

1 The Bible, in its original documents, is the inspired Word of God, the written record of His supernatural revelation of Himself to man, absolute in its authority, complete in its revelation, final in its content and without any errors in its statements. Although we do not believe the translators of the Authorized King James Bible were inspired, we do believe that the Authorized King James Version, based upon the Textus Receptus, is the best translation. Therefore, the Authorized King James Bible shall be the Bible used by the Quentin Road Baptist Church and its ministries. Psalms 89:34, John 10:35, II Timothy 3:16, Hebrews 6:18, II Peter 3:16

2 There is one God, eternally existent, Creator of Heaven and Earth. He is manifested in three persons, Father, Son and Holy Spirit. Genesis 1:2, Isaiah 7:14 & 9:6, John 14:9, I Timothy 3:16, I John 4:7

3 The Lord Jesus Christ is fully God Who took on flesh and dwelt on Earth. He was sinlessly perfect and gave Himself as a substitutionary sacrifice by shedding His blood and dying on the tree. He then came back from the dead. This was to pay for all sins (past, present, and future) for all who believe. Acts 13:38-41, II Corinthians 5:21, Hebrews 9:2-28 & 10:10-14, I Peter 2:24, I John 3:5

4 God is absolutely sovereign and in His sovereignty gave man a free will to accept or reject the salvation that He has provided. It is God's will that all would be saved and that none would perish. God permits man's destiny to depend upon man's choice. John 6:64-65, Acts 10:34, Romans 9:30-32, I Corinthians 1:21, Ephesians 1:5-14, II Thessalonians 2:13, I Timothy 2:4, I Peter 1:2, II Peter 3:9

5 Each member of the human race is fallen, sinful, and lost and regeneration by the Holy Spirit is absolutely essential for salvation of man. The moment a person receives Christ as Saviour, immediately, the Holy Spirit indwells the believer who is sealed until the day of redemption. Luke 24:49, John 7:39, Romans 3:23, I Corinthians 6:19, Ephesians 1:13, Titus 3:5

6 Man is saved by undeserved mercy through faith and nothing of man enters into his salvation. It is a free gift. Man's efforts, regardless of how good or well-intended, before or after salvation, have nothing to do with it. Salvation is by the finished work of Christ and nothing can be added to it. Romans 11:6, Galatians 2:16, Ephesians 2:8-9, Colossians 2:13, Titus 3:5

7 The Church began with the descent of the Holy Spirit at Pentecost and is composed of all true believers. By the Holy Spirit we are all baptized into one body of Christ. Water baptism is not essential for salvation but is a testimony to the world. Water baptism is to be done by immersion to show the death, burial, and resurrection. Acts 1:8, Acts 2:14, Acts 8:38, Acts 10:47, I Corinthians 2:14, I Corinthians 6:19-20, Ephesians 4:5

8 Every child of God possesses eternal life, being justified by faith, sanctified by God, and sealed with the Holy Spirit, is safe and secure for all eternity, and he cannot lose his salvation. However, a Christian can, through sin, lose his fellowship, joy, power, testimony, and reward and incur the Father's chastisement. Relationship is eternal, being established by the new birth. Fellowship, however, is dependent upon obedience. I Corinthians 3:11-17, I Corinthians 5:15, I Corinthians 11:30-32, Hebrews 12:5-11

9 A true child of God has two births: one of the flesh, the other of the Spirit, giving man a flesh nature and a Spirit nature. The flesh nature is neither good nor righteous. The Spiritual man does not commit any sin. This results in a warfare between the Spirit and the flesh, which continues until physical death, or the return of the Lord. The flesh nature of man does not change in any way with the new birth, but can be controlled and kept

subdued by the new man. John 3:37, Romans 7:15-25, Romans 8:8, Galatians 5:17, I Peter 1:23, I John 1:8, I John 3:9, I John 5:18

10 There will be a resurrection of the saved and of the lost: of the saved unto eternal life and of the lost unto eternal conscious punishment. These two resurrections are separated by at least 1,000 years. Daniel 12:2, Matthew 25:41, I Thessalonians 4:13-18, Revelation 20:15

11 We believe in the personal, pretribulational and premillennial return of our Lord and Saviour, Jesus Christ. Isaiah 26:17-21 & 27:1, Luke 21:36, I Thessalonians 5:9-11, II Thessalonians 2:18, Titus 2:13, Revelation 3:10, Revelation 4:4

12 Satan is a real person, the author of sin, and he and his angels shall be eternally punished. Isaiah 14:12-15, Ezekiel 28:15 & 17, Matthew 25:41, Revelation 20:10

13 God can heal, but physical healing is not in the atonement. God heals miraculously today when it is His perfect will to do so. Healing cannot be claimed through the guarantee of the atonement. At times, it is God's will for sickness not to be removed. II Corinthians 12:8-10, James 5:4-16

14 The gift of tongues (languages) was a manifestation of the Spirit's power solely for the demonstration of God's wisdom, purpose, and power in the establishment of the early church and always was in a language that was in use. We believe that tongues fulfilled its purpose in the first century and ceased to be used before the completion of the New Testament. We further believe that the modern tongues movement is not of God. Acts 2:16-18, I Corinthians 14:22

15 The true child of God is not under the law, but under grace, saved by grace, and disciplined by grace. Romans 6:14, Romans 11:6, II Corinthians 3:17

16 Repent (metanoeo) means a change of mind. Repentance in salvation means a change of mind from any idea of religion that man may have and an acceptance of God's way of salvation. Repentance does not in any sense include a demand for a change of conduct before or after salvation. Matthew 21:32, Acts 20:21, II Corinthians 7:8-10

One of the counterfeits that Satan is using today is the misuse of the word repent. To insist upon repentance that in any sense includes a demand for a change of conduct either toward God or man is to add an element of works or human merit to faith. Penance is payment for sin. Penitence is sorrow for sin. Works add something of self in turning from sin. But repent (metanoeo) means a change of mind. Repentance in salvation means a change of mind from any idea of religion that man might have and accepting God's way of salvation. Nowhere does Scripture use the phrase repent of sin to be saved.

17 It is every Christian's privilege and duty to make clear God's plan of salvation wherever and in whatever vocation he or she may be. Mark 16:15, I Thessalonians 2:4

18 The general plan of salvation in God's Word in a brief outline that is believed and practiced by the Quentin Road Baptist Church is as follows:

A Establish the fact that all men are sinners. Isaiah 64:6, Jeremiah 17:9, Romans 3:10, Romans 3:23, James 2:10

B Establish the fact that the penalty of sin is death. Ezekiel 18:20, Romans 6:23

C Establish the fact that you must be perfect to enter heaven. Habakkuk 1:13, Revelation 21:27

D Establish the fact that man can do nothing to obtain this perfection. Romans 4:5, Galatians 2:16, Ephesians 2:8-9

E Show how God provided a sin-bearer and imputes to man His righteousness. Isaiah 53:6, II Corinthians 5:21, Philippians 3:9, I Peter 3:18

F Establish the fact that man needs only belief in the Lord Jesus Christ as his personal Saviour for salvation. John 1:12, John 3:16, Acts 16:31, Romans 10:9

G Establish the fact that man can be certain of his salvation now and that his salvation cannot be lost because eternal life is eternal. John 6:37 & 39, John 10:28, Hebrews 10:10-14, I Peter 1:5

19 We believe that the term "marriage" has only one meaning and that is marriage sanctioned by God which joins one man (born as a man) and one woman (born as a woman) in a single, exclusive union, as delineated in Scripture. We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. 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 any form of sexual immorality, such as adultery, fornication, homosexual conduct, bisexual conduct, bestiality, incest, pornography or any attempt to change one's gender, or disagreement with one's biological gender, is sinful and offensive to God. The church will not hire nor retain personnel who live inconsistent with this standard. Church members who violate God's standards for marriage will be subject to church discipline.

We believe that in order to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons employed by the church in any capacity, or who serve as volunteers, should abide by and agree to this Statement on Marriage and Sexuality and conduct themselves accordingly. We believe that God, in His love, offers redemption to all who trust in the shed blood of Jesus Christ. We also believe God offers restoration to all who confess their sin, seeking mercy and forgiveness through Jesus Christ. We believe that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the church. Genesis 2:24, Hebrews 13:4

20 We believe Scripture teaches a recent origin for man and the whole creation, spanning approximately 4,000 years from creation to Christ. The days in Genesis do not correspond to geologic ages, but are six [6] consecutive, twenty-four [24] hour days of creation. We believe the great Flood of Genesis was an actual historic event, worldwide (global) in its extent and effect. It was a significant geological event that originated much (but not all) fossiliferous sediment at that time. We believe all ideas that incorporate long ages (millions/billions of years), such as the gap theory, framework theory, and the day-age theory, have no basis in Scripture because they incorporate death before sin (Romans 5:12). We believe that when God called His creation "very good" in Genesis 1:31, it meant that His creation was without death and suffering. The special creation of Adam (the first man) and Eve (the first woman), and their subsequent fall into sin, is the basis for the necessity of salvation for mankind.