

‘Sparkle Creed’ Was Just the Beginning. Now the ‘Immigrants Creed’ Raises Bigger Questions

Oh, the heresy inside the church today just keeps getting even bigger.

In a video shared on X by Protestia, the same Lutheran Church that previously erupted over its controversial “sparkle creed” is now stirring up controversy over its “immigrants creed.”

“I invite you to rise in body or spirit as we share the words of the Immigrants Creed together,” a clergy member stated.

The “creed” then went like this:

I believe in God, the Almighty, who guided those in exile and in exodus. The God of Joseph in Egypt and Daniel in Babylon. The God of a stranger and an immigrant. I believe in that Jesus Christ, a displaced person from Galilee was born far from His people at home.

Doctrinally, this is inaccurate. Jesus was born in Bethlehem, as Mary and Joseph went during the census to be counted, as Joseph was part of the Davidic line from Bethlehem. Jesus wasn’t born away from his family’s heritage; He was born directly in the heart of it. He was fulfilling prophecy with His birth location, not as a stranger but as a king coming into His glory.

The heretical creed continues:

Who had to flee with His parents when His life was in danger, and who, upon returning home, had to suffer the oppression of

a tyrant, Pontius Pilate, the servant of foreign power.



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This part of the creed completely undermines the fact that the entire region that Jesus lived under was under Roman authority and rule. Yes, Jesus moved, but it was not comparably to an illegal move that many try to make it out to be.

Jesus was persecuted, beaten, tortured, finally, unjustly accused and condemned to death. But on the third day, this rejected Jesus rose from the dead, not as a foreigner, but to offer us heavenly citizenship.

Jesus died not for a political ideology or some message about immigration. He died for the sake of the sins of the world. He died because without the shedding of blood there is no remission of sins. Jesus died because there is no other way to salvation. And He rose from the dead because His power is much greater than the power of death. Jesus' life, death and resurrection is not about immigration, but about our eternity.

I believe in the Holy Spirit, the eternal immigrant of the kingdom of God among us. Who speaks all languages, lives in all countries and unites all races. I believe that the Church is His safe home for all who are strangers and believers who make up this church.

Scripture tells us not to blaspheme the Holy Spirit, and I would be careful before proclaiming that the Holy Spirit is something the Bible does not tell us He is. He's not just floating around from place to place; He is God with us who lives in us. He is God who never leaves nor forsakes us. He's not just moving on a whim; He is already with those who profess Jesus to be Lord.

From the Lutheran Church (ELCA) that brought you the "Sparkle Creed" we now have the 'Immigrants Creed'

*"I believe in Jesus Christ,
a displaced person from Galilee...
I believe that the communion of the saints expands
when we accept the diversity of the saints."*

– Protestia (@Protestia) March 27, 2026

I believe that the communion of saints expands when we accept the diversity of the saints. I believe in forgiveness, which makes us equal, and reconciliation, which identifies us more than race, language or nationality.

Forgiveness isn't about getting equal; it's about letting go of the hurt. And people come into being part of the family of God not simply by diversity alone, but by accepting Jesus Christ as Lord and Savior.

I believe that in the resurrection, God unites us as people in which all are different and equal at the same time. I believe in eternal life beyond this world where no one will be an immigrant, but all these citizens of the kingdom of God.

At the end of it all, it's not about being equal with others; it's about being seen and known by God and being with Him for all eternity.

At a time when the world is growing darker and deception is increasing, the church was never meant to echo culture—it was called to confront it. What we are witnessing is not just creative language or modern expression, but a subtle reshaping of truth itself. And Scripture is clear that in the last days,

many will depart from the faith, giving heed to doctrines that sound compassionate but ultimately distort the gospel.

The danger is not always loud rebellion—it is quiet substitution. It is when eternal truth is exchanged for cultural relevance, when the cross is repackaged into a social message and when Jesus is reduced to a symbol instead of exalted as Savior and King. But the gospel cannot be rewritten. It does not evolve with society, nor does it bend to political narratives. It remains what it has always been: the power of God unto salvation for all who believe.

Now more than ever, believers must return to the Word of God as the final authority. This is not a time for passive faith, but for discernment. Not a time to blend in, but to stand firm. Because if the foundation is compromised, everything built upon it will eventually fall.

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