

~ Multnomah Baptist Church ~

Doctrinal Statement

Bibliology—We believe in the full inspiration of the Scriptures, both the Old and New Testaments. By this we understand that the Holy Spirit moved the writers so that the original documents were God-breathed, inerrant, and infallible. (*2 Timothy 3:16-17; 2 Peter 1:20-21*).

The Godhead—We believe in one Triune God, the Father, the Son, and the Holy Spirit, eternal in being, identical in nature, equal in power and glory, and having precisely the same attributes and perfections. (*Deuteronomy 6:4; Matthew 28:19; 2 Corinthians 13:14; 1 Timothy 1:17*).

Jesus Christ—We believe the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived of the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful man. We believe the Lord Jesus Christ accomplished our redemption through His death on the cross as a satisfactory and substitutionary sacrifice, and that our redemption is made sure to us by His bodily resurrection from the dead. (*John 1:1-2; Luke 1:35; Romans 3:24-25; 1 Peter 1:3-5*).

The Person of the Holy Spirit—We believe the Holy Spirit, the third Person of the Godhead, in the present age indwells all believers in the Lord Jesus Christ, regenerates them, baptizes them into the Body of Christ, and seals them unto the day of redemption. We believe every believer is commanded by God to be filled with the Holy Spirit by way of allowing Him to permeate and influence every area of your life. (*Romans 8:9; 1 Corinthians 12:12-14; Ephesians 1:13-14, 5:18-20*).

Mankind—We believe mankind was created by God in His image and likeness but through Adam's sin became alienated from God, acquired a sin nature, and came under the judicial sentence of death. (*Genesis 1:26-27; Romans 3:22-23, 5:12-14; Ephesians 2:12*).

Marriage—We believe that the term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture (*Gen. 2:18-25*). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (*1 Cor. 7:2-3; Heb. 13:4*). We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that a marriage ceremony is not merely a civil event but a sacred event, conducted as an act of worship before God. We in the Church must minister to and support those among us who struggle with sexual sin, including sins identified in the acronym LGBTQ+, which are deviations from God's design for human sexuality. We must also minister to and support those who have family members who struggle with sexual sin. We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness

through Jesus Christ (*Acts 3:19-21; Rom. 10:9-10; 1 Cor. 6:9-11*).

God created human beings as male and female (*Gen. 1:27*). The complementary, relational nature of the human race as “male and female” reflects the created order given by God when He created human beings “in His image” (*Gen. 1:26-27; 5:1, 3; 9:6; 1 Cor. 11:7; James. 3:9; cf. Rom. 8:29; 2 Cor. 3:18; Eph. 4:23-24; Col. 3:10*). It is with joy that we are to receive the gift of being either male or female. Rejection of one’s God-given gender, as determined by chromosomal structure at birth, is a rejection of the purpose and design of God for that person.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, pedophilia, incest, and use of pornography, and all deviations from biblical sexuality as expressed in the fluid and growing acronym LGBTQ+) is sinful and offensive to God. (*Matt. 15:18-20; 1 Cor. 6:9-10 and 15-18; Gen. 19:4-11; 2 Pet. 2:6-7; Jude 7; Lev. 18:22; 20:13; Judges 19:22-25; Rom. 1:24-27; 1 Cor. 6:9-11; 1 Tim. 1:8-11*).

Sin—We believe sin means violation of or disobedience to the revealed will of God. Sin is also the state of absence of righteousness or anything that falls short of the perfect glory of God. God has established that the penalty for sin is death. (*Romans 3:23, 6:23; James 4:17; 1 John 3:4*).

Salvation—We affirm that the penal substitution of Christ is the only available and effective sacrifice for the sins of every person. We believe salvation is the gift of God, offered to persons by grace and received by repentance toward God and personal faith in the Lord Jesus Christ. This faith is manifested in works that we were designed to partake in, which is pleasing to God. Salvation and eternal destiny are of man’s own free will and choosing, and not predetermined or foreordained by God. (*Ephesians 2:8-10; Titus 2:11-14; Romans 10:13; 2 Peter 3:9*).

The Church—We believe the Church, the “Body of Christ,” is a spiritual organism made up of all born-again persons in this age irrespective of their affiliation with Christian organizations. We do also believe that it is God’s grand design in the “Church Age” that the church now meet in a local and visible form in order to manifest His called-out people as witnesses to fulfill the great commission given to the church. The head of the Church is the Lord Jesus Christ, who started the church during His earthly ministry and empowered and enjoined His Church through the sending of the Holy Spirit (*Ephesians 1:22-23, 5:23-27; 1 Corinthians 12:12-14; Colossians 1:18; Matthew 28:18-20; Hebrews 10:25*).

Ordinances—We believe there are two Christian ordinances, namely, water baptism and the Lord’s Supper. Baptism signifies the believer has died with Christ, has been buried with Him, and has risen to walk in newness of life with Him. The Lord’s Supper is a commemorative observance by which believers worship the Lord and proclaim His death until He returns. (*Matthew 28:19; Luke 22:19-20; Romans 6:1-4; 1 Corinthians 11:23-26*).

Final State—We believe the salvation and blessedness of the saved, and the condition and punishment of the lost, are conscious and everlasting. (*Matthew 25:46; Mark 9:43-48; Revelation 20:15, 22:3-5*).

Assurance and Security—We believe all true believers can know on the authority of the Word of God that they are saved, safe, and secure for all eternity. (*John 5:24, 10:27-30; 1 John 5:11-13*).

Spiritual Gifts—We believe God gives to each believer, by the ministry of the Holy Spirit at conversion, a gift or gifts to equip the believer to serve God and edify other believers. These gifts are given by a sovereign act of the Holy Spirit. (*Romans 12:3-8; 1 Corinthians 12:4-11*). We also recognize that speaking in tongues is not some unrecognizable “heavenly” language but rather a gift given to the apostles for the spreading of the gospel for a span of time for the establishment of the church of Christ on earth during the apostolic era.

Ordinance Practices—Regarding the ordinance of baptism, we believe the proper mode of baptism is by immersion in water (*Acts 8:38*), and this is our practice. Regarding the ordinance of the Lord’s Supper, we believe in and practice the celebration of the Lord’s Supper as the Scriptures indicate was the practice of the early Church. (*Acts 20:7*).

Future Events—We believe God has revealed different dispensations, or stewardships, with corresponding rules governing life and relationship with God. In every dispensation, the way of salvation is by faith alone. The present dispensation is characterized by the building of the Church. The Church did not exist before this age and does not take the place of Israel in the prophecies of Scripture. The personal, imminent return of the Lord Jesus Christ to rapture his bride, the church, will be followed in order by the tribulation, then Christ’s one-thousand-year reign on Earth, and the eternal state of blessing for the saved and punishment for the lost (*Daniel 2, 9:20-27; Matthew 16:18, chapters 24 and 25, 28:16-20; Romans 9-11; 1 Corinthians 15:36-57; 1 Thessalonians 4:13-5:11; Revelation chapters 13 and 19-22*).

Election to Salvation—We affirm that, in reference to salvation, election speaks of God’s eternal, gracious, and certain plan in Christ to have a people who are His by repentance and faith. We deny that election means that, from eternity, God predestined certain people for salvation and others for condemnation. (*Genesis 1:26-28; 12:1-3; Exodus 19:6; Jeremiah 31:31-33; Matthew 24:31; 25:34; John 6:70; 15:16; Romans 8:29-30, 33; 9:6-8; 11:7; 1 Corinthians 1:1-2; Ephesians 1:4-6; 2:11-22; 3:1-11; 4:4-13; 1 Timothy 2:3-4; 1 Peter 1:1-2; 1 Peter 2:9; 2 Peter 3:9; Revelation 7:9-10*).

The Sovereignty of God—We affirm God’s eternal knowledge of and sovereignty over every person’s salvation or condemnation. We deny that God’s sovereignty and knowledge require Him to cause a person’s acceptance or rejection of faith in Christ. (*Genesis 1:1; 6:5-8; 18:16-33; 22; 2 Samuel 24:13-14; 1 Chronicles 29:10-20; 2 Chronicles 7:14; Joel 2:32; Psalm 23; 51:4; 139:1-6; Proverbs 15:3; John 6:44; Romans 11:3; Titus 3:3-7; James 1:13-15; Hebrews 11:6, 12:28; 1 Peter 1:17*).

Predestination—We believe that predestination does not refer to God’s choice of which people get to go to heaven but refers to the reality that God predestined sinners to be brought into glory by receiving eternal life through faith in Jesus. Man is predestined to be conformed to the image of God and receive the benefits of salvation. He/she becomes an heir as an adopted child of God, a friend of Christ, and a beneficiary of the kingdom of God, as was the grand design before the

foundations of the earth were established. Below is a list of Bible verses from the provided document that specifically argue against a Calvinistic view of predestination, emphasizing human free will, God's universal offer of salvation, or human responsibility to choose. (*Deut. 30:19; Josh. 24:15; Matt. 7:13-14; Matt. 11:20-24; Mark 10:17-22; Luke 9:23-24; Luke 13:34; Luke 15:17-20; John 6:44; Acts 3:19-21; Rom. 10:9-10; Rom. 10:13; 1 Tim. 2:3-4; Titus 2:12; Jas. 1:13-15; Joel 2:32; Heb. 11:6; 2 Pet. 3:9; Rev. 22:17*)

The Free Will of Man—We affirm that God, as an expression of His sovereignty, endows each person with actual free will (the ability to choose between two options), which must be exercised in accepting or rejecting God's gracious call to salvation by the Holy Spirit through the Gospel.

We deny that the decision of faith is an act of God rather than a response of the person. We deny that there is an "effectual call" for certain people that is different from a "general call" to any person who hears and understands the Gospel. (*Genesis 1:26-28; Numbers 21:8-9; Deuteronomy 30:19; Joshua 24:15; 1 Samuel 8:1-22; 2 Samuel 24:13-14; Esther 3:12-14; Matthew 7:13-14; 11:20-24; Mark 10:17-22; Luke 9:23-24; 13:34; 15:17-20; Romans 10:9-10; Titus 2:12; Revelation 22:17*).

The Great Commission—We affirm that the Lord Jesus Christ commissioned His church to preach the good news of salvation to all people to the ends of the earth. We affirm that the proclamation of the Gospel is God's means of bringing any person to salvation. We deny that salvation is possible outside of a faith response to the Gospel of Jesus Christ. (*Psalms 51:13; Proverbs 11:30; Isaiah 52:7; Matthew 28:19-20; John 14:6; Acts 1:8; 4:12; 10:42-43; Romans 1:16, 10:13-15; 1 Corinthians 1:17-21; Ephesians 3:7-9; 6:19-20; Philippians 1:12-14; 1 Thessalonians 1:8; 1 Timothy 2:5; 2 Timothy 4:1-5*).