

Mystery of Godliness Church

Statement of Faith



Preamble

The purpose of this Statement of Faith is to clearly articulate the biblical convictions upon which Mystery of Godliness Church is founded. It summarizes the doctrines we believe the Holy Scriptures teach and serves as the theological foundation for every ministry of Mystery of Godliness Church, including Mystery of Godliness Church, Mystery of Godliness Services, Mystery of Godliness Recreation, and Mystery of Godliness Media.

We affirm that the Holy Scriptures of the Old and New Testaments are the inspired, inerrant, infallible, and sufficient Word of God, and therefore the supreme and final authority for all matters of faith, doctrine, life, and ministry. Every belief contained within this Statement of Faith is subject to the authority of Scripture, which alone is the perfect and unchanging standard of truth.

Because we believe that doctrine matters, we also believe that doctrine must be approached with both conviction and humility.

The Apostle Paul exhorted Timothy to "command and teach these things" (1 Timothy 4:11), demonstrating that sound doctrine is essential to the life and health of the Church. At the same time, Scripture reminds us that "we know in part" (1 Corinthians 13:9), calling believers to humility as we seek to understand and faithfully apply God's Word.

For this reason, Mystery of Godliness Church recognizes three general categories of doctrine.

Essential Primary Doctrine

Essential Primary Doctrines are those truths that define the Christian faith itself.

These doctrines are clearly revealed in Scripture, are necessary to the gospel, and are essential to salvation. To deny these truths is to depart from historic biblical Christianity and embrace another gospel. Therefore, concerning these doctrines, there must be unity.

Examples include, but are not limited to:

- The inspiration and authority of Scripture.
- The Trinity.
- The full deity and true humanity of Jesus Christ.
- The virgin birth of Christ.
- The sinless life of Christ.
- His substitutionary death.
- His bodily resurrection.
- Salvation by grace alone through faith alone in Christ alone.
- The future bodily return of Christ.
- The final resurrection and judgment.

Because these doctrines are foundational to the gospel, Scripture does not permit Christian fellowship with those who persist in denying them (2 John 10–11). That does not mean that we can have no association with them but rather that we cannot affirm and/or collaborate with them as brothers and sisters in Christ.

Nonessential Primary Doctrine

Nonessential Primary Doctrines are significant biblical teachings concerning the person and work of God, the Church, and the Christian life upon which faithful Christians may sincerely differ without departing from the gospel itself.

These doctrines are primary, in that they are of great importance because they shape our understanding of God, influence the life of the Church, and contribute significantly to our sanctification and ministry philosophy. Mystery of Godliness Church holds clear convictions regarding these doctrines and teaches them faithfully.

However, we also recognize that sincere believers who equally affirm the authority of Scripture may, through careful study, arrive at different conclusions on certain matters. Therefore, while we teach our convictions with confidence, we seek to discuss these doctrines with humility, patience, and love, refusing to allow them to become unnecessary sources of division among those who genuinely belong to Christ.

Examples may include questions relating to God's sovereignty and human responsibility, the timing and nature of certain aspects of salvation, spiritual gifts, baptism, church polity, and other significant theological issues.

As the Apostle Paul instructs:

**"Let each be fully convinced in his own mind."
(Romans 14:5)**

Secondary Doctrine

Secondary Doctrines are those teachings that have comparatively little effect upon the essential truths of the gospel or the ordinary growth of the Christian life.

While we desire to study every part of God's Word carefully, we recognize that not every theological question carries the same weight. Many secondary doctrines involve matters where faithful believers have historically held differing opinions without compromising the essentials of the Christian faith.

These subjects may certainly be studied, discussed, and debated in a charitable spirit, but they should never become causes of pride, division, or unhealthy controversy within the body of Christ.

As Paul warned Timothy:

**"Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers."
(2 Timothy 2:14)**

Examples may include certain views regarding the details of biblical prophecy, the precise chronology of future events, and other theological questions where Scripture allows room for respectful disagreement.

Unity, Humility, and Charity

Mystery of Godliness Church desires to be a ministry marked by unwavering commitment to biblical truth while demonstrating genuine humility toward fellow believers.

We believe that every doctrine taught in Scripture deserves careful study because all Scripture is inspired by God and profitable (2 Timothy 3:16–17). At the same time, we recognize that not every doctrine carries the

same level of importance. Wisdom requires distinguishing between those truths that define the Christian faith, those that shape faithful ministry, and those upon which believers may charitably disagree.

Therefore:

- In essential doctrine, we pursue unity.
- In primary but nonessential doctrine, we pursue humility.
- In secondary doctrine, we pursue charity.
- In all things, we pursue the glory of God through Jesus Christ.

Everything contained within this Statement of Faith is written with one purpose: to faithfully proclaim the revealed Mystery of Godliness, our Lord and Savior Jesus Christ, and to establish a biblical foundation upon which Mystery of Godliness Church may glorify God, strengthen His Church, make mature disciples, and faithfully serve future generations.

"Great is the mystery of godliness..."

—1 Timothy 3:16

Article I

The Holy Scriptures

We believe that the sixty-six books of the Old and New Testaments are the inspired, infallible, and inerrant Word of God, having been breathed out by God through human authors who wrote under the superintendence of the Holy Spirit. As such, the Scriptures are wholly true and trustworthy in all that they affirm and constitute God's complete and final written or oral revelation to mankind.

We believe that the Holy Scriptures are the only sufficient, certain, and authoritative rule for all saving knowledge, faith, worship, sanctification, and obedience. Because they are the very Word of God, they possess supreme authority over every individual, church, ministry, tradition, confession, and human institution. Every doctrine, practice, and moral standard must therefore be tested by the Scriptures, which alone are the final authority in all matters of faith and life.

We believe that the Scriptures did not originate by the will, wisdom, or invention of man, but that holy men of God spoke as they were carried along by the Holy Spirit. Consequently, the Bible is without error in its original writings and languages and is completely trustworthy because God Himself cannot lie or err. The authority of Scripture rests not upon the testimony of any church, council, or human authority, but upon God alone, who is its divine Author.

We believe that Scripture interprets Scripture. Because the Holy Spirit is the divine Author of all Scripture, the Bible is perfectly consistent with itself and contains no contradiction. The clearer passages of Scripture serve to illuminate those that are more difficult, and every doctrine must be established by the whole counsel of God rather than by isolated texts.

We believe that the Scriptures are sufficiently clear in all matters necessary for salvation and faithful Christian living. While some passages require diligent study and careful interpretation, the essential truths of the gospel have been plainly revealed so that all people are accountable before God and may come to a saving knowledge of Jesus Christ through His Word.

We believe that the Holy Spirit, who inspired the Scriptures, also illumines the minds of believers to understand, embrace, and faithfully apply God's Word. Nevertheless, the Spirit never reveals truth contrary to Scripture, nor does He grant new revelation equal to or superseding the completed biblical canon. All claims of spiritual experience, prophecy, or personal revelation must be tested by the written Word of God.

We believe that because the Scriptures are sufficient, the Church must continually submit itself to their authority in doctrine, worship, leadership, evangelism, discipleship, and daily living. No creed, confession, tradition, philosophy, cultural movement, or personal opinion possesses authority equal to or above the Word of God. Confessions and statements of faith serve only as faithful summaries of biblical doctrine and remain subject to correction by Scripture itself.

For these reasons, Mystery of Godliness Church joyfully confesses that the Holy Scriptures are God's perfect, sufficient, and authoritative revelation, through which He reveals Himself, makes known the gospel of Jesus Christ, equips His people for every good work, and governs His Church until the return of our Lord Jesus Christ.

Supporting Scriptures

- 2 Timothy 3:15–17
- 2 Peter 1:20–21
- Psalm 19:7–11
- Psalm 119:89, 105, 160
- Isaiah 40:8
- Matthew 5:17–18
- Matthew 24:35
- John 10:35
- John 17:17
- Acts 17:11
- Romans 15:4
- 1 Thessalonians 5:20-21
- Hebrews 4:12
- James 1:22–25
- Revelation 22:18–19

Article II

The Triune God

We believe that there is one, and only one, living and true God, who eternally exists as three distinct Persons—the Father, the Son, and the Holy Spirit. These three Persons are of one divine essence, equal in

glory, majesty, power, holiness, and perfection, yet distinct in their personal relations and works. The Father is not the Son, the Father is not the Holy Spirit, the Son is not the Father, the Son is not the Holy Spirit, the Holy Spirit is not the Father, the Holy Spirit is not the Son; nevertheless, each Person is fully and equally God, deserving of the same worship, honor, obedience, and glory. There are not three gods, but one God who has eternally revealed Himself as Father, Son, and Holy Spirit.

Section 1 — God the Father

We believe that God the Father is the Creator, Preserver, and sovereign Ruler of all things. He possesses every divine perfection infinitely and eternally within Himself and alone is worthy of the highest love, worship, reverence, trust, and obedience from all people.

We believe that the Father is perfectly holy, righteous, just, merciful, loving, wise, and faithful. He never acts contrary to His own holy character, nor does He ever commit evil or injustice. Every judgment He renders is perfectly righteous, and every promise He makes is perfectly trustworthy.

We believe that God the Father sovereignly ordains and governs all things according to the counsel of His own will. Nothing occurs apart from His sovereign authority or outside His perfect knowledge. He works through both ordinary means and extraordinary providence to accomplish His eternal purposes, overruling even the sinful actions of men without Himself being the author of sin. In all things, He acts for His own glory and the ultimate good of His redeemed people.

Section 2 — God the Son

We believe that Jesus Christ is the eternal Son of God, the second Person of the Holy Trinity, through whom all things were created and by whom all things continue to exist. He is the radiance of the Father's glory, the exact imprint of His nature, and upholds the universe by the word of His power. He is fully God and fully man, possessing two complete and distinct natures united forever in one Person without confusion, change, division, or separation.

We believe that in the fullness of time the eternal Son willingly took upon Himself true human nature through the virgin birth while remaining without sin. He perfectly fulfilled the Law of God, lived in complete obedience to the Father, and willingly gave Himself as the once-for-all sacrifice for the sins of His people. By His substitutionary death He secured eternal redemption, fully satisfied the justice of God, and accomplished the salvation of all whom the Father had given Him. His atoning work did not merely make salvation possible but effectively accomplished the redemption of His people.

We believe that Jesus Christ bodily rose from the dead on the third day, ascended into heaven, and is seated at the right hand of the Father, where He reigns as King, intercedes as our Great High Priest, and serves as the only Mediator between God and mankind. As the Priest forever according to the order of Melchizedek, His priesthood is eternal, unchangeable, and superior to the Levitical priesthood. Through His once-for-all sacrifice He has obtained eternal redemption, cleanses the consciences of believers, perfects forever those who are being sanctified, and continually intercedes for His people until the day of their final glorification.

We believe that Jesus Christ is the Prophet who perfectly reveals God, the Priest who perfectly reconciles sinners to God, and the King who reigns over His Church and the entire universe. Every knee shall bow before Him, and every tongue shall confess that He is Lord, to the glory of God the Father.

Section 3 — God the Holy Spirit

We believe that the Holy Spirit is the eternal third Person of the Holy Trinity and is fully and truly God. Proceeding eternally from the Father and the Son, He possesses all the divine attributes and is equal in deity, glory, majesty, and authority with the Father and the Son.

We believe that the Holy Spirit was active in creation, inspired the Holy Scriptures, glorifies Jesus Christ, convicts the world concerning sin, righteousness, and judgment, and sovereignly applies the saving work of Christ to God's elect.

We believe that the Holy Spirit regenerates spiritually dead sinners, grants saving faith and repentance, indwells every believer, seals them for the day of redemption, sanctifies them through the Word of God, equips them with spiritual gifts for the building up of the Church, and progressively conforms them to the image of Jesus Christ.

We believe that the Holy Spirit never speaks contrary to the Scriptures He inspired but continually bears witness to Christ by illuminating the minds of believers to understand and faithfully obey the written Word of God. His ministry is always Christ-centered, magnifying the Son and bringing glory to the Father.

Section 4 — The Unity of the Godhead

We joyfully confess the biblical doctrine of the Holy Trinity as one of the foundational truths of the Christian faith. The Father, the Son, and the Holy Spirit are inseparably united in essence while remaining eternally distinct in Person. In creation, providence, redemption, and the consummation of all things, the three Persons work in perfect unity according to the one divine will.

To the one true and living God—Father, Son, and Holy Spirit—be all worship, honor, glory, dominion, and praise forever and ever. Amen.

Supporting Scriptures

- Deuteronomy 6:4
- Isaiah 45:5–6
- Matthew 28:19
- John 1:1–3, 14, 18
- John 15:26
- John 16:13–15
- Acts 5:3–4
- Romans 8:28
- 1 Corinthians 8:4–6
- Ephesians 1:3–14
- Philippians 2:5–11
- Colossians 1:15–20
- Hebrews 1:1–4
- Hebrews 2:5–18
- Hebrews 4:14–16
- Hebrews 7:1–28
- Hebrews 8:1–13
- Hebrews 9:11–28

Article III

Creation

We believe that in the beginning God freely and sovereignly created the heavens, the earth, and all things visible and invisible by the power of His Word, for His own glory and according to His perfect wisdom. Creation was neither accidental nor the product of naturalistic or evolutionary processes, but the intentional work of the triune God, who brought all things into existence out of nothing (*ex nihilo*). Everything God created was originally very good, reflecting His wisdom, power, holiness, and goodness.

We believe that God created the world in six ordinary days and rested on the seventh day, setting it apart as holy. This pattern establishes God's design for humanity's rhythm of work and rest and demonstrates His sovereign authority over all creation.

Section 1 — The Creation of Humanity

We believe that God uniquely created mankind in His own image as the crown of His earthly creation. Human life is sacred because every person bears the image of God and therefore possesses inherent dignity, value, and worth from the moment of conception until natural death. Men and women are equal in dignity before God while being created with distinct and complementary roles according to His wise and loving design.

God created Adam from the dust of the earth and breathed into him the breath of life. Eve was subsequently created from Adam and for Adam as a suitable helper, equal in value yet distinct in role, demonstrating God's design for complementary partnership within marriage, the family, and society.

Section 2 — Marriage, Sex, and Gender

We believe that God created humanity as two distinct biological sexes—male and female—which together reflect His image and are essential to His design for mankind. These distinctions are established by God at creation and are not subject to alteration by human desire, culture, or personal identity. Biological sex is a gift of God that remains constant throughout a person's life.

We believe that marriage is the exclusive, lifelong covenant established by God between one biological man and one biological woman. Within this covenant, husband and wife become one flesh, reflecting God's design for companionship, mutual love, faithfulness, and the raising of children. Sexual intimacy is God's good gift to be enjoyed exclusively within the covenant of biblical marriage.

We believe that God commanded humanity to be fruitful, multiply, fill the earth, and exercise faithful stewardship over His creation. Every living creature reproduces according to its own kind, as established by the Creator, demonstrating the order and wisdom of God's created design.

Section 3 — Humanity's Stewardship

We believe that God appointed mankind to exercise responsible dominion over the earth as faithful stewards under His authority. Humanity was created not to exploit creation selfishly but to cultivate, care for, and wisely manage God's world in ways that honor Him and promote human flourishing. Every vocation, calling, and legitimate sphere of life is to be lived under the lordship of Jesus Christ for the glory of God.

Section 4 — The Goodness of Creation

We believe that all creation was originally declared "very good" by God and therefore reveals His wisdom, power, and divine nature. Although creation itself is not to be worshiped, it continually bears witness to the glory of its Creator and calls all people to acknowledge and honor Him.

Because creation belongs to God, every area of life—including the family, work, education, recreation, media, the arts, science, and civil society—is to be lived in joyful submission to His revealed will. There exists no area of life that falls outside the rightful lordship of Jesus Christ.

Section 5 — Creation and the Hope of Redemption

We believe that because of Adam's sin, both humanity and the created order were subjected to corruption and the curse of sin. Nevertheless, creation itself awaits the day when it will be delivered from its bondage to decay and share in the glorious freedom of the children of God. Through the death and resurrection of Jesus Christ, God has inaugurated His work of redemption, which will ultimately culminate in the renewal of all things in the new heavens and the new earth.

Therefore, we affirm that creation begins with God, exists through God, is sustained by God, and will ultimately be restored by God, all for the praise of His glorious grace.

Supporting Scriptures

- Genesis 1–2
- Exodus 20:8–11
- Psalm 19:1–6
- Psalm 33:6–9
- Psalm 104
- Isaiah 45:18
- Matthew 19:4–6
- John 1:1–3
- Acts 17:24–28
- Romans 1:18–25
- Romans 8:19–23
- Colossians 1:15–17
- Hebrews 11:3
- Revelation 21:1–5
- Revelation 22:1–5

Article IV

Humanity, the Fall, and Sin

We believe that God originally created mankind in His own image, holy, upright, and without sin. Adam and Eve were created in perfect fellowship with God and were endowed with knowledge, righteousness, holiness, and the freedom to obey their Creator. They were commissioned to exercise dominion over creation, cultivate the garden, and enjoy unhindered communion with God under His loving authority.

Section 1 — The Fall of Man

We believe that through the temptation of Satan, Adam willfully disobeyed God's command and thereby fell from his original state of righteousness and fellowship with God. As the covenant representative of the human race, Adam's sin brought guilt, corruption, and death not only upon himself but upon all his descendants. Through one man's disobedience, sin entered the world, and death spread to all people because all sinned in Adam.

The Fall was a real historical event that fundamentally altered the condition of mankind and subjected the entire created order to futility and corruption. Since that time, every person, except the Lord Jesus Christ, has been conceived with a sinful nature and stands under God's righteous judgment.

Section 2 — The Sinfulness of Humanity

We believe that because of Adam's fall, every human being inherits a corrupt nature that is inclined toward sin and opposed to God. This corruption extends to the whole person—including the mind, will, affections, and conscience—so that apart from the regenerating work of the Holy Spirit, no one naturally seeks after God, understands spiritual truth rightly, or willingly submits to His law.

We believe that all people become actual sinners by their own thoughts, words, attitudes, and actions. Every person falls short of the glory of God and stands guilty before His holy law. Sin is not merely the commission of outward acts but also includes every failure to love God with all the heart, soul, mind, and strength, and to love one's neighbor as oneself.

Section 3 — The Consequences of Sin

We believe that the wages of sin is death. Through Adam's transgression, spiritual death entered the human race, separating mankind from fellowship with God. Physical death likewise became the common experience of all humanity, and apart from saving faith in Jesus Christ, sinners remain under God's righteous wrath and face eternal judgment.

The curse of sin has affected every aspect of creation. Human relationships have been fractured, suffering and death have entered the world, creation itself groans under the effects of the Fall, and all of history bears witness to mankind's rebellion against God.

Section 4 — Human Inability

We believe that fallen humanity is spiritually dead in trespasses and sins and is therefore incapable of saving itself or contributing to its own salvation. No amount of morality, religious observance, good works, education, philosophy, or personal effort can reconcile sinners to God. Salvation is entirely a work of God's sovereign grace from beginning to end.

Although every person remains morally responsible before God and accountable for his or her choices, no sinner possesses the ability to come to Christ apart from the gracious work of the Father drawing them through the Holy Spirit.

Section 5 — The Promise of Redemption

We believe that immediately following the Fall, God graciously revealed His purpose to redeem a people for Himself through the promised Messiah. Throughout the Old Testament, God progressively unfolded His redemptive plan through His covenants, sacrifices, priests, prophets, and promises, all of which pointed forward to Jesus Christ, the promised Seed who would ultimately defeat Satan, bear the sins of His people, and reconcile them to God.

From the very beginning, salvation has always been by God's grace through faith in His promised Redeemer. In the Old Testament, salvation was by grace through faith in the Savior that was yet to come and in the New Testament, salvation is by grace through faith in the Savior that came, died, and is risen for His death redeemed those under the Old Covenant as well as the New. The gospel of Jesus Christ is therefore God's only remedy for mankind's sin and only hope for eternal life.

Section 6 — Humanity's Need for Christ

Because all have sinned and fall short of the glory of God, every person stands in desperate need of the salvation that God has provided through His Son. Only through the perfect obedience, substitutionary death, victorious resurrection, and ongoing intercession of Jesus Christ can sinners be forgiven, justified, reconciled to God, and restored to the purpose for which they were created.

For this reason, Mystery of Godliness Church joyfully proclaims Jesus Christ as the only Savior of sinners and the only hope of redemption for a fallen world.

Supporting Scriptures

- Genesis 1:26–31
- Genesis 2:15–25
- Genesis 3:1–24
- Psalm 51:5
- Psalm 58:3
- Jeremiah 17:9
- John 3:18–19
- John 6:44
- Romans 3:9–23
- Romans 5:12–21
- Romans 6:23

- Romans 8:19–23
 - Ephesians 2:1–10
 - Colossians 2:13–15
 - Titus 3:3–7
 - Hebrews 9:15
 - James 1:13–15
-

Article V

Salvation

We believe that salvation is the sovereign work of God's grace whereby sinners are rescued from the guilt, power, and penalty of sin and are reconciled to God through the person and finished work of Jesus Christ. Salvation is accomplished entirely by God's grace, secured by the atoning work of Christ, applied by the Holy Spirit, and received through faith alone. From beginning to end, salvation belongs to the Lord and exists for the praise of His glorious grace.

Section 1 — God's Sovereign Grace

We believe that because mankind is spiritually dead in sin, salvation must begin with God. No sinner possesses the moral ability to seek God, believe the gospel, or contribute to his own salvation apart from God's gracious initiative. The Father, according to His eternal purpose, draws sinners to His Son, and the Holy Spirit effectually applies Christ's redeeming work to those whom God calls.

Salvation is therefore not the result of human merit, religious effort, moral improvement, or works of righteousness, but of God's mercy alone.

Section 2 — Regeneration

We believe that regeneration is the sovereign work of the Holy Spirit whereby He imparts spiritual life to those who are dead in trespasses and sins. In regeneration, God removes the heart of stone, gives a heart of flesh, enlightens the mind to understand His truth, renews the will, and creates new spiritual affections that delight in Christ and His righteousness.

This new birth is entirely a work of God's grace and is not produced by human decision, effort, or religious ceremony. Every true believer is a new creation in Christ, having been born from above by the Spirit of God.

Section 3 — Repentance

We believe that repentance is a gracious gift of God whereby the Holy Spirit convicts sinners of their sin, leading them to genuine sorrow before God, hatred of sin, and a sincere turning to God from sin to serve the living and true God. True repentance is inseparable from saving faith and produces a transformed life characterized by ongoing obedience to Jesus Christ.

Repentance is not merely regret over the consequences of sin but a wholehearted change of mind and heart that results in a continual pursuit of holiness.

Section 4 — Saving Faith

We believe that saving faith is likewise the gift of God, created in the heart by the Holy Spirit through the preaching of the Word of God. Saving faith is not in addition to repentance but repentance is simply what saving faith does. Saving faith consists of knowing the truth of the gospel, believing God's promises concerning His Son, and resting entirely upon Jesus Christ alone for forgiveness of sins, justification, reconciliation with God, and eternal life.

True faith is never merely intellectual agreement but a living trust in Christ that produces love for God, obedience to His Word, perseverance through trials, and a life increasingly marked by holiness.

Section 5 — Justification

We believe that justification is God's gracious judicial act whereby He completely forgives all the sins of those who believe in Christ and declares them perfectly righteous in His sight solely on the basis of the righteousness of Jesus Christ imputed to them through faith.

In justification, believers are not merely pardoned as though they had never sinned; they are clothed in the perfect righteousness of Christ, so that God forever regards them as fully righteous and accepted in His beloved Son. This righteousness is received through faith alone and not by any works or merit of the believer.

Because Christ perfectly obeyed the Father and bore the full penalty for sin, there remains no condemnation for those who are in Him.

Section 6 — Sanctification

We believe that all who have been justified are also sanctified by the Holy Spirit through the Word of God. Sanctification is the lifelong work of God's grace whereby believers are progressively conformed to the image of Jesus Christ. Though never perfected in this life, believers increasingly grow in holiness through the continual work of the Spirit as they submit themselves to the authority of God's Word.

This work produces increasing victory over sin, growing love for God and neighbor, faithful obedience, and the fruit of the Spirit. While sanctification requires the believer's diligent pursuit of holiness, its power and success ultimately depend upon God's preserving grace.

Section 7 — The Perseverance and Security of the Believer

We believe that all who have truly been regenerated and justified by God's grace will certainly persevere in faith until the end. Those whom the Father has chosen, the Son has redeemed, and the Holy Spirit has regenerated will never finally fall away from the state of grace but will be preserved by the power of God unto eternal salvation.

Although genuine believers may at times fall into serious sin through temptation or neglect, thereby grieving the Holy Spirit, diminishing their assurance, and bringing temporal discipline upon themselves, God faithfully

restores His children through repentance and continues His sanctifying work until it is brought to completion at the return of Christ.

Our assurance rests not in our own faithfulness but in the perfect faithfulness of God, who finishes the work He has begun in every true believer.

Section 8 — The Glory of Salvation

We believe that every aspect of salvation—from God's eternal purpose to the believer's final glorification—is designed to magnify the grace of God in Jesus Christ. Salvation is not ultimately centered upon man but upon the glory of God, who saves sinners for the praise of His glorious grace.

Therefore, all boasting is excluded. The redeemed rejoice not in themselves but in Christ alone, who is the Author and Perfecter of our faith and the revealed **Mystery of Godliness**. Through Him alone sinners are forgiven, made righteous, adopted into God's family, sanctified by the Spirit, preserved by divine grace, and ultimately glorified in His presence forever.

Supporting Scriptures

- Ezekiel 36:25–27
- John 3:3–8
- John 6:37–44
- Acts 11:18
- Acts 16:14
- Romans 3:21–28
- Romans 5:1–11
- Romans 6:1–23
- Romans 8:28–39
- 2 Corinthians 5:17–21
- Galatians 2:16
- Ephesians 2:1–10
- Philippians 1:6
- Colossians 2:13–14
- Titus 3:3–7
- Hebrews 12:5–11
- James 2:14–26
- 1 Peter 1:3–9
- 1 Peter 1:5
- 1 John 2:1–2

Article VI

The Church

We believe that the Church is the redeemed people of God, purchased by the blood of Jesus Christ and called out from the world to worship God, proclaim the gospel, make disciples, and display His glory among the nations. The universal Church is composed of all who have been united to Jesus Christ by faith throughout every age, while local churches are visible gatherings of believers who covenant together for worship, discipleship, fellowship, service, and the advancement of Christ's Kingdom.

The Lord Jesus Christ alone is the Head of His Church. All authority in the Church belongs to Him, and every local church exists under His lordship and the authority of His Word. No individual, council, denomination, or earthly institution possesses authority above Christ or His Scriptures.

Section 1 — The Mission of the Church

We believe that the mission of the Church is to glorify God by making disciples of Jesus Christ through the faithful preaching of the gospel, the teaching of God's Word, the administration of the ordinances, prayer, worship, mutual encouragement, compassionate service, and the equipping of believers for every good work.

The Church exists to proclaim Jesus Christ, nurture believers toward spiritual maturity, strengthen Christian families, serve the needs of others with truth and compassion, and send disciples into every sphere of life as faithful ambassadors of Christ.

Section 2 — The Authority of the Local Church

We believe that every local church is accountable directly to Jesus Christ, who governs His people through His Word by the power of the Holy Spirit. Christ has entrusted each local church with the responsibility to faithfully preach the Scriptures, guard sound doctrine, administer biblical discipline, observe the ordinances, and equip believers for ministry.

While local churches may voluntarily cooperate with other churches and ministries for the advancement of the gospel, each congregation remains accountable ultimately to Christ alone.

Section 3 — Church Leadership

We believe that Christ has established two continuing offices for the government and care of the local church: elders and deacons.

Elders are biblically qualified men who are called to shepherd the flock of God through the faithful ministry of the Word, prayer, oversight, discipleship, and spiritual leadership. They are to lead as servants under the authority of Christ, not as those who domineer over God's people but as examples to the flock.

Deacons are biblically qualified men and women who serve the practical needs of the church, supporting the ministry of the elders and helping to preserve the unity, compassion, and effective ministry of the congregation.

All church leaders are called to lives of exemplary character, humility, holiness, and faithful service.

Section 4 — Men and Women in the Church

We believe that God created men and women equal in dignity, value, and worth while assigning them distinct and complementary roles within the home and the church. Both men and women are gifted by the Holy Spirit

for ministry and are called to serve Christ faithfully according to the gifts and responsibilities He has entrusted to them.

In accordance with Scripture, we believe that the office of elder and the authoritative teaching ministry over the gathered church are reserved for biblically qualified men. We also affirm the vital ministry of women within the life of the Church. Women are encouraged to pray, disciple, teach other women and children, exercise their spiritual gifts, serve in countless ministries, and contribute significantly to the health and mission of Christ's Church while joyfully honoring God's created order.

Section 5 — Baptism

We believe that baptism is an ordinance instituted by the Lord Jesus Christ for all who have personally trusted in Him as Lord and Savior. Baptism publicly identifies the believer with Christ in His death, burial, and resurrection and symbolizes the forgiveness of sins, new life in Christ, and the believer's commitment to follow Him in obedience.

We believe that baptism does not save, regenerate, justify, or impart saving grace. Rather, it is an outward testimony of the inward work of God already accomplished through faith in Jesus Christ.

Section 6 — The Lord's Supper

We believe that the Lord's Supper is an ordinance established by Jesus Christ to be observed regularly by His Church until He returns. Through the sharing of the bread and the cup, believers remember and proclaim the sacrificial death of Christ, celebrate their communion with Him, strengthen their faith, and affirm their unity with one another as members of His body.

The Lord's Supper is not a repeated sacrifice of Christ but a joyful remembrance of His once-for-all atoning work accomplished on the cross.

Section 7 — Worship

We believe that true worship is the joyful response of redeemed people to the glory of God as revealed in Jesus Christ. Worship is not confined to a particular place, style, or culture but must be offered in spirit and in truth through obedient hearts transformed by the Holy Spirit.

The gathered worship of the Church should be centered upon the faithful reading and preaching of Scripture, prayer, singing, the ordinances, generous giving, fellowship, and the exercise of spiritual gifts in an orderly manner that builds up the body of Christ.

We affirm that believers have liberty to worship through psalms, hymns, and spiritual songs, with or without musical instruments, provided that all worship is conducted reverently, biblically, and for the glory of God.

Section 8 — The Lord's Day

We believe that the early Church gathered on the first day of the week in celebration of the resurrection of Jesus Christ. Accordingly, the Lord's Day serves as the regular day for believers to assemble for corporate worship, the ministry of the Word, prayer, fellowship, the ordinances, and mutual encouragement.

While every day belongs to the Lord, the weekly gathering of God's people is a gracious gift designed for the strengthening of the Church and the glory of Christ.

Section 9 — The Unity of the Church

We believe that all true believers are united in Christ as members of one body. This unity is grounded not in denominational identity, ethnicity, culture, politics, or personal preference, but in the gospel of Jesus Christ.

We therefore strive to preserve the unity of the Spirit in the bond of peace by holding firmly to the essential truths of the Christian faith, exercising humility where faithful believers differ, and demonstrating love in all things.

As a ministry whose motto is **"Know God. Know Christ. No Labels,"** we seek to exalt our identity in Christ above every lesser identity while remaining firmly committed to the truth of God's Word.

Supporting Scriptures

- Matthew 16:18
- Matthew 28:18–20
- Acts 2:42–47
- Acts 20:7
- Romans 12:3–8
- 1 Corinthians 11:23–29
- 1 Corinthians 12
- 1 Corinthians 14
- Ephesians 1:22–23
- Ephesians 2:19–22
- Ephesians 4:1–16
- Ephesians 5:18–21
- Colossians 1:18
- Colossians 3:16
- 1 Timothy 2:11–15
- 1 Timothy 3:1–13
- Titus 1:5–9
- Hebrews 10:24–25
- 1 Peter 2:4–10
- 1 Peter 5:1–4

Article VII

The Christian Life

We believe that the purpose of the Christian life is to glorify God by knowing Him, loving Him, worshiping Him, and joyfully obeying Him in every area of life. Having been united to Jesus Christ by faith and regenerated by

the Holy Spirit, believers are called to walk in newness of life, growing continually in holiness as they are conformed to the image of Christ.

Because Jesus Christ is the revealed **Mystery of Godliness**, the Christian life is not merely the pursuit of morality or religious activity but the continual pursuit of Christ Himself. True godliness flows from a living relationship with Him through the power of the Holy Spirit and the authority of God's Word.

Section 1 — The Lordship of Jesus Christ

We believe that Jesus Christ is Lord over every area of life. Therefore, every believer is called to joyfully submit every thought, desire, relationship, vocation, possession, and ambition to His authority.

There is no distinction between the sacred and the secular in the life of the believer. Every lawful vocation, responsibility, opportunity, and activity is to be lived as an act of worship unto God.

Whether at home, at work, in school, in recreation, in business, or in ministry, Christians are called to glorify God in all things.

Section 2 — Holiness

We believe that God calls every believer to pursue holiness because He Himself is holy. Holiness is not the means by which we earn God's acceptance but the evidence that His saving grace is at work within us.

By the continual ministry of the Holy Spirit and the transforming power of God's Word, believers are to put off sin, put on righteousness, and increasingly reflect the character of Jesus Christ.

Although perfection will not be attained in this life, every Christian should continually grow in obedience, humility, love, purity, self-control, compassion, and faithfulness.

Section 3 — Grace, Obedience, and Legalism

We believe that the believer's relationship with God rests entirely upon the person and finished work of Jesus Christ. Neither justification nor acceptance with God is obtained, maintained, or increased by human merit, religious performance, moral achievement, or conformity to man-made standards. Believers are accepted in the Beloved solely because of Christ's righteousness and redeeming work, received through faith.

We believe that holiness and good works are the necessary fruit of genuine saving faith, but never the root or basis of our acceptance with God. The grace that saves also trains believers to renounce ungodliness and to live godly lives. Therefore, the diligent pursuit of holiness and obedience to God's commands is not legalism when it flows from faith in Christ and dependence upon the Holy Spirit.

We reject legalism as any attempt to establish, maintain, or improve one's standing with God on the basis of law-keeping rather than upon the person and work of Jesus Christ alone. This includes adding works to faith as a basis of justification, treating obedience as the ground of God's acceptance in sanctification, or binding the conscience with human rules and inferences that Holy Scripture does not command.

We likewise reject antinomianism, which treats the grace of God as permission to continue willingly in sin or disregards God's commands as unnecessary for the Christian life. The gospel neither makes obedience the

basis of salvation nor makes obedience optional. Rather, those who have been saved by grace are created in Christ Jesus for good works and are called to walk in joyful obedience to Him.

Therefore, Mystery of Godliness Church seeks to guard both the freeness of God's grace and the biblical necessity of holiness. Our confidence before God rests in Christ alone, while our obedience flows from union with Him. We seek neither legalism without grace nor a profession of grace without obedience, but the obedience of faith produced by the gospel and empowered by the Holy Spirit.

Section 4 — Prayer

We believe that prayer is both the privilege and responsibility of every believer.

Through Jesus Christ, our Great High Priest and Mediator, believers have confident access to the Father and are invited to cast every care upon Him.

Prayer is an essential means of communion with God through which believers worship, confess sin, give thanks, seek wisdom, intercede for others, and depend upon God's grace in every circumstance.

The local church should therefore be marked by faithful corporate prayer, and every believer should cultivate a consistent private life of prayer.

Section 5 — Stewardship

We believe that God is the rightful Owner of all things, and that every believer is called to faithfully steward the time, abilities, spiritual gifts, finances, relationships, opportunities, and resources God has entrusted to them.

Everything we possess belongs ultimately to the Lord and is to be managed for His glory and the good of others.

Faithful stewardship includes generous giving, diligent work, wise management, compassionate service, and sacrificial generosity toward the advancement of God's Kingdom.

Section 6 — Marriage and Family

We believe that the family is God's primary institution for nurturing human flourishing and making disciples.

Marriage is a lifelong covenant between one biological man and one biological woman, established by God for companionship, mutual sanctification, the raising of godly children, and the display of Christ's covenant love for His Church.

Parents bear the primary responsibility of teaching their children the Word of God, modeling faithful Christian living, and preparing them to become mature disciples of Jesus Christ.

Children are called to honor and obey their parents in the Lord.

Section 7 — Work and Vocation

We believe that all honest work is a gift from God and an opportunity to glorify Him.

Every lawful vocation is a calling through which believers serve both God and their neighbors.

Whether employed in vocational ministry, business, education, government, the home, the skilled trades, recreation, or any other honorable occupation, Christians are to work diligently, honestly, and excellently as unto the Lord.

Section 8 — Recreation, Creativity, and Culture

We believe that God has richly provided many good gifts for mankind to enjoy with thanksgiving.

Recreation, athletics, music, literature, education, science, and the arts are expressions of God's common grace and may be enjoyed when pursued in submission to His Word and for His glory.

Believers are called to engage culture as faithful ambassadors of Jesus Christ, neither withdrawing from the world nor conforming to it, but seeking to display the beauty, truth, and goodness of the gospel in every sphere of society.

Section 9 — Compassion and Good Works

We believe that good works are the necessary fruit of genuine saving faith.

Although believers are saved by grace alone through faith alone, the faith that saves always produces a life characterized by love, mercy, generosity, justice, compassion, and service.

The Church is called to care for the poor, minister to the suffering, defend the vulnerable, love its neighbors, and proclaim both the truth and the compassion of Jesus Christ.

Our works do not earn God's favor but bear witness to the transforming power of the gospel.

Section 10 — Evangelism and Discipleship

We believe that every believer has the privilege and responsibility of making disciples of Jesus Christ.

This calling includes faithfully proclaiming the gospel, teaching God's Word, encouraging fellow believers, and helping others grow toward spiritual maturity.

The mission of the Church is not merely to gain converts but to make mature disciples who joyfully submit every area of life to the lordship of Jesus Christ.

Section 11 — Living for the Glory of God

We believe that the chief end of mankind is to glorify God and enjoy Him forever.

Accordingly, the Christian life is one of continual worship, joyful obedience, humble dependence upon God's grace, faithful service to others, and unwavering hope in the return of Jesus Christ.

Everything the believer thinks, says, and does should be governed by the desire to exalt Christ and make Him known.

For this reason, Mystery of Godliness Church exists not merely to communicate biblical truth but to cultivate lives transformed by the gospel—people who know God, know Christ, and increasingly reflect His character in every area of life.

Supporting Scriptures

- Matthew 5:13–16
 - Matthew 22:37–40
 - Matthew 28:18–20
 - John 15:1–17
 - Romans 12:1–21
 - 1 Corinthians 6:19–20
 - 1 Corinthians 10:31
 - Galatians 5:16–26
 - Ephesians 2:10
 - Ephesians 4:1–32
 - Ephesians 5:1–21
 - Philippians 2:1–16
 - Colossians 3:1–17
 - Colossians 3:23–24
 - 1 Thessalonians 4:1–8
 - Titus 2:11–14
 - Hebrews 12:14
 - James 1:22–27
 - James 2:14–26
 - 1 Peter 1:13–16
 - 1 Peter 2:9–12
 - 1 John 2:3–6
-

Article VIII

Last Things

We believe that history is moving according to the sovereign purpose of God toward its appointed consummation in Jesus Christ. The same Lord who created all things and accomplished redemption through His death and resurrection will personally return in glory to judge the living and the dead, fully establish His everlasting Kingdom, and make all things new.

While faithful believers may differ concerning the precise order and timing of certain prophetic events, we joyfully affirm the essential truths plainly revealed in Holy Scripture concerning the bodily return of Christ, the resurrection of the dead, both the righteous and the unrighteous, the final judgment, and the eternal state.

Section 1 — Physical Death

We believe that physical death entered the world through the sin of Adam and is the common destiny of all humanity until the return of Jesus Christ.

At death, the body returns to the dust from which it was taken, while the soul immediately enters the conscious presence appointed by God. Those who belong to Christ are welcomed into His presence to await the resurrection of their bodies to be glorified, while the souls of the unbelieving are reserved under judgment until the final resurrection and consignment to the lake of fire.

Although death remains an enemy, it has been conquered through the death and resurrection of Jesus Christ. Therefore, believers grieve with hope, knowing that to be absent from the body is to be present with the Lord.

Section 2 — The Return of Jesus Christ

We believe that Jesus Christ will personally, visibly, bodily, and gloriously return to the earth at the time appointed by the Father.

His return will be sudden, unmistakable, and triumphant. He will gather His people, defeat every enemy, consummate His Kingdom, and fulfill every promise made throughout the Scriptures.

The certainty of Christ's return is a source of hope, perseverance, holiness, and joyful expectation for every believer.

Section 4 — The Resurrection of the Dead

We believe that there will be a bodily resurrection of every person who has ever lived.

The righteous shall be raised to everlasting life, receiving glorified bodies perfectly suited for eternal fellowship with God.

The unrighteous shall likewise be raised for judgment according to God's perfect justice.

Just as Christ Himself was bodily raised from the dead, so all mankind will experience a bodily resurrection according to God's appointed purpose.

Section 5 — The Final Judgment

We believe that God has appointed a day on which He will judge the world in righteousness through Jesus Christ, whom He has appointed as Judge over all mankind.

Every person will stand before Christ and give an account of his or her life.

Those who have trusted in Jesus Christ alone will be openly acknowledged as righteous through His finished work and welcomed into everlasting joy.

Those who have rejected Christ will receive the just and righteous punishment due for their sins.

God's judgment will perfectly display both His justice and His mercy, bringing everlasting glory to His holy name.

Section 6 — Heaven

We believe that the eternal home of the redeemed will be the new heavens and the new earth, where righteousness dwells and where God Himself will dwell forever with His redeemed people.

There, every effect of sin shall be removed forever.

There shall be no more death.

No more sorrow.

No more pain.

No more curse.

The redeemed shall enjoy perfect fellowship with God, perfect fellowship with one another, joyful service, continual worship, and everlasting delight in Jesus Christ.

The glory of God will illuminate the New Creation, and His people shall reign with Him forever.

Section 7 — Hell

We believe that those who die apart from saving faith in Jesus Christ will experience eternal, conscious punishment under the righteous judgment of God.

Hell was prepared for the devil and his angels and will be the end for all those who reject the gospel of Jesus Christ. All who refuse God's gracious offer of salvation through His Son will remain under His righteous judgment forever.

This solemn truth compels the Church to faithfully proclaim the gospel of Jesus Christ to every nation, knowing that salvation is found in no one else.

Section 8 — The Consummation of All Things

We believe that God's eternal purpose will reach its glorious fulfillment when Jesus Christ has subjected every enemy beneath His feet and presents His redeemed Kingdom to the Father.

Sin shall be abolished.

Death shall be destroyed.

Satan shall be defeated forever.

Creation itself shall be fully restored.

The glory of God shall fill the new heavens and the new earth.

From eternity past to eternity future, every aspect of God's redemptive plan exists for one ultimate purpose: the glory of the triune God through Jesus Christ.

Our Blessed Hope

Therefore, we eagerly await the appearing of our great God and Savior, Jesus Christ.

Until that day, we are called to live in holiness, faithfully proclaim the gospel, make disciples of all nations, love one another, and joyfully submit every area of life to the lordship of Christ.

The certainty of His return strengthens our hope, motivates our obedience, comforts us in suffering, and reminds us that our labor in the Lord is never in vain.

We therefore conclude this Statement of Faith with the confession that has guided the Church throughout the centuries:

"Amen. Come, Lord Jesus!"

(Revelation 22:20)

Supporting Scriptures

- Proverbs 16:4
- Isaiah 65:17
- Daniel 12:2
- Matthew 24:30–31
- Matthew 25:31–46
- John 5:28–29
- John 14:1–3
- Acts 1:9–11
- Acts 17:31
- Romans 8:18–25
- 1 Corinthians 15:20–58
- 2 Corinthians 5:1–10
- Philippians 3:20–21
- 1 Thessalonians 4:13–18
- 2 Thessalonians 1:5–10
- Titus 2:11–14
- Hebrews 9:27–28
- 2 Peter 3:10–13
- Revelation 20:11–15
- Revelation 21:1–8
- Revelation 22:1–21

Confessional Commitment

Mystery of Godliness Church

Know God. Know Christ. No Labels.

This Statement of Faith represents the sincere and prayerful conviction of Mystery of Godliness Church concerning the teachings of Holy Scripture. While we acknowledge that no human confession is equal to the Word of God or free from the possibility of error, we believe that the doctrines contained herein faithfully summarize the essential teachings of the Holy Scriptures and provide a sound theological foundation for the life, worship, leadership, and ministry of this organization.

We joyfully confess that **the Holy Scriptures alone are our final authority** in all matters of faith, doctrine, worship, and practice. Every article contained within this confession remains subject to the supreme authority of God's inspired, infallible, and sufficient Word. Should any portion of this confession ever be shown, through sound biblical interpretation, to be inconsistent with the teaching of Scripture, we are committed to reforming our confession in submission to the authority of God's Word alone.

Because Jesus Christ is the revealed **Mystery of Godliness** (1 Timothy 3:16), we affirm that every doctrine ultimately finds its fulfillment in Him. The purpose of this confession is not merely to define theological positions but to faithfully proclaim the glory of God as revealed in His Son and to encourage lives marked by genuine godliness through the transforming power of the gospel.

Therefore, we gladly commit ourselves:

- To proclaim the whole counsel of God with faithfulness and courage.
- To preserve the purity of the gospel entrusted to the Church.
- To submit every ministry, decision, and practice to the authority of Holy Scripture.
- To distinguish carefully between essential primary doctrines, nonessential primary doctrines, and secondary doctrines, pursuing unity where Scripture requires unity, humility where Scripture allows disagreement, and charity in all things.
- To contend earnestly for the faith once for all delivered to the saints while demonstrating the gentleness, patience, and love that characterize followers of Jesus Christ.
- To equip believers to know God more deeply, know Christ more fully, and grow in the godliness that flows from union with Him.
- To make mature disciples who joyfully submit every area of life to the lordship of Jesus Christ.
- To strengthen the local church as God's primary instrument for making disciples and advancing His Kingdom.
- To serve our communities with truth, compassion, integrity, and humility.
- To labor together until the whole earth is filled with the knowledge of the glory of the Lord.

We recognize that every generation of believers has been entrusted with the sacred responsibility of preserving and passing on the faith to those who follow. Therefore, we receive this responsibility with reverence, praying that God would grant us wisdom to teach His truth faithfully, humility to correct our errors when confronted by His Word, courage to stand firm in the face of opposition, and perseverance to remain faithful until the return of our Lord Jesus Christ.

Accordingly, all elders, pastors, ministry leaders, employees, teachers, and those entrusted with positions of spiritual leadership within Mystery of Godliness Church are expected to affirm this Statement of Faith and conduct their lives and ministries in a manner consistent with its teachings. While we recognize that sincere believers may differ on certain nonessential matters, we expect those who lead this ministry to uphold the doctrines herein with integrity, humility, and faithfulness.

Finally, we confess that our hope is not in the strength of our organization, the wisdom of our leaders, or the excellence of our ministries, but in Jesus Christ alone.

He is the Head of His Church.

He is the Savior of sinners.

He is our Great High Priest.

He is our King.

He is our coming Judge.

He is the Alpha and the Omega.

He is the beginning and the end.

He is the One through whom all things were created, by whom all things are sustained, and for whom all things exist.

To Him alone belong all glory, honor, dominion, worship, and praise forever and ever.

Therefore, as Mystery of Godliness Church, we joyfully affirm this confession and dedicate ourselves to the glory of the triune God—Father, Son, and Holy Spirit—until the appearing of our great God and Savior, Jesus Christ.

"Great is the mystery of godliness..."

(1 Timothy 3:16)

Our Commitments

We will know God.

We will know Christ.

We will wear no label above the name of Christ.

We will proclaim His gospel.

We will strengthen His Church.

We will make mature disciples.

We will serve our communities with truth and compassion.

We will joyfully submit every area of life to the Lordship of Jesus Christ.

And by His grace, we will remain faithful until He comes.

"Now to Him who is able to keep you from stumbling and to present you blameless before the presence of His glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen."

— Jude 24–25