

- IX. Salvation by Grace** - We believe that grace is elective and saving; that it embraces the personal triune, and redemptive ministry of God the Father, and God the Son, and God the Holy Spirit.; that it comprehends all the labors put forth by the Almighty in the interest of perfect righteousness and the salvation of the lost soul; that it encompasses foreknowledge, foreordination, predestination; that it, and it alone, saves even unto the uttermost all who repent toward God and believe in the Lord Jesus Christ ; and that salvation thus wrought is wholly by grace, “the free gift of God,” requiring neither culture nor works in any form to secure it or to keep it.
- X. Regeneration** – We believe that in order to be saved, lost sinners must be regenerated, or born again; that regeneration is a recreative act, far beyond comprehension, wrought in the believer’s heart by the direct personal ministry of the Holy Spirit; that it is instantaneous, miraculous, and non-evolutionary or cultural; that it embraces the divine acts of cleaning the heart from all inward sins and pardoning of the soul of all outward guilt, in connection with the work of begetting a new creature in Christ; that the dead sinner is made to live through the new birth which comes after the Holy Spirit secures voluntary repentance and belief in the gospel; that it is the actual impartation of the divine life, not a mere transformation of the human life; and that proper evidence of regeneration appears in the fruits of the Holy Spirit of the obedient and willing faith of the followers of the Lord Jesus Christ.
- XI. Justification** [*the action of declaring or making righteous in the sight of God.*] – We believe that justification is one of the great Gospel blessings secured through Christ for all who trust Him. That it is a legal and divine decree, declaring the believing sinner just; that it is a state of being free from condemnation, including forgiveness for inward sins and for outward sins; that it secures through faith freedom from legal bondage, exception from the wrath of God, and possession a of peace which passes all understanding; That is bestowed, not In consideration or any of any works of righteousness which we have done, but solely upon the evidence of faith in God and the Redeemer’s blood; and that justification brings us into a state of unchanging peace and favor with God, and secures every other blessings needed for all time and for eternity.
- XII. The Security of the Believer** - We believe that salvation wrought by grace is everlasting: that the soul journeying through the valley of the shadow of death need fear no evil; that the Holy Spirit - begotten and born are kept by the power of God; that the believer in Christ Jesus shall not be brought into judgment; that no one can lay anything to the charge of God’s elect; that they are securely held in both the hand of the Father and the Son; and that the age-old Baptism doctrine “once in grace, always In grace," Is heavenly and gloriously true.

- XIII. Sanctification** *[the action of making something holy, the action of being freed from sin or purified.]* We believe that sanctification is a divine work of grace; that it is a state of sinless perfection attained through a “second blessing” or through special ‘baptism or the Holy Ghost’; that it is an act of grace by which the believer is separated unto God and dedicated unto His righteous purpose; that by it we enter into divinely appointed privileges and thus become larger partakers of His holiness; that it is a progressive work, begun in regeneration, and carried on in the life of every believer by the presence and the power of the Holy Spirit and the Word of God; and that it is nurtured only by heaven’s appointed means, especially by the Holy Spirit, the Word of God, and the saved through self-examination, obedience, self-denial, watchfulness and prayer.
- XIV. The Lord’s Return** - We believe that Christ Jesus is coming back to earth again, that His return shall be personal, audible, visible, and bodily: that it shall mark the advent the “day of the Lord” and usher in the millennium; and that He shall in that day turn the tables of Satan, take up the throne of His father David, put down His enemies, rule with a rod of iron, triumph over sin, and give the world an example of righteous government during His thousand years of personal reign on earth.
- XV. The Resurrection** – We believe that Jesus Christ rose bodily from the grave on the first day of the week, which day we now observe as the Lord’s Day, a day of the week; that His miraculous emergence from the tomb forecasted a like bodily resurrection for every member of the Adamic race; that the dead in Christ shall rise first and in glorified bodies like His; that they shall be caught up to meet the Lord in the air; that the dead in trespasses and sin, or the dead out of Christ, shall rise at the close of millennium, and that they shall be brought before the Great White Throne Judgement and there face the Judge of the quick and dead.
- XVI. Individual Rewards** – We believe that the reward and salvation are not one and the same thing. We believe that the Lord will reward His own; That He himself shall descend from heaven with a shout; that dead in Christ shall rise first, that a solemn separation shall take place between the believer and unbeliever; that the believer shall be caught up to meet Him in the air, there be rewarded according to his deeds done in the body; that the place called the New Heaven and the New Earth is ordained as the everlasting dwelling place for the children of God. We believe the wicked are the children of the devil; that they are rebels against God; that they reject the free offer of salvation through Christ; that they ignore the wooing of the Holy Spirit and that they, as a consequence, are hell bound, being under a death sentence; that they shall spend eternity in the Lake of Fire which burns with fire and brimstone where the Dragon, the Beast, and the False Prophet shall ever be.

- XVII. The Righteous and The Wicked** – We believe there is a radical and essential difference between the righteous and the wicked. We believe the righteous are those who believe in Christ Jesus, the justified by faith, and the sanctified by the Holy Spirit and the Word; that the righteous are heirs of God and joint-heirs with the Lord Jesus Christ; that the eternal life, the gift of God is the matchless possession of the just; We believe that the wicked are they who do not believe in Christ Jesus, the condemned because of unbelief and the corruption by the god of this world; that the unjust spurn the privileges of God’s grace, choosing the life of sin and rebellion; and that eternal damnation is the inescapable portion of the unjust.
- XVIII. The Local Church** – We believe a New Testament church, according to divine purpose and plan , is a visible organized body; that it is composed of baptized believers associated together by a covenant of faith and fellowship in the gospel; that the New Testament validity flows from strict obedience to essential principles of the new Testament law; that the local church is a sovereign, independent, democratic, and militant body; that its ministry is gloriously blessed with the presence and leadership of the Holy Spirit and the light and revelation of the of the written Word; that its work should ever be from within to without and never from without to within; that it a self-governing body and is the sole judge, under the limitations of the Scriptures, of the measure and the method of cooperation; that is the only ecclesiastical tribunal the Lord has on earth, that its judgement on membership, missions, benevolence, cooperative alignments and support is final; that was personally founded by Jesus Christ during His earthly ministry; that it subject to His laws and is custodian of His ordinances; that the perpetuity of our faith, our doctrine and practices, ordinances and ordinations has been effected by through the Holy Spirit personally planting and preserving local Baptist churches of like faith and order down through the centuries even until now.
- XIX. Ordinances** – We believe that Baptism and the Lord’s Supper are ordinances personally set in the church of the living God by the Lord of Jesus Christ. We believe that Baptism is the burial of a believer in water by the authority and instruction of the local Baptist church; that it symbolizes the death, burial, and resurrection of the Lord Jesus Christ; that it also typifies the believer’s death to sin, the burial of his old nature and the resurrection unto a new life; and that it is administered in the name of the Father, and the Son, and the Holy Spirit. We believe the Lord’s Supper is a memorial spread and administered by the authority and instruction of the local Baptist church; that symbolizes the broken body and shed blood of the Son of God; that its observance points backward to the crucified Lord on Calvary and forward to the returning Lord in glory. We believe that these ordinances are not sacraments, but are sacred symbols, pointing to the world’s only Savior, and bidding the sons of men look unto an everlasting fellowship with the King of kings and the Lord of lords when He shall return to take over the reins of all government.

- XX. Church Administration** – We believe the churches of God and the state be kept completely separate; that civil officers civil officers should be prayed for, conscientiously honored and obeyed; that diligence should be had in seeking the will of God in all church members; that missionary endeavor should ever be executed from within the local church to without; that pastors and deacons, the only divinely appointed church officers, should be divinely appointed church officers, should be duly ordained and brought to understand the sacred duties devolving upon them; that the Lord’s Day, the first day of the week, should be honored saint and sinner; that Bible teachings should be constantly and consistently followed by local church bodies; that members should be deliberately and prayerfully voted into the fellowship of the local body; that unruly church members should be prayerfully and scripturally disciplined by the local church; and church letters should be granted to sister local churches of the same faith and practice.
- XXI. Church Cooperation** – We believe that it is a privilege and the right of local churches to cooperate with each other in carrying out the commission of the Lord; that such cooperation is righteously effected only when the principles of Christ are preserved in the work fostered; and that all associated endeavors of the local churches should be carried on in such a way to preserve the sovereign integrity of each local body in all matters of faith and practice.