



STATEMENT OF BELIEFS

DOLLS does not affiliate with one specific denomination of Christian belief, but rather represents the coming together of many Protestant denominations under the umbrella of our shared common doctrinal beliefs recognized within classical Christianity. It is to be noted that DOLLS does NOT represent an interfaith ecumenical movement aimed at bringing unity between all religions, as we ascribe firmly to the understanding that “all roads DO NOT lead to the same place” and that salvation through Christ Jesus is the ONLY way to regain a right relationship with our Creator. DOLLS represents a movement of evangelical Christian faiths based on Ephesians 4:1-6, focused not on denominational differences, but on the person and sacrifice of Christ. Our chapters are comprised of girls from every denomination of classical Christian belief.

The Absolutes of Christianity

Persons believing in orthodox Christian theology ascribe to the following essentials of Christian belief:

- The Bible is the authoritative, infallible, inerrant, inspired, and sufficient Word of God.
- There is but one true and living God who exists eternally in three persons; the Father, the Son, and the Holy Spirit.
- All of mankind has broken God's law, which causes separation between God and us.
- Jesus was fully God and fully man.
- Christ died once for all as the perfect sacrifice to atone for mankind's sins by enduring God's judgment on our behalf
- Jesus resurrected from the dead and freely offers the gift of eternal life to those who put their trust in Him.
- Salvation comes by faith alone, through grace alone, from Jesus alone.
- The Church, made of born again men and women by the Spirit of God, is called to be Christ's light on this earth, instructed to go and make disciples of men.
- Christians must continue to withstand cultural attempts to make biblically defined immoral behavior morally justifiable.

These are unchanging truths established in Scripture and recognized by all faithful Christian denominations within the Protestant faith, and it is by these truths that DOLLS will also abide. Persons or denominations denying one or more of these absolutes place themselves outside of the pale of Evangelical Christianity. While girls from belief systems outside of the walls of these essential beliefs are always welcome to be a part of the DOLLS chapter on their campuses, DOLLS WILL hold unwaveringly to the teaching of these classical Christian doctrines. DOLLS requires that all those serving in leadership positions with this ministry agree with and testify to these fundamental doctrinal truths.

THE DOLLS STATEMENT OF BELIEFS

The following statements offer a scriptural basis for the core beliefs held by this ministry.

The Bible is the authoritative, infallible, inerrant, inspired, and sufficient Word of God.

- We believe in the Divine inspiration and authority of the 66 books of the Holy Bible as the complete canon of God's revelation to mankind. The canon, consisting of 66 books written by over 40 authors (27 New Testament books, 39 Old Testament books) is verbally inspired in every word (2 Peter 1:20-21), infallible, and absolutely inerrant with regard to their moral and spiritual teaching and record of historical facts (*1 Thessalonians 2:13; 2 Timothy 3:15-17*). We are committed to esteeming Scripture as the very Word of God, without error or defect of any kind in its original autographs. The canon of Scripture is closed; it cannot be added too or subtracted from (Revelation 22:19; Proverbs 30:6).
- We believe that the Bible constitutes the only infallible guidebook for faith (what we believe) and practice (what we do), being fully sufficient for every human need and all that pertains to life and godliness (1 Cor. 2:7-14). Because God is sovereign, His Word is the absolute authority in our lives, and by it God equips us for His service.
- We believe in a careful exegetical approach to interpreting Scripture. Insufficient methods of interpretation that exclude or ignore the redemptive, historical, socio-political, geographical, cultural, and grammatical context of the Word thereby compromise the full authority of the Word of God. Biblical studies must be done carefully, with emphasis on what Scripture itself says as a whole.
- We believe the Word of God supersedes man's authority, church tradition, and our own opinions. We do not accept any doctrine that contradicts Scripture. Where our own philosophies differ from that represented in Scripture, we will conclude that the Bible has it right and we are in error. We will pray that our hearts would be conformed to the Truth of His Word. As our Berean brothers and sisters modeled for us, all doctrines are to be examined in light of the Bible, and only what conforms to biblical truth should be accepted (Acts 17:11). Faithfulness to God's Word keeps us from being misled into destruction by the false teachings, ideologies, and worldviews that are pervasive throughout the world we inhabit (Ephesians 4:14).
- We do not believe that any other writings have the same authority as the canon of Scripture. While the Lord has provided many a faithful men and women teachers for our edification who have written and taught on matters deeply edifying to the life of the Christian, none of these hold more value than the words found in Scripture.

There is but one God who exists in three persons; the Father, the Son, and the Holy Spirit

- We believe in one God, who directly and immediately created all things, and who is holy and infinitely perfect; in whom all things have their source, support, and end. He exists eternally in a loving tri-unity (trinity) of three equally divine Persons: Father, Son, and Holy Spirit, each with distinct personal attributes, but without division of nature, essence, or being. (Deuteronomy 6:4; Isaiah 43:10; Matthew 28:18-20; Acts 5:3-4; Hebrews 1:1-3, 8)

All of mankind has broken God's law, which causes separation between God and us.

- We believe that God created mankind in His image as male and female. God created humankind with the intention that man would glorify God, enjoy an intimate fellowship with God, live his life in the perfect will of God, and by this accomplish all that God purposed for man to do in the world (Isa. 43:7; Col. 1:16; Rev. 4:11). Since humanity is the crowning work of God's creation, each human being is created in His image, is sacred, and is worthy of respect and love. This respect must be afforded to all human life from the moment of conception until natural death (Psalm 139:13-16; Revelation 5:9-10).
- However, we believe that because the "first man", Adam, voluntarily rebelled against God's perfect will, he and Eve's descendants—extending generations all the way through to us in our present age—are all born under the condemnation of sin and also inherit a sin nature. Therefore, sin has affected the whole of our being, leaving us

morally and spiritually “dead in [our] trespasses and sins” (Ephesians 2:1). Only through God’s saving work in Jesus Christ can we be rescued, renewed, and reconciled to God (Romans 5:12; Ephesians 2:1–3).

Jesus was fully God and fully man.

- We believe that Jesus Christ is God incarnate, fully God and fully man, one Person with two natures. Although Jesus Christ, who is Israel’s promised Messiah, existed from eternity past, He was conceived in human flesh through the Holy Spirit and born of Mary who was a virgin. He lived a sinless life, was crucified and died under Pontius Pilate, arose bodily from the dead, ascended into heaven, and sits at the right hand of God the Father as our High Priest and Advocate (Matthew 1:23; John 1:1; Ephesians 1:19–23; 1 Timothy 2:5–6; Hebrews 1:1-8).
- We believe that in the incarnation (God becoming man) Christ surrendered no part of his divine nature. However, He did relinquish the status and privileges associated with His deity. He put on all the indispensable characteristics of man and therefore became the Godman, fully God and fully man. (Phil. 2:5-8; Col. 2:9)
- We believe that Jesus Christ perfectly fulfilled God’s law as expressed in both the Old Testament and New Testament by His personal obedience (Matthew 3:15) and substitutionary death on the cross for sinners (John 19:30). He is the one Mediator between God and man, being the only One through whom God and man can be reconciled. He will return in power and glory to judge the world and consummate His redemptive mission. To Him we gladly give our obedience and worship, being deeply grateful for His grace toward us while we were yet sinners (John 14:6; 2 Thessalonians 1:9; 1 Timothy 2:5–6).

Christ died once for all as the perfect sacrifice to atone for mankind’s sins by enduring God’s judgment on our behalf

- We believe that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross. His death was voluntary, a payment for the penalty of sin, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; Romans 5:8; 1 Peter 2:24). We teach that the death of the Lord Jesus Christ is efficacious. That is Christ’s death accomplished its intended purpose which is freedom from the punishment, the penalty, the power, and one day the very presence of sin; and that the believer at the point of saving faith is declared righteous, given eternal life, and adopted into the family of God (Rom. 3:25; 5:8,9; 2 Cor. 5:14,15; 1 Pet. 2:24; 3:18).

Jesus resurrected from the dead and freely offers the gift of eternal life to those who put their trust in Him.

- We believe in the bodily resurrection of our Lord Jesus Christ, which serves as evidence that the penalty for our sin’s has been properly satisfied in Christ Jesus (1 Corinthians 15:3-5; Acts 2:31-36; Matthew 12:39-40; John 2:19-21). As the apostle Paul explains in 1 Corinthians 15:14, "If Christ is not risen, then our preaching is empty and [our] faith is also empty." To deny the physical resurrection is to deny that Jesus' work was a satisfactory offering to God the Father. It would mean that Jesus was a fake and needed to stay in the grave. But, he did not stay because His sacrifice was perfect.
- Likewise, Christ’s bodily resurrection ensures the future resurrection of all believers who have received God's gift of eternal life (1 Corinthians 15:20-23; 1 Thessalonians 4:14, 17).

Salvation comes by faith alone, through grace alone, from Jesus alone.

- We believe that salvation involves the redemption of the entire person—body, soul, and spirit—and is offered freely to all who, having been called by God and granted “the repentance that leads to life” (Acts 11:18), receive the Lord Jesus Christ as Savior.

- As our representative and substitute, we believe that Jesus shed His blood on the cross as the perfect, all-sufficient sacrifice for our sins. His atoning death and victorious resurrection constitute the only ground for our salvation (Acts 4:12; Romans 5:1; 1 Thessalonians 5:23; 2 Timothy 2:25; 1 Peter 3:18).
- We believe this salvation is a gift of God's grace that comes through the vehicle of faith alone in the Lord Jesus Christ. Faith is a gift of divine grace. It is not simply knowledge of Jesus Christ, but rather an act of personal trust accompanied by the miracles of regeneration (being made new in Christ, 2 Cor. 5:17) and justification (being declared entirely righteous, 2 Corinthians 5:21). The moment a person trusts Jesus as Savior, they pass from death into life. They are accepted by the Father according to the measure of Christ's acceptance, and loved even as Christ Himself is loved. The wrath of God no longer abides on them (John 3:36) and instead the righteousness of God stands in its place (Romans 3:22).
- We believe that salvation is not on the basis of human merit or works. Apart from the work of Christ, there is nothing we can do to earn the favor of God. In Him we have redemption through His blood (Ephesians 1:7; Ephesians 2:8-10; Titus 3:5; 1 Peter 1:18-19).

The Church, made of born again men and women by the Spirit of God, is called to be Christ's light on this earth, instructed to go and make disciples of men.

- We believe that Christians are called to be witnesses for Christ by sharing gospel with all people, without distinction. (Colossians 3:11) God, in His sovereignty, has designated man to be the vehicle by which the Gospel goes forth throughout the earth. The Great Commission, as found in Matthew 28:18-20, is a call to do more than just "go"—it's a call to make disciples. This necessarily involves evangelism, without question. However, the imperative is placed on turning people into disciples of Christ, or in other words, imitators of Him in both doctrine and conduct of life. Christians are to spur each other on to live lives dedicated to obeying the Lord and to teaching others to obey him, too.

Christians must continue to withstand cultural attempts to make biblically defined immoral behavior morally justifiable.

- We believe in the serious nature of sin and will exercise fidelity to Scripture when ascertaining those behaviors worthy of the wrath of God. The Bible contains an explicit moral law that acts as a tutor, helping us identify sinful behavior that will, if persisted in, prevent a person from entering the kingdom (Galatians 3:26). Certain sinful behaviors noted in Scripture carry threats of damnation to those who remain enslaved by them (1 Corinthians 6:9-11, Romans 1:24-32).
- Therefore, any effort to minimize the severity or sinfulness of behaviors that Scripture clearly defines as immoral becomes an attack on the message of the Gospel itself and on the authority of Scripture. It becomes a Gospel issue because commending sinful behavior urges us to celebrate behaviors from which the Bible calls us to repent. Repentance from sin is an essential component of true regeneration. Therefore, it is imperative that Christians rightly categorize sin as sin. Our message of man's need for a Savior must be clear. Denying the wickedness of any of the depravities listed in Scripture would impair a person's ability to see their need for repentance and faith in Jesus Christ (1 John 1:6; Revelation 2:20).
- A faithful Christian would never encourage people to continue in deliberate sin when they ought to be calling them to repentance. Therefore, as revisionist attacks will undoubtedly continue, true faithful followers of the teachings of Christ must continue to counter attempts to make immoral behavior morally acceptable. A person engaging in persistent, egregious sin (e.g., lying, stealing, witchcraft, active practice of sexual sin, including fornication, adultery, and homosexuality) is acting in a fashion that is inconsistent with biblical teaching. (Ex. 20; 1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:3-6; Rom. 1:18-32)