church and the wife responding to her husband’s loving leadership as the church responds to Christ (Ephesian 5:18–33).

We believe that the marriages of believers illustrate Christ’s relationship with His church, therefore, believers should choose to marry those who share their faith and regenerate life (2 Corinthians 6:14).

We believe that the term “marriage” has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in Scripture (Genesis 2:23–24).

We believe that marriage is always a public, formal, and officially recognized covenant between a man and a woman. We believe that without such a covenant, which may include a “common law marriage,” where valid in specific cases under pertinent law, prolonged conjugal cohabitation does not establish, and is not equivalent to, marriage (John 4:18). We believe that where no such covenant exists or can be discerned between a cohabiting couple prior to coming to faith in Christ, family units should be preserved to the extent possible and, if otherwise appropriate, solemnization encouraged. We believe that where a valid marriage has been established prior to coming to faith in Christ, the couple should remain married (1 Corinthians 7:24).

We believe that God hates divorce, permitting it only where there has been 1) unrepentant sexual sin (Malachi 2:14–16; Matthew 5:32, 19:9) 2) desertion by an unbeliever (1 Cor. 7:12–15). Or 3) Where physical, sexual, or intentional emotional/manipulation abuse is inflicted. While the Bible does not specifically address the issue of abuse it seems plainly evident that this violation of the marriage covenant not only violates the Law of Love, but undermines God’s call to love, honor and cherish.

We believe that remarriage is permitted to a believing partner only when the divorce was on biblical grounds.

We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman (Hebrews 13:4).

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pedophilia, pornography, any attempt to change one's sex or disagreement with one's biological sex, is sinful and offensive to God (Leviticus 18:1–30; Matthew 5:28; Romans 1:26–29; 1 Corinthians 5:1, 6:9; 1 Thessalonians 4:1–8).

We believe that homosexuality is a matter of choice and not an inherited status and epitomizes man's rebellion against God and his natural established order. (Romans 1:18–28).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture or the doctrines of the church. We believe that the faithful proclamation of the Scripture, including the call to repentance, does not constitute hate speech, or hateful and harassing behavior, but is instead a fundamental part of the church's loving mission to the world (Matthew 28:16–20; 2 Corinthians 5:11–20; 1 Timothy 1:5; 2 Timothy 4:1–2).

We believe that God offers redemption and forgiveness to all who confess and forsake their sin, including sexual sin, seeking His mercy and forgiveness through Jesus Christ. We teach that His forgiveness is total and complete (Psalm 103:11–12, 130:3–4; Is. 43:25, 44:22; John 5:24; Colossians 2:13–14) and that God imputes the full righteousness of Christ (2 Corinthians 5:21) to the believing sinner. We teach that the forgiven sinner has been cleansed from the guilt of sin, set apart unto God, or made holy, and justified before Him (1 Corinthians 6:9–11). We teach that any man or woman who has received that forgiveness is “in Christ” and is a “new creation” (2 Corinthians 5:17).

We believe that human life is a sacred gift from God and must be respected from the moment of conception (fertilization) until natural death. We believe that the intentional, willful termination of a pregnancy (“abortion”) at any time after conception constitutes the taking of unborn human life. Accordingly, abortions, including for reasons of birth defects, gender selection, birth control, population control, and acts of encouraging, facilitating, or paying for abortions, are inconsistent with Scripture and the glory of God (Psalm 139:13–16).

We oppose active intervention with the intent to produce death (“euthanasia”), whether for the relief of suffering, economic considerations, or the convenience of the person, family, or society. We do not oppose the withdrawal or the initiation of artificial means of life support in patients who are clearly and irreversibly deteriorating, in whom death appears imminent beyond reasonable hope of recovery.

The Assemblies of God defines marriage as the permanent, exclusive, comprehensive, and conjugal “one flesh” union of one man and one woman, intrinsically ordered to procreation and biological family, and in furtherance of the moral, spiritual, and public good of binding father, mother, and child. (Genesis 1:27–28; 2:18–24; Matthew 19:4–9; Mark 10:5–9; Ephesians 5:31–33).

B. WITH REGARD TO SEXUAL IMMORALITY

The Assemblies of God believes that sexual acts outside of marriage are prohibited as sinful. Sexual acts outside of marriage include but are not limited to adultery, fornication, incest, bestiality, pornography, prostitution, voyeurism, pedophilia, exhibitionism, sodomy, polygamy, polyamory, or same-sex sexual acts. (Exodus 20:14; Leviticus 18:7–23; 20:10–21; Deuteronomy 5:18; Matthew 5:27–28; 15:19; Romans 1:26–27; 1 Corinthians 6:9–13; Galatians 5:19; Ephesians 4:17–19; Colossians 3:5; 1 Thessalonians 4:3; Hebrews 13:4).

C. WITH REGARD TO SEXUAL IDENTITY

The Assemblies of God believes that God created humankind in His image: male (man) and female (woman), sexually different but with equal personal dignity. The Fellowship supports the dignity of individual persons affirming their biological sex and discouraging any and all attempts to physically change, alter, or disagree with their predominant biological sex—including but not limited to elective sex-reassignment, transvestite, transgender, or nonbinary “genderqueer” acts or conduct. (Genesis 1:26–28; Romans 1:26–32; 1 Corinthians 6:9–11).

D. WITH REGARD TO SEXUAL ORIENTATION

The Assemblies of God affirms the sexual complementarity of man and woman and teaches that any and all same-sex sexual attractions are to be resisted. Consequently, believers are to refrain from any and all same-sex sexual acts or conduct, which are intrinsically disordered. (Genesis 1:27; 2:24; Matthew 19:4–6; Mark 10:5–9; Romans 1:26–27; 1 Corinthians 6:9–11).