



**DOLLS**  
Daughters of Our Living Lord & Savior

# 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 inspired, infallible, inerrant, sufficient, and authoritative Word of God worthy of our full submission.
- 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, was buried, and resurrected once for all as the perfect sacrifice to atone for mankind’s sins by enduring God’s judgment on our behalf.
- Salvation comes by grace alone, through faith alone, in Christ 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.
- God alone stands as the arbiter of what classifies as sin, therefore Christians must continue to withstand cultural pressures that seek to morally justify those actions that God’s Word explicitly identify as immoral sin.
- As image bearers of God, human life is sacred. Christians must support the protection and promotion of life, oppose practices that destroy or devalue human life, and uphold the dignity and worth of every person.
- Jesus will come again to judge the living and the dead, ushering in his peaceful Kingdom, and we will be with our Lord forever.

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 within 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 inspired, infallible, inerrant, sufficient, and authoritative Word of God worthy of our full submission.

- We are committed to esteeming Scripture as the very **Word of God**. The Bible is a divine self-disclosure given to us by God Himself, through human authorship to communicate to humanity who He is, who Man is, what Man has done, and what God has done and is doing throughout the course of world history through His sovereign plans to bring both judgment on sinners and redemption to His elect through salvation in Jesus Christ. Upon man's original sin in the Garden of Eden, communion with God was broken. He gives us His Word as a means of grace that, despite our depravity and rebellion against Him, we may know who He is, what He requires of us to be restored into a right relationship with Him, the reality of our utter inability to accomplish that requirement, and His gracious provision to satisfy that requirement on our behalf through the person and work of His Son, Jesus Christ.
- When we speak of the Bible as **inspired** we mean that God, by His Spirit, supernaturally influenced and oversaw the penning of Scripture utilizing the voices, personalities, and perspectives of human authors. Therefore, to read the Bible is to hear the very voice of God. The canon of Scripture, consisting of 66 books written by over 40 authors (27 New Testament books, 39 Old Testament books) is supernaturally inspired in every word through the Spirit-led prompting, guidance, and illumination of its authors as they recorded the revelation of God (2 Timothy 3:16; 2 Peter 1:20-21) not withholding these author's unique temperaments, language proficiencies, and educational backgrounds in order to accurately communicate the mind of God. His Spirit was effective to ensure that these writings are unfailingly reliable, authoritative, and without error or defect in their original autographs as a perfect guide to any who would trust and submit to them. Likewise, the canon of Scripture is complete and closed; it cannot be added too or subtracted from (Jude 1:3; Revelation 22:19; Proverbs 30:6).
- When we speak of the Bible as **infallible**, we mean that His Word is incapable of stating anything erroneous or misleading. Error, by nature, is birthed out of either deceit or ignorance. Our belief in the Bible's inability to error stems from our belief that God is neither deceitful nor ignorant.
  - God is not deceitful; Truthfulness is tied to the core divine attribute of who God is. God is utterly truthful at all times (Titus 1:2; Heb. 6:18). In fact, God alone is the source of all Truth (John 14:6), therefore it is inconceivable that He could be wrong about anything.
  - God is not ignorant; God's attribute of omniscience is to confess that God knows all things and is, in fact, the source of all knowledge (Psalm 147:5; John 21:17; Hebrews 4:12-13; 1 John 3:20). A.W. Tozer wrote in *The Pursuit of God*, "He is omniscient, which means that He knows in one free and effortless act all matter, all spirit, all relationships, all events."
- When we speak of the Bible as **inerrant**, we mean that as all facts become known regarding the original autographs of God's Word, the Bible can be trusted as free of all error and reliably truthful and accurate in all that it teaches. In its original autographs and when correctly interpreted, God's Word is entirely true and never false in all it affirms. The Bible provides dependability with regard to its moral and spiritual teaching and its citation of historical facts (1 Thessalonians 2:13; 2 Timothy 3:15-17). Any perceivable errors can always be explained by human inaccuracy in interpretation or translation.

In order to guard our teaching from the occurrence of human error when interpreting the Scriptures, 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 and authorial intent of the scriptures thereby compromise the proper interpretation of the text. Secondly, we will work to harmonize any apparent contradictions observed in Scripture through a principal known as "the analogy of faith" which states that every proposed interpretation of any passage must be compared holistically with what is taught in all the other parts of the bible. In other words, if two or three

different interpretations of a verse are equally possible, we will rule out any interpretations that contradict the clear teaching of any other scriptures.

- When we speak of the Bible as **sufficient** we mean to say that the Bible alone is all we need to understand God's redemptive plan for restoring mankind to Himself (Psalm 19:7–14; 2 Timothy 3:15–17). No other writings, teachers, or tradition are needed for us to understand this Good News. In other words, no other teaching—whether spoken or written—regardless of the reputation of the source from whom those thoughts originate, are to be seen as equal to the Word of God (Jude 1:3). 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. We believe that the Bible constitutes the only dependable guidebook for faith (what we believe) and practice (what we do), being fully sufficient for all that pertains to life and godliness (1 Cor. 2:7–14).
- When we speak of the Bible as **authoritative** we mean that that the Bible should be taken seriously and given our total allegiance as God's imperative to humanity in all its parts and in every word; no parts should be rejected or overlooked. As fallen sinners with skewed perceptions of the way reality actually is, God's Word forms the single unwavering litmus test for us to lean on to determine what is true. The Scriptures alone have the authority to judge our actions and guide our lives. Through it, God provides extensive precepts and universal principals that He intends for our guidance for doctrinal and ethical decisions, redirecting our minds to conform to the mind of God. His Word is the absolute authority in our lives, and by it God equips us for His service. We believe the Word of God supersedes man's authority, church tradition, and our own opinions.
- When we speak of the Bible as **worthy of our full submission**, we declare our intention to live as doers of the Word, obeying God's commands, accepting God's intended design for creation, and yielding ourselves to His plan for redemption (Jeremiah 6:16; James 1:18–22). We recognize that many false teachings, human philosophies, and empty deceptions will seek to dissuade us from our faithfulness to God's Word (Colossians 2:8). Faithfulness to God's Word keeps us from being misled into destruction by ideologies and worldviews that are pervasive throughout the world we inhabit (Ephesians 4:14). We do not accept any world view 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 the truth sited therein should be accepted (Acts 17:11).

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, was buried, and resurrected 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, as our representative and substitute, accomplished our redemption through the shedding of His blood and sacrificial death on the cross. His death was voluntary, substitutionary, 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 was the perfect, all-sufficient, efficacious sacrifice for our sins. It was propitiatory (it satisfied God’s wrath and made us favorable in His eyes) ensuring that God’s holiness was not compromised by forgiving sinners. 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 (Romans 3:25; 5:8,9; 2 Corinthians 5:14,15; 1 Peter 2:24; 3:18).
- 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. 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).
- 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 grace alone, through faith alone, in Jesus alone.

- We believe Jesus freely offers the gift of eternal life to those who put their trust in Him. Salvation involves the redemption of the entire person—body and soul—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.

- 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.

God alone stands as the arbiter of what classifies as sin, therefore Christians must continue to withstand cultural pressures that seek to morally justify those actions that God’s Word explicitly identify as immoral sin.

- All sin is an act of rebellion against God and a transgression of His standards. We believe in the serious nature of sin and will exercise fidelity to Scripture when categorizing 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). The 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). The Christian must turn the opposite direction (repent) of sin and live as a new creation in Christ Jesus (2 Corinthians 5:17). We believe that God offers forgiveness, redemption, transformation, and restoration to all who confess and repent from their sin and humbly ask for His forgiveness through Jesus Christ (1 Cor. 6:11).
- Repentance is a commitment to turn away from our sinful nature in every aspect of our lives and to follow Christ. Repentance is a gift from God granted when He opens the sinner’s eyes to the desperately wicked state of his/her soul, which allows us to receive His redemption and to be regenerated by His Spirit. Thus, through repentance and faith we receive forgiveness of sins and are made into a new creation that more closely resembles Christ (Acts 2:21; Acts 3:19; 1 John 1:9; 2 Corinthians 5:17).
- We recognize that all have sinned and fall short of the glory of God. Man’s nature is inherently opposed to God and defaults to do what God abhors. This nature manifests through numerous sinful behaviors and activities which God graciously defines throughout His Word. This rebellious defiance against our creator is at the core of our belief that mankind is in need of reconciliation which can only be found through repentance from this rebellion and faith in Jesus Christ to pay the penalty for our sins.
- Throughout history, society has remained hell-bent on normalizing sinful behavior in an effort to reduce the guilt they have before God. In our particular era of church history, the public discussion and legal attention being given to gender, marriage, and sexuality make it necessary to present the following statements that specifically address these issues.



- We believe that God wonderfully and immutably created each person as distinctly male or female (Gen. 1:26-31; 2:18-25; 5:1, 2). These two distinct and complementary genders together reflect the image and nature of God. To reject one's biological gender is a rejection of the image of God within that person and is a sin against God.
- We believe that marriage was created and sanctioned by God in which God joins one man and one woman in a single and exclusive union for one lifetime (Gen. 2:24; Matt. 19:4-6).
- We believe that God intends sexual intimacy to occur only between a man and a woman who are married to one another. Any form of sexual intimacy outside of marriage is a rebellious assault against God's good design and represents sin against God. (1 Cor. 6:15-7:6; Eph. 5:3-7) Sexual immorality includes, but is not limited to adultery, fornication, homosexual conduct, and pornography. These actions do not conform to God's revealed law governing sexual expression, and thereby
- 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. A person engaging in persistent, egregious sin (e.g., lying, stealing, witchcraft, active practice of sexual sin, including fornication, adultery, and homosexuality, etc.) 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). 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 (James 4:17).

As image bearers of God, human life is sacred. Christians must support the protection and promotion of life, oppose practices that destroy or devalue human life, and uphold the dignity and worth of every person.

- We believe that human life is created, formed, and granted breath by God for the purpose of His good pleasure and glory (Genesis 2:7; Job 33:4; Psalm 139:13-16; Isaiah 43:7; Zechariah 12:1; Ephesians 1:4-5; Acts 17:25). Man is unique among creation in that God has sovereignly chosen mankind alone to be created in His likeness, and thereby we hold a distinctive status that sets us apart from the rest of His creatures (Genesis 1:28; Matthew 6:26). Scripture teaches that humans are image bearers of God, exclusively commissioned to mirror His image and represent Him on this earth, and thus have sacred worth (Genesis 1:26-27, Genesis 9:6). This dignity is a position bestowed upon us by God Himself and is not based on a person's ability to sustain themselves, their competence to complete a task, or their political ideologies or world view.
- Human life is of immeasurable worth in all its stages of existence (from conception through natural death) without regard to condition or capability including the unborn, the aged, the physically impaired, the mentally challenged, and every other stage or condition (Psalm 139:13-16; Jeremiah 1:4-5). God alone is ultimately sovereign over the affairs of each individual life, including our frailty and infirmity. To that end, we maintain that God gives a command through His scripture that holds mankind accountable for defending and protecting those who cannot speak for themselves as an act of worship unto Him (Proverbs 31:8; Matthew 25:45). We are therefore called to defend, protect, and value the dignity of every individual life equally, which compels us to love and have compassion for all peoples of the world without discrimination (2 Corinthians 5:14-15).
- We believe that all people must be afforded compassion, love, kindness, respect, and dignity. It will always be our intent as a ministry to reflect these qualities toward all people including both those with whom we share agreement and likewise with those with whom we disagree. Any behavior or attitudes

not displaying these qualities should be repudiated, as they are not in accord with scripture or the Spirit of Christ.

- We believe that while man's earthly bodies will perish, the souls of man will last beyond death into eternity (John 5:28–29; 1 Corinthians 15:51–52; 2 Corinthians 5:8–10). He works everything, including when we are born and when we die, according to the counsel of his will (Job 14: 5; Ephesians 1:11; James 4:13, 15). Therefore, God reserves for Himself all authority over the life and death of each person (Deuteronomy 32:39; Job 1:21; 1 Samuel 2:6; Psalm 31:15). Upon bodily death, each man will face judgment before a holy and righteous God (Matthew 6:27; Romans 14:10-12; 2 Corinthians 5:10; Hebrews 9:27; Revelation 22:12). The severity of this judgement necessitates man's commitment to preserving life until God's sovereignly appointed time for each individual. Therefore, we believe the gift of life should be cherished and not taken prematurely.

Jesus will come again to judge the living and the dead, ushering in his peaceful Kingdom, and we will be with our Lord forever.

- We believe Christ will come again to consummate all things. His return will be physical, visible, personal and glorious. We believe in the resurrection of the dead and the transformation of those alive in Christ and the judgment of the just and the unjust. Presently Christ serves as our Savior and Mediator, saving us from the wrath of the Father. However, a time is coming where He will be our Judge. The Father has appointed Christ to be the judge of the living and the dead (Acts 10:42; 2 Corinthians 5:10; Acts 17:31; John 5:22; John 5:27; Romans 2:16).
- The Judgement Seat of Christ will be a dreadful time for all those who do not repent and put their faith in Christ, but for those who have been saved it will be a time of great rejoicing (Matthew 25:31-46; Romans 2:9-16; Revelation 22:12; John 5:28-29). This Judgement will allow God to publically demonstrate His supreme glory before all mankind in such a way that will exalt all of holy His attributes; His justice, righteousness, and power on one hand and His grace, mercy, and love on the other.
- Those who do not receive the applied work of Christ will suffer eternal damnation in Hell as a penalty for their sins against a holy and righteous God (Matthew 7:13-14; 2 Thessalonians 1:7-9; Matthew 25:46). Hell is separation from the mercy of God, and it is the place where the righteous and just anger of God will be fully expressed against unrepentant sinners (Mark 9:43-48)
- As for the redeemed, we will inherit eternal life as Christ ushers in His Kingdom in the new heaven and the new earth. For all eternity we will eat, drink, and enjoy perfect fellowship with our Lord (Matthew 19:28; Luke 22:30; John 11:25-26; 2 Corinthians 5:1). In our resurrected heavenly bodies, we will sit with Him on the throne and rule together with Him in His Kingdom. The Lord will graciously adorn us with crowns of righteousness as reward for our good deeds (2 Timothy 4:8).
- We believe the eager anticipation of the groaning creation will be fulfilled upon Christ's second coming and the whole earth will declare the glory of God, who makes all things new (Philippians 3:20-21; 1 Corinthians 15:35-54; Revelation 11:15; Revelation 21:1-8).