

DIRT CHURCH

DOCTRINAL STATEMENT

- 1) **We believe** in *sola Scriptura*, that is, Scripture is the ONLY sole infallible *rule of faith* for the church. Scripture is sufficient *above all things*, hence the ultimate authority and *starting point* for spiritual life and all theology. All truth necessary for salvation is taught implicitly or explicitly in Scripture alone (cf. 2 Tim. 3:16-17; 2 Pet. 3:16).
- 2) **We believe** the biblical and historical doctrine of the Trinity. Scripture presents that there is one God (cf. Deut. 6:4; 4:35; Isa. 44:6, 8). Scripture also presents that there are three Persons or Selves that are and are called God or Yahweh: the Father, the Son, and the Holy Spirit (cf. Rom. 1:7; John 1:1c: *theos ēn ho logos*, “God was the Word”; Titus 2:13; Acts 5:3-4).

Additionally, Scripture presents that:

- Each of the three Persons are self-aware Subjects, cognizant of their own existence, and have eternally existed in a loving relationship *with* each other (cf. John 1:1b: *pros*, “with”; 17:5: *para*, “with /along side”).
 - Each of the three Persons *share* the nature or *essence* (*ousia*) of the one God (cf. Heb. 1:3: *charaktēr tēs hupostaseōs autou*, “[the Son is the] exact representation of the nature *of Him* [the Father]”).
 - The three Persons are differentiated (co-distinct) from each other (cf. Matt. 28:19; John 5:31-32; 2 Cor. 13:14; Eph. 2:18; Titus 3:5-7).
 - The Being of God is unquantifiable, inseparable, and indivisible. Hence, the one eternal God revealed Himself in three *distinct* coequal, coeternal, and coexistent Persons or Selves.
- 3) **We believe** that Jesus Christ is the eternal God (cf. John 1:1a: *En archē ēn ho logos*, “In [the] beginning *was* the Word”; 8:24; 8:58; 13:19: *egō eimi*, “I AM”; Rev. 22:13), Creator of all things (cf. John 1:3; Col. 1:16-17). He is of the *same substance* (*homoousios*) as the Father (cf. Heb. 1:3). “The Word *became* [*egeneto*] flesh” (John 1:14). “Perfect in Godhead and also Perfect in manhood; very God and very man” (*Chalcedonian Creed*) (cf. John 1:1, 14; 20:28; Rom. 1:3-4; Col. 2:9; Phil. 2:6-7; Titus 2:13; 2 Pet. 1:1).

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- 4) **We believe** the distinct Person of God the Holy Spirit is coequal, coeternal, and coexistent with God the Father and God the Son (cf. Acts 5:3-4; Heb. 3:7; 10:15-18). He sanctifies and empowers the church for works of service (cf. Acts 1:8; Titus 3:5-7).
- 5) **We believe** in Original sin, which is *the result* of the first sin in the Garden. The un-regenerate man is *dead*, morally corrupt, and incapable of saving himself (cf. Ps. 51:5; Rom. 5:12; Eph. 2:1-10).
- 6) **We believe** in the atonement by means of *one* sacrifice on the cross. By Jesus' obedience and death, He fully discharged the debt of sin of all those who are justified (cf. Rom. 3:26; 8:32; 2 Cor. 5:21). Jesus Christ the divine Mediator provided the propitiation of sins on behalf of His people (cf. John 10:14, 26-30; Rom. 8:32; Heb. 10:11ff.).
- 7) **We believe** God saves infallibly. **Salvation is solely by grace alone through faith alone and by Christ alone.** Man *can only* be regenerated by means of the Holy Spirit. Saving faith and repentance are a gift that is granted by God (cf. Acts 5:31; 13:48; Phil. 1:29; 2 Tim. 2:25), He can never merit or add to his justification. Justification is the work of God alone (cf. Rom. 8:33). Christians are credited as righteous or just (*dikaios*) through *faith alone apart from any* additions or modifications. Blessed is the man "whom God *credits* [imputes] *righteousness apart from works* [*logizetai dikaiosunēn chōris ergōn*]" (cf. [Rom. 4:4-8](#); 5:1; Gal. 2:16).
 - The righteousness of Christ, that is, His obedience both passive and active is imputed (not infused) to the believer (*ibid.*). Hence, the sole ground of justification is the righteousness of Jesus Christ—the sole instrument is faith. This righteousness did not originate in the believer, but rather it was a foreign righteousness from Christ's account being imputed to the believer. Christians are *permanently* justified in Christ Jesus (cf. John 5:24; 10:28; [Rom. 4:8](#)). Justification is a *one-time* declaration; sanctification is ongoing in the believers' life. Justification is a declarative act where God pronounces the guilty sinner "just" or "righteous." Justification is the gracious act of God the Father through the perfect work of Christ (cf. John 6:37-44; Rom. 5:1). Works are the fruit not the cause of salvation (cf. Eph. 2:8-10).

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- 8) **We believe** that Jesus Christ was *physically* resurrected
(cf. John 2:19-22; 1 Cor. 15:3ff.).

- 9) **We believe** in a literal eternal Hell for the unregenerate
(cf. Matt. 25:46; John 3:36; Rev. 14:10, 11).

- 10) **We believe** that the Person of God the Son, Jesus Christ, will physically come again in which He will gather His elect to be *with* Him forever
(cf. 1 Thess. 4:14-18; Titus 2:13).