

ASSEMBLY OF GOD I DANMARK

Esbjerg -Nørrebrogade 67, 6700 Esbjerg,

CVR-nr: 35735593

www.assemblyofgod.dk



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HISTORY

The *Assembléias de Deus* began when Daniel Berg and Gunnar Vingren, two Swedish Pentecostal missionaries departed to Brazil. They arrived in Belém, Pará, where in 1911 founded the *Missão de Fé Apostólica*, which later changed its name in 1918 to "Assembleia de Deus".

The Pentecostal movement in Brazil had already been started by that time among Italians in São Paulo, by an Italian-American missionary, Louis Francescon, who initiated the Christian Congregation of Brazil (CCB) in 1910. While the CCB spread in the South, the Assembleias de Deus reached the Amazon villages and the semi-arid Nordeste before migrants from the North brought the Church to Rio de Janeiro and São Paulo in the late 1920s.

Initially the *Assembleia de Deus* was intimately linked to the Scandinavian Pentecostal movement, led by Lewi Pethrus, who financed and sent missionaries to help Berg and Vingren. The Swedish Pentecostals gave autonomy to the Brazilian Assembleia de Deus in a General Convention in 1932. From that time onward, the American Assemblies of God increased their presence, mainly on doctrinal and teaching spheres, on the Brazilian denomination, but retained its independence from their American brethren. Walter Hollenweger explains such relation as follows: "In the mission statistics of the North American Assemblies of God, the Assembleia de Deus figure as their mission church. In contrast, the Brazilian Pentecostals regard themselves as an independent church

The Brazilian Assembleia de Deus has always sent missionaries abroad, starting in 1913 when a returning Portuguese immigrant was commanded to Portugal. Today, there are Brazilian missionaries in Latin America and in the Portuguese-speaking Africa. There also are Brazilian Assemblies of God among the Brazilian immigrant communities in North America, Japan, and Western Europe, but usually they do not have relations with the local World Assemblies of God Fellowship affiliated national denominations.

CREED

- 1- In one God, eternally existing in three persons: the Father, the Son and the Holy Spirit. (Deuteronomy 6.4; Matthew 28.19 ; Mark 12.29)
- 2- In verbal inspiration of the Bible as the only infallible rule of faith normative for the life and Christian character. (II Timothy 3.14 -17)
- 3- The virginal conception of Jesus, in his vicarious death and expiating, in his bodily resurrection from the dead and his ascension victorious to the skies. (Isaiah 7.14; Romans 8.34 and Acts1.9)
- 4- The sinfulness of man that the deposed of the Glory of God, and that only the repentance and faith in the work an atoning and redeeming of Jesus Christ is that you can restore it to God.(Romans 3.23 and Acts 3.19)
- 5- The absolute necessity of the new birth through faith in Christ and by active power of the Holy Spirit and the Word of God, to become a man worthy of the Kingdom of Heaven. (John 3.3 -8 and Ephesians 2.8-9)
- 6- In the forgiveness of sins, salvation present and perfect and eternal justification of soul, received free of God by faith in the sacrifice made by Jesus Christ on our behalf. (Acts 10.43 ; Romans 10.13; 3.24 -26 and Hebrews 7.25; 5.9)
- 7- In the Church, the pillar and ground of the truth, one, holy and universal assembly of believers redeemed of all ages and all places, called the world by the Holy Spirit to follow Christ and worship God (John 4:23; 1 Timothy 3:15; Hebrews 12:23 ; Revelation. 22:17);
- 8- In biblical baptism performed by immersion of the whole body once in water, in the name of the Father and of the Son and of the Holy Spirit, as it was determined the Lord Jesus Christ. (Matthew 28.19 ; Romans 6.1 -6 and Colossians 2.12)
- 9- The need and the possibility that we need to live holy life through the work an atoning and redeeming of Jesus Christ on Calvary, through the re-generator power , inspiring and sanctifying power of the Holy Spirit, who enables us to live as faithful witnesses to the power of Christ. (Hebrews 9.14 and I Peter 1.15)
- 10- In biblical baptism in Holy Spirit who is given to us by God through the action of Christ, with the physical evidence of speaking in other languages, according to his will. (Acts 1.5; 2.4; 10.44 -46; 19.1 -7)
- 11- In the biblical baptism in the Holy Spirit given to us by God through intercession of Christ with the initial evidence of speaking in new tongues, at will (Acts 1.5; 2.4; 10.44-46; 19.1 - 7);
- 12- In Second coming pre-Millennial of Christ, in two distinct phases. First - invisible to the World, to snatch His Church faithful of the Land, before the Great Tribulation; second - visible and body, with Its Church glorified, to reign over the World for a thousand years. (I Thessalonians 4.16-17; I Corinthians 15.51 53-54; Revelation 20.4 ; Zechariah 14.5 and Jude 14)
- 13- That all Christians will appear before the judgment seat of Christ, to receive reward for their deeds in favor of the cause of Christ on earth. (II Corinthians 5.10)
- 14- In judgment to come to reward the faithful and condemn the unbelievers. (Revelation 20.11 -15)
And the eternal life of joy and happiness for the faithful, and sadness and torment to the infidels. (Matthew 25.46)

This document was extracted from the official newspaper of the Assembly of God in Brazil founded by Gunnar Vingren the Mensageiro da Paz, July 2016 on the number 1574, published by CPAD (Publishing of the Assembly of God in Brazil), page number 2, at the subtitle in Portuguese "CREMOS". Attached annex.

SERVICE:

What is a service like?

There are three main parts to every Saturday service: preaching, testimonies and worship in groups: sisters, youths and children ,

Worship:

Mainly through music we take time to express our love, gratitude and thankfulness to God for all He has done for us. When we focus on Him, we remove our eyes from our own problems, and we end up being encouraged in the process. Music is part of the way in which we prepare our hearts and minds to hear the word and to respond to that word. God has blessed us with talented musicians who love Jesus and serve his church through original music and fresh takes on old hymns. Also, as part of our worship, we take communion together and give offerings to support God's work. The atmosphere is casual, reflective, and open to all.

Preaching:

A church is a body of people who minister to each other. One of the purposes of preaching is to equip us and inspire us to love each other better. This might mean you'll learn some things on how to be a better person, how to have a better marriage, or how to be more fulfilled in life—however that's not really the point, because without Jesus, nothing matters. It's because of Jesus that we can be a better person. Only Jesus can make a marriage better. True fulfilment is only found in Jesus. This means we teach from the Bible, because the Bible is all about Jesus.

BIBLE SCHOOL ON TUESDAY:

What is Bible School on Tuesdays?

A Functional Definition Of Bible School Bible School is an essential disciple-making strategy of the Church. As such, Bible School has proven its effectiveness by teaching biblical principles and godly living to people of every age and at different stages of life.

In order for Bible School to remain effective in the 21st century, the Church must both reaffirm and retain the essential elements of this disciple-making strategy while also developing flexibility to address the diverse discipling challenges of our fast-paced, pluralistic culture.

Therefore, the Division of Christian Education has written a functional definition of Bible School. Any Christian Education initiative in the local church that includes all of the following features/characteristics will be considered functionally comparable to Bible School:

The primary purpose is obedient response to the Great Commission: Making disciples who will fulfil the threefold mission of the church —evangelism, worship, and discipleship.

The primary strategy is the intentional, systematic, development of leaders who can carry on the work of the ministry in the local church.

The primary curriculum is the Bible supported by appropriate teaching resources.

The primary process is regular (preferably weekly), systematic teaching of Bible content and doctrine.

The primary dynamic is the building of relationships that involve mutual commitment and accountability.

The primary structure includes a full range of groups, developed with a sensitivity to culture, needs, interests, and/or life stages.

The primary oversight is the responsibility of the pastoral staff and church leaders in the local church

BAPTISM IN THE WATER:

What is baptism in the water?

Many people ask if baptism is a basic requirement for salvation or not. The Baptism is an act that leads us to heaven - the faith in Jesus Christ as Savior and Lord is what provides this assurance. The baptism (by total immersion, as taught in the Bible) is an act of obedience that must be a part of our acceptance of the gift of grace offered by Jesus Christ. However, this does not mean that one who truly surrenders his heart to Jesus in his death-bed, during a war or in a plane that is falling, may not enter into heaven because he could not be baptized. The thief on the cross next to Jesus did not have the time to be baptized before he died, but had the opportunity to believe in Jesus and put his trust in God, and Jesus responded by saying: "truly I say to you, today you will be with me in Paradise" (Luke 23:43). True faith in Jesus Christ and His work on the cross for our sins is enough for salvation. Christ has already done everything. By definition, His grace does not require any "works" for additional nodes. Having said this, Jesus Christ commanded us to be baptized (Matthew 28:18-20) and, therefore, all believers should be baptized. Immediately after the order of Christ, the book of Acts describes the practice of administering the sacrament of baptism to almost all groups or individuals who believed in the preaching of the Gospel by the apostles (Acts 2:37-41; 8:5-13; 8:35-39; 9:10-18; 10:34-48; 16:30-33; 18:8 and 19:1-6). According to the Bible, the symbolism of baptism declares that three things happen to believers who are baptized: (1) your old nature dies with Christ, (2) rise with Christ to become a new creature, and (3) is incorporated into its new life with a lively community that longs for the coming of the Lord (Romans 6:1-11). Unlike some denominations teach, it seems obvious that Christian baptism necessarily requires a responsible decision to accept Jesus Christ as Savior and Lord and, therefore, should be postponed until the age of reason or wisdom (knowing right from wrong within the perspective of God). In short, Jesus Christ controls the baptism to his followers. Although the act of baptism does not cause the eternal salvation, it seems that any believer who refuses the baptism should really examine his conversion.

"Then Jesus came to them and said, 'all authority has been given to me in heaven and on earth. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything that I have commanded them and I am with you always, until the end time'" (Matthew 28:18-20).

HOLLY COMMUNION:

How Should Holy Communion Be Conducted?

Elements:

Since the Lord commands us to partake of the Holy Communion according to His example, we use the same elements that He used: unleavened bread and drink made from the fruit of the vine.

Bread:

For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. 1 Corinthians 11:23

Juice grape:

In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.
1 Corinthians 11:25

Administration:

In the same manner as our Lord, we give thanks to God for Christ's sacrifice and salvation. In the name of the Lord Jesus Christ, the minister offers a consecrating prayer. We can then break the one bread and give it to the congregation. Then the grape juice is consecrated through prayer and offered to the congregation.

For the Holy Communion, the participants should be gathered together in one place. These instructions are from God's commands to the Israelites concerning Passover, a festival remembering the salvation of God through the blood of the Lamb (Ex 12:10, 46).

Participation:

Only those who are baptized may receive the Holy Communion, for it is a spiritual fellowship between the Lord and His church. If someone has not been baptized in accordance with the Bible, he should not participate in the sacrament because his sins have not been washed away, and he does not yet belong to Christ.

It is important to take the Holy Communion seriously and solemnly--knowing that we are partaking of the body and blood of our Lord Jesus Christ. When the Jews observed the Passover, they had to remove all leaven from their houses. In the same manner, we should repent of our sins when we partake of the Holy Communion to discern the Lord's body (1 Cor 11:27-29). Before the Communion, we need to examine ourselves, remove our grudges against anyone, ask the Lord to forgive our sins, and determine to live by Christ's perfect example.

MARRIAGE:

What does the Assemblies of God teach concerning the biblical view of marriage?

In an age when family values are under severe attack and the traditional foundation of the family seems to be crumbling, the Assemblies of God recognizes the need for strong teaching on the biblical view of marriage and the family.

Marriage is God-ordained. "The Creator made them male and female, and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'" (Matthew 19:4,5). God's design for marriage goes back to mankind's beginning. The family, as God's means of propagating His creation, grows out of this primary human relationship.

The marriage relationship encompasses the deepest unity of man and woman in its social and physical expressions. The first woman was declared to be a suitable helper for the man (Genesis 2:18), the perfect complement (Genesis 2:23). God intended them to share both blessings and responsibilities. Mutual esteem and self-giving love strengthen the marriage relationship. God intended this physical, emotional, intellectual, and spiritual union to be focused on one partner only.

Marriage is to be an exclusive relationship, a *lifelong* faithful union with one's spouse. "What God has joined together, let man not separate" (Matthew 19:6). The Old Testament recognized the existence of polygamy (marriage to multiple partners), but still declared that monogamy (marriage to one partner) was the ideal (Psalms 128:3, Proverbs 5:18; 31:10-29; Ecclesiastes 9:9). "Lifelong" means monogamy and sexual fidelity until the death of one partner. Sexual expression with more than one partner violates the holiness of biblical marriage and thus is sin in God's sight.

Marriage is a covenant, a solemn binding agreement made before God and man. The religious ceremony of the wedding before church and community emphasizes that marriage is more than a legal agreement between two individuals. The church has a responsibility to support and nurture the marriage that has been affirmed by public vows.

Ideally, the relationship between husband and wife should parallel the relationship between Christ and the Church (Ephesians 5:23-30). The husband should love his wife "as

Christ loved the church and gave himself up for her" (Ephesians 5:25). The wife should submit to her husband as the Church should submit to the Lord (Ephesians 5:22-24). But it is a misreading of Scripture, however, to conclude that the husband can become dictatorial. The entire passage is introduced by the admonition, "Submit to one another out of reverence for Christ" (Ephesians 5:21). It is only after each spouse submits one to another from a heart of love that the head/submission relationship will work. The husband has special responsibility for the spiritual leadership and welfare of the wife and family (Psalms 78:5-8, Ephesians 5:23). While the woman has responsibility as a parent, God has called the husband to be the leader in the home. The woman is not inferior to the man. Both have full dignity and equal standing before God. In homes where the father is not a Christian or refuses to provide spiritual leadership, it is right for the mother to assume this responsibility. Strong spiritual training is essential for children to develop spiritually (Proverbs 22:6).

A happy and complete marriage is realized as both partners make Christ the center of their marriage relationship. With Christ as the head, the marriage has an excellent chance to succeed.

CONCERNS:

The teaching to singles and for those already married must be done with sensitivity and understanding for those whose marriages have already disintegrated. Teaching needs to emphasize the biblical view of marriage and at the same time speak love, forgiveness, and healing into human hearts that have experienced a broken relationship. Some have softened their strong teaching to young people to avoid offending the already divorced. But the Holy Spirit, who guides into all truth, can help in the delivery of each message without detracting from the other (Ephesians 4:15-16). [See question 9 for the church's position on divorce and remarriage.]

Only through strong teaching on the sanctity and permanence of the marriage relationship will the church reverse the current tragic trends in broken marriages and shattered families.

Engaged couples must do adequate planning for a biblical marriage. For too many young couples unchecked or uncontrolled sexual expression leads to marriage with an imbalanced focus on the physical relationship. That path can easily lead to disaster.

Spiritual and intellectual intimacy should precede the physical intimacy of marriage. When the physical chemistry becomes stagnant and loses its initial excitement, spiritual and intellectual incompatibilities may surface and can put unbelievable strain on a marriage.

The church urges every couple who is contemplating marriage to seek Christian counsel and to address the important questions that will eventually affect the marriage. Honest discussions of key issues should occur long before the wedding, and preferably before the engagement. Such discussion should focus on key life issues such as: career aspirations, family plans, life-style expectations, relationships with extended family and friends, financial management, communication skills, church affiliation, etc.

Because marriages must be built on honesty, a thorough and open disclosure of both partner's backgrounds and histories should also be unveiled long before marriage. In doing so, all significant and consequential issues should be resolved, particularly those that will cause emotional pain, require understanding, and need forgiveness.

It is imperative marriage be established with Christ at the center. Such a commitment cannot be made by one partner alone. It is wrong to enter marriage with the hope of later influencing the spouse to make a commitment to live for Christ. All Christians would do well to realize that the Bible's admonition to be equally yoked in Christ is a serious directive (2 Corinthians 6:14), and neglecting this truth can bring great pain and serious lifelong consequences. Today our society is filled with countless broken marriages because some Christians failed to heed this truth.

As a means of solidifying marriage relationships and achieving God's standard of lifelong commitment, the church encourages all couples to prepare carefully for marriage. While the length of time needed for courtship will differ for each couple, time and prayer will often weed out troubles and incompatibilities that will later affect the marriage.

CEREMONY

Institution of marriage

The couple will be together, standing in front of the Ministry, the groom on the right. Heading , the Minister will say:

"We are gathered here in the presence of God and these witnesses to solemnize before Almighty God the marriage of this man and this woman.

"In the garden of Eden, God instituted this Union to from the first human couple, in order to make happy all of humanity. Ever since humans have practiced and, to give him consistency, have legalized. You could say that marriage is the legal contract of a spiritual Union.

"The word of God expressed that marriage must be ' worthy of honor among all ' (Hebrews 13:4). Those who get married decided to accept this Honorable State. "

Prayer

Biblical reading

Addressing the bride and groom, the Minister will say:

"You came to me, Minister of Christ, to be the face of God, United by the bonds of matrimony Saints. This represents a serious and solemn step, where one takes to the other its commitment to face the circumstances that present them, whatever their wealth or poverty, of joy or sadness, or of sickness, and share all the life and everything that she takes, keeping a fidelity to each other as husband and wife, as what was ordained by God, till death do you part.

"Listen to the word of God, written for you, and for you to have light in your path."

The Minister read the following Bible passages:

(Ephesians 5:25 -33).

(1 Peter 3:7).

Votes:

Addressing to the groom, the Minister will ask:

" _____ (*name of groom*), you promise before God and these witnesses, receive _____ (*name of bride*), to be your lawfully wedded wife, to live with her, as it was ordained by God, the Holy institution of marriage? Will you love her, honor her, comfort her, and protect her in sickness or in health, in prosperity or adversity, and remain faithful to her while the two live? "

The groom will respond: "Yes, I promise."

Addressing the bride, the Minister will ask:

" _____ (*name of bride*), you promise before God and these witnesses, receive _____ (*name of groom*) to be your lawful wedded husband, to live with him, as it was ordained by God, the Holy institution of marriage? Will you love him, honor him, honor him, help him and care for him in sickness or in health, in prosperity or adversity, and remain faithful to him while the two live? "

The bride will answer: "Yes, I promise."

Flower delivery

Giving the ring to the groom so that he put it on the ring finger of the bride, the groom: diráao Minister

"This Alliance is the pure and immutable symbol of your love."

Then the bride and groom kneel, and if the Minister finds it convenient, he says:

"As a sign of fidelity to the promises you have made to each other, hold each other's hand now."

The Minister will put your right hand on your hands the bride and groom and will pray, making God the following requests:

"Eternal God, Creator and Comforter of mankind, giver of all spiritual grace, and Author of eternal life: Bless this man and this woman, whom we bless in Your name, that they may live forever in peace and love, as thy Saints commandments, and driving home and their lives according to thy Holy Word through our Lord Jesus Christ.

"We beseech you, o God Almighty, that continue to be their guide and immortal souls, so that, upon the redemption of our Lord Jesus Christ, reach the eternal glory. Amen.

Announcement

Addressing the Church, the Minister will say:

"Seen that _____ (*name of the bride and groom*) consented both in joining the State of marriage, before God and these witnesses, having both given and committed to their faith and Word to each other, which expressed the Union's hands, I pronounce you man and wife, married in name of the father, the son and the Holy Spirit. Amen. "

"Those to whom God hath joined together, let no man put asunder."

Pastoral blessing

The Minister will place the right hand over the hands of the bride and groom and say:

"Almighty God, Father, Son, and holy spirit, bless you, keep you and you keep steady.

gera (1g 1.18), salva (1g 1.21), regenera (1Pe 1.23), liberta (Jo 8.32), produz fé (Rm 10.17), santifica (Jo 17.17) e nos atrai a Deus (Jo 6.44,45).

Com o poder do Espírito Santo, o sementeiro testemunha de Cristo, e o Espírito produz nos perdidos a convicção do pecado, da justiça e do juízo. Os efeitos desta verdade se tornarão evidentes naqueles que proclamam com sinceridade a mensagem

laia (Lz 3.17,18). Cumpramos nossa missão. Proclamemos o seu Evangelho. Saíamos às ruas, praças, casas, vilas, esquinas e redes sociais para falar do amor de Deus.

Pastor José Wellington Bezerra da Costa é presidente da Convenção Geral das Assembleias de Deus no Brasil (CGADB) e membro da diretoria do Comitê Mundial das Assembleias de Deus.

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que jamais tomaríamos conhecimento pelos meios normais de informações. Na edição 1570, três importantes informações chegaram até nós: 1) Grupo

Acompanho o Mensageiro da Paz há quase 60 anos, pois eu o leio desde os sete anos de idade.
Pr Joezer Cruz Santana, Pastor de Santana (BA)

Creemos

- 1 - Em um só Deus, eternamente subsistente em três pessoas distintas: o Pai, o Filho e o Espírito Santo (Dt 6.4; Mt 28.19; Mc 12.29);
- 2 - Na inspiração divina verbal e plenária da Bíblia Sagrada, única regra invariável de fé e prática para a vida e o caráter cristão (2Tm 3.14-17);
- 3 - Na concepção e no nascimento virginal de Jesus, plenamente Deus, plenamente Homem, em sua morte vicária e expiatória, em sua ressurreição corporal dentre os mortos e sua ascensão vitoriosa aos céus (Is 7.14; Mt 1.23; Rm 8.34; At 1.9);
- 4 - Na pecaminosidade do homem, que o destituiu da glória de Deus, e que somente o arrependimento e a fé na obra expiatória e redentora de Jesus Cristo podem restaurá-lo a Deus (Rm 3.23; At 3.19);
- 5 - Na necessidade absoluta do novo nascimento pela graça de Deus mediante a fé em Jesus Cristo e pelo poder atuante do Espírito Santo e da Palavra de Deus, para tornar o homem digno do Reino dos Céus (Jo 3.3-8; Ef 2.8,9);
- 6 - No perdão dos pecados, na salvação plena e na justificação pela fé no sacrifício efetuado por Jesus Cristo em nosso favor (At 10.43; Rm 10.13; 3.24-26; Hb 7.25; 5.9);
- 7 - Na Igreja, coluna e firmeza da verdade, una, santa e universal assembleia dos fiéis remidos de todas as eras e todos os lugares, chamados do mundo pelo Espírito Santo para seguir a Cristo e adorar a Deus (Jo 4.23; 1Tm 3.5; Hb 12.23; Ap 22.17);
- 8 - No batismo bíblico efetuado por imersão em águas, uma só vez, em nome do Pai, e do Filho, e do Espírito Santo, conforme determinou o Senhor Jesus Cristo (Mt 28.19; Rm 6.1-6; Cl 2.12);
- 9 - Na necessidade e na possibilidade de termos vida santa e irrepreensível por obra do Espírito Santo, que nos capacita a viver como fiéis testemunhas de Jesus Cristo (Hb 9.14; 1Pe 1.15);
- 10 - No batismo bíblico com o Espírito Santo, que nos é dado por Jesus Cristo, mediante a evidência física do falar em outras línguas, conforme a sua vontade (At 1.5; 2.4; 10.44-46; 19.1-7);
- 11 - Na atualidade dos dons espirituais distribuídos pelo Espírito Santo à Igreja para sua edificação, conforme Sua soberana vontade para o que for útil (1Co 12.1-12);
- 12 - Na segunda vinda de Cristo, em duas fases distintas: primeira — invisível ao mundo, para arrebatá-la Sua Igreja, antes da Grande Tribulação; segunda — visível e corporal, com a Sua Igreja glorificada, para reinar sobre o mundo durante mil anos (1Ts 4.16, 17; 1Co 15.51-54; Ap 20.4; 2e 14.5; Jd 14);
- 13 - No comparecimento ante o Tribunal de Cristo de todos os cristãos arrebatados, para receberem a recompensa pelos seus feitos em favor da causa de Cristo na Terra (2Co 5.10);
- 14 - No Juízo Final, onde serão julgados os que fizerem parte da Última Ressurreição; e na vida eterna de gozo e felicidade para os fiéis e de tristeza e tormento para os infiéis (Mt 25.46; Ap 20.11-15).