

ARTICLES OF FAITH: WHAT WE BELIEVE

ARTICLE 1 | GOD THE FATHER

We affirm that there is only one true God who has revealed himself to all of humanity and through multiple methods. God's divinity is best understood in his omni-traits of omniscience (all-knowing), omnipotence (all-powerful), omnibenevolence (all-good), and omnipresence (all-present). God is self-existent, self-sustaining, and not confined by his created order. God freely operates within all of creation for his glory and to accomplish his will. As one who consistently acts within his creation, God is not an impersonal, unapproachable, or disconnected God. Though God does not "need" anything, he chooses to include those created in his image as an integral part of the created order. God displays his glory by the grace, mercy, love, righteousness, and justice he pours out onto humanity. This truth is clearly visible throughout his creation, its recorded history, in the pages of the Holy Bible, the deity and person of Jesus Christ, and through personal revelation by the Holy Spirit.

God's attributes are known through different names. These attributes and names all describe the same eternal God. God's continuous revelation of himself is to stimulate the response of worship, faith, dependence, and obedience. Names and attributes are simply that, humanity's attempts to comprehend an incomprehensible God. Any belief system or text that attempts to compartmentalize these attributes into other divine beings, moral and/or ethical codes, philosophies, or any other form of polytheism, pantheism, deism, panentheism, or animism is to be rejected as false doctrines and their teachers as false teachers.

(Gen. 1:1, 26-27; Psa. 19:1-4, 25:14; Dan. 2:21; Rom. 1:20; 2 Tim. 3:16-17; 2 Peter 1:21; John 1:1; Rev. 19:13)

ARTICLE 2 | JESUS THE SON

We affirm that Jesus has existed eternally, as all creation came through him. Jesus has interacted throughout history as recorded within the Holy Bible. Jesus was the audible voice of God on earth, he was the visible image of the invisible God, he revealed and clarified the purpose of the Law,

Jesus experienced a virgin birth by the Holy Spirit as both fully God and fully human. During his incarnation, he experienced all the temptations of humanity, responded with all the authority of God, while remaining completely sinless.

During the earthly ministry of Jesus, he fulfilled the anointed Messianic offices of Prophet, Priest, and King.

A) PROPHET

Jesus fulfilled the Messianic prophecies from the pre-incarnation and provided future prophecies that will be fulfilled leading up to his second coming.

B) PRIEST

Jesus is our greatest priest, interceding for his people by sitting at the right hand of God. As the perfect priest, Jesus has forever fulfilled our need for a mediator. He alone has given us access to God the Father by his atoning crucifixion, death, and resurrection.

C) KING

As King, he has been given all authority in heaven and on earth. As the promised descendant of David, he will establish his kingdom for all eternity with his people.

Jesus alone has the power to save each one who stands before God condemned. Jesus is the sinless offering who provided atonement for the sins of his people. Therefore, we are saved by grace alone through Christ alone.

On the cross, Jesus triumphed over both sin and death. Those in Christ will experience the same eternal life free from sin and death. The living Jesus will return one day to bring about the culmination of human history, and upon his return, he will defeat Satan and establish his kingdom in a new heaven and a new earth.

(Matt. 16:16; Mark 8:29; Luke 2:26-32, 4:41, 9:20; John 1:41-42; 11:27, 14:6; Isa. 7:14; 9:6, 50:5-6, 53:5-8; Prov. 30:4, Psa. 22:1, 18-19, 31:6, Rev. 1:7, 22:12; 20)

ARTICLE 3 | THE HOLY SPIRIT

We affirm that the person of the Holy Spirit has also existed eternally and was an integral part of the creation process. He has been at work throughout history, as recorded in the Holy Bible.

He is a spirit, yet not what one perceives as a “ghost” or a “spiritual force”. He is a person who contains the same attributes of God and Jesus in the omniscient traits. The Holy Spirit has the same characteristics of love, compassion, grace, kindness, justice, and mercy. He is sent to indwell within those who come to faith through repentance in the atoning work of Jesus. This indwelling of the Holy Spirit seals each believer as a child of God, provides spiritual gifting, and establishes believers as a temple of God's presence.

The Holy Spirit played an integral part in Jesus' earthly ministry. By the Spirit, Jesus was conceived in a virgin's womb, anointed Jesus upon his baptism, led Jesus through Satan's trials, enabled him to complete his sacrificial work upon the cross, and raised Jesus from the dead.

The Holy Spirit convicts believers against sin, enlightens the Holy Scriptures, guides each believer in their daily walk, and empowers them to carry out the work of God's will. The Holy Spirit perseveres each believer through the trials of life, standing firm against the attacks of Satan and his demonic forces. It is only through the power of the Holy Spirit that one comes to repentance, maintains their faith, and develops obedience as a commissioned disciple of Jesus.

(1 Cor. 6:19; Eph 4:4-6; Acts 1:8; Isa. 11:12; John 14:26; Judg. 3:10; Rom. 8:26; Matt. 12:31-33; Gal. 5:22-23; Micah 3:8)

ARTICLE 4 | THE TRINITY

We affirm that God is Triune in three distinct persons: the Father, the Son, and the Holy Spirit. The Trinity is a mystery that cannot be fully comprehended by human understanding, yet it is an essential and non-negotiable belief for the Christian faith.

God the Father is the sovereign Lord of all and the ultimate authority over everything; God the Son is the redeemer who took on human form to offer salvation for those who would repent and believe; God the Holy Spirit is the comforter and guide who dwells within believers to lead them in truth, convict them in sin, and empower them for service. The interrelationship is of equal divinity between the three persons of the Godhead.

(Isa. 9:6; 44:6; John 1:14, 10:30, Luke 1:35; 1 Cor. 8:6; Col. 2:9, Matt. 1:23)

ARTICLE 5 | THE BIBLE

We affirm that God has revealed his redemptive plan for humanity's salvation in the canonized sixty-six writings (Genesis to Revelation) of the Holy Bible. God provided his completed writings as a way for believers to actively participate in their faith and relationship with their God. All believers are to apply these truths within their daily lives, in how we interact with our creator, and how we are to represent him as his chosen people among a lost world.

This compilation of divine writings is the completed and closed written and inspired revelation of God. All other texts that contradict the Holy Bible in any way, including those that claim to be under the Christian name, are rejected as uninspired man-made writings. As such, works like The Book of Mormon, the Gnostic Gospels, The Apocrypha, Pseudepigraphal writings, or others like these are not part of the inspired word of God.

The events within the Bible are historically accurate and were recorded by divine inspiration by the Holy Spirit through human authors. As the inspired Word of God, the Bible is infallible and inerrant in its original writings. Our modern copies have maintained the primary doctrines and teachings of the original authors. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

(Psa. 119:160; 2 Tim. 3:16; Rom. 15:4; Matt. 24:35; Isa. 55:11; Heb. 4:12-13; Gal. 3:21-22; 2 Pet. 3:15-16)

ARTICLE 6 | SALVATION

We affirm that salvation is only offered through God's grace and mercy. It is received by one's repentance and faith in the atoning work of Jesus Christ as both Lord and Savior. Humanity's sole purpose for existence was and is to be in a right relationship with our God. Our eternal salvation or eternal separation is set upon our physical death. As Christ's disciples, we are to live with eternity on our hearts and minds; yet, live a life in obedience to God and abundantly share His Gospel of salvation to others in the present.

There is no level of merit or body of religious work one can compile to earn salvation. Eternal salvation in God's presence is provided only to the individual who has repented and truly accepted Jesus as their Lord and Savior.

All systems of belief that proclaim the ability to alter the status of one's salvation through religious acts, whether in life or death, are contrary to the teachings of the Gospel and are therefore rejected.

(Acts 2:38, 4:12; Matt. 7:21; Titus 3:5; Eph. 2:8-9; John 3:16-18; Rom. 3:23, 10:9-10; Isa. 57:12; Gal. 1:8-9; 2 Peter 2:1)

ARTICLE 7 | HUMANITY

A) THE CREATION

We affirm that all humanity is made in the image of God as the pinnacle of God's creation. Humanity originally existed in perfect harmony with God and in his likeness, possessing holiness and endowed with rational choice towards moral ends. Humanity's creation was not arbitrary, but designed to glorify God. Human equality was given in the commandment to have dominion over creation.

B) THE FALL

All humanity now inherits original sin due to separating from God in the narrative of "The Fall". Sin encompasses not just man, but the natural world, and has infested all of creation. Due to our generational sin, humanity has an intrinsic nature to rebel against its creator, and it is only through God's saving grace that we are offered salvation through Jesus. Upon doing so, we are being returned towards our intended and harmonious unification with our God.

We affirm that God created humanity as either man or woman. God designed the union of marriage to be between one man and one woman. Human sexuality is a blessing of God, one that is to be expressed within the parameters of marriage. It is only to be expressed between one man and one woman.

Men and women each have roles within creation and are uniquely gifted to fulfill those roles. Roles are meant to glorify God and are not intended for either man or woman to use as a means to lord over another. Humanity's equality was established at creation (pre-fall) and re-established at the foot of the cross (post-fall).

As disciples of Jesus, there are no social or cultural identifiers that elevate or marginalize humans, differentiating them from one another. Humanity's only true inequality is defined by one's eternal salvation or eternal separation from God.

(Gen. 1:26, 5:1-2; Deut. 4:32; Matt. 19:4; Mark 10:6; Isa. 45:12; Eccl. 3:11; John 14:2; 2 Cor. 5:8; 2 Thess. 1:9; Rev. 20:14; Eph. 5:23, 6:1-4; Heb. 13:4; 1 Cor. 6:18)

ARTICLE 8 | RITES

We celebrate acts of worship as foundational to the Christian faith. It is expressed through multiple facets yet is centralized within a posture focused on honoring God, being Christ-centric, and walking in step with the Holy Spirit. We celebrate the Lord's Supper and water Baptism as commanded by Jesus. These rites are to be done only by those who have come to faith in Jesus as an expression of one's obedience and identity in Jesus. Neither of these rites equates or alters one's salvific status for either the living or the dead.

A) COMMUNION

Communion (Lord's Supper) is observed in obedience to the command by Jesus: "Do this in remembrance of me." The bread and wine symbolize the death of Jesus for the remission of our sins by his body (bread) and his blood (wine). It reminds each believer of their union with Jesus, his immense sacrifice, and is open to all who have received salvation through repentance and faith in Jesus.

B) BAPTISM

Baptism by immersion is observed in obedience to Jesus' command to "baptize them in the name of the Father and of the Son and of the Holy Spirit." It is symbolic of Jesus' death, burial, and resurrection. It is a public display of our union in Jesus as one resurrected from death to life by his atoning sacrifice.

(Exo. 20:3, Matt. 22:38, 28:19; Jn. 13:3, 14:1-3; Acts 2:38-41; Lk. 22:19; Eph. 1:22; Col. 1:18, 2:10; 1 Cor. 11:24, Heb. 1:4, Rev. 4)

ARTICLE 9 | THE CHURCH

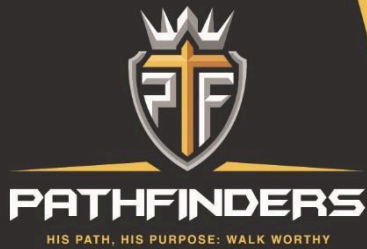
We affirm the church as the “Body” and “Bride” of Christ, with Jesus as the “Head” and “Bridegroom”. This imagery emphasizes the church’s solidarity with Jesus as his church.




The universal church comprises all true followers of Jesus Christ across time and space. The local church is the visible, gathered community of believers committed to worship, teaching, fellowship, prayer, service, and the observance of baptism and the Lord’s Supper.

The church exists to glorify God, proclaim the Gospel, make disciples, and mature believers in their faith through love, fellowship, and truth. We believe the church is called to be set apart from the world, but united in Christ, as a faithful witness in the world—reflecting God’s grace, truth, and redemptive love through Jesus Christ.

We celebrate Jesus as the supreme authority over the world and church leaders, laws, nations, and governments. He is the head of the church, and he alone governs it. Those called to lead within his body are gifted to serve in different roles, not titles. These roles are designed to operate in unison with their counterparts to equip the saints to accomplish the work of ministry and to glorify God. Jesus is the standard leadership model within the organized church structure.

(1 Cor. 12:12-13; Eph. 1:22-23; 4:3-6, 11-16; Col. 1:18; Acts 2:42-47; Heb. 10:24-25; Matt. 5:14-16, 28:19-20; Rom. 10:14-15, 12:4-8; 1 Peter 2:9; 4:10-11; Jn. 17:20-23; 2 Cor. 5:20)



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ARTICLE 10 | THE LAST DAYS

We affirm that at the end of the age, Christ will visibly descend from Heaven, marking the end of the current age. There is no human authority that can or will predict when this occurs. As God's chosen people, a daily expectation of preparedness for the return of Jesus Christ is commanded. There will be a time of great tribulation before Christ's return that will culminate in a final conflict that will end the powers of darkness and usher in the new era of Christ's Kingdom. The dead shall be raised bodily, and all shall be judged. A new creation will occur, bringing about a new heaven and a new earth. Those redeemed will enter into the full inheritance of eternal bliss in the presence of God, and the wicked shall be condemned to eternal separation from God.

(1 Pet. 4:7; 1 Cor. 7:29-32; Heb. 1:10-12; Acts 1:11; Acts 24:15; Matt. 25:31-46 2 Thess. 2:3-4; Rev. 7:14, 20:11-12; 21:1-4).